

RAMAYANA VIMARSA

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By
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PREFACE.

It is with a deep sense of duty, we the sons of the author, are putting out this book. We gave the typescript of this work to the press in the first half of 1969, but alas, the author passed away on 27-8-69 at the ripe age of ninety-four, before the book could be got ready.

Our ignorance of Sanskrit left us unfit to "proofread" and correct either the type-script or the printed matter. Thiru K. P. Kalyanasundaram has done his best in this regard and we are deeply indebted to him. We fear there may be many errors - particularly in the sanskrit verses written in English. We humbly request the painstaking reader to overlook such errors and to seek and grasp the essential ideas of the author, who has challenged all the hitherto accepted notions about this gerat epic. Of course, the reader is free to accept or reject the author's conclusion. All that we urge is that before doing either, the reader should give the book a critical reading.

Our special thanks are due to the Vijaya Printers Madurai for having helped us in placing this book before the public.

A Kalahasthy
A. Sundaram
A Balasubramanyam
A Sivaraman
A. Natarajan
A Srinivasan.

RAMAYANA VIMARSA.

I dedicate this work
to the memory of my
elder brothers T. Sadasivier
and T Paramasivier

Whom I loved and
revered as my Guroos.

T. Amirthalingam.

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FOREWORD.

The story of Rama was familiar to me, since my childhood, as it was expounded by the Ramayana Sasthries. I was a devout worshipper of Rama, as an avathar of Vishnu. My father was a Rama bhaktha. He was a smartha. Everyday early at dawn when he woke up, he used to recite, "Ramaya Ramachandraya Ramabhadraya Vedhase, Raghu Nathhaya Nathhaya Seethayah pathaye namah", before he started on his daily duties. He enshrined in a niche in the second compartment of his newly built house, a picture of Rama Pattabhishekam painted by a Thanjavoor Artist about the year 1865 A.C. About midday, after the Poojah Nervedyam to the ancestral Pancha Moorthy, he used to worship the Rama picture. That painting is still there, a hundred and three years old, and worshipped as of old

I was put to school when I was running six. I was taught the four scripts, Tamil, Samskritham both Devanagari and grantha and English. In my pre-matric and matriculation classes according to the old curriculam of the Madras University the Samkshepa Ramayana and the Viswamithra-Menaka episode were prescribed as text-books along with the Mithra Labha chapter of Hithopadesa. For the first Arts Examination, the Malavikagnin-Mithra of Kalidasa was one of the two texts in Samskrith. For Bachelor of Arts, I had to read Bhava Boothi's Uththara Ramacharitha and the first Uchhvasa of Bana's Harshacharitha. Thus I had learnt a smattering of Samskrith as taught in the foreigner's schools.

After I finished my 3 year's law course, I settled in my native village of Agaramangudy as a cultivator. In my leisure hours, I read through the 7 kandas of the extant Ramayana in a Grantha Edition. I also read through the 18 Parvas of the Mahabharatha in the Calcutta Edition of P C Roy. The reading was not critical. My devotion to Rama and Krishna remained unshaken. I used to attend the Ekadasi Bhajanas in my village Vishnu Temple.

After seven years as an active cultivator, obeying the advice of my two revered elder brothers, I entered the legal profession as a High Court Vakil. During the course of many years I improved my knowledge of Samskrth. I read through many a Purana, many Kavyas, gadya and padya, and many Natakas of renowned authors. I again read through the extant Valmeeki Ramayana as edited by the erudite Pandits Vyasacharya and Krishnamacharya of Kumbakonam. Even then my study was not deep and critical. There was a suspicion in me about Rama's divinity when I read the chapter on Valivadha. I used to visit my elder brothers during the summer vacation when the Civil Judicial Courts were closed. My elder brother T. Paramasivier was an ardent student and profound scholar of Samskrth both Vaidic and Samskrth, sacred and profane. He had critically studied the "Thrayee", the three Rig, Yajus and Sama samhithas, most brahmanas and Aranyakas and the ten accredited upanishads. He had also mastered the two greatest Epics of the world. He used to discuss with me both the Epics, as he knew that I had read them. He could not believe that Rama or Krishna was divine. Apt quotations from the two Itihisasas were at the tip of his tongue. He was of the opinion that the two Epics were not merely didactic for inculcating Ethics and religion, but were composed on a true basis of Ancient Indian History, and hence were known and famed as Itihasas — "Thus it was". In 1940 A. C. he wrote a book called "Ramayana and Lanka", and sent me a copy of the same. I read it through once, twice, and thrice. It was of absorbing interest. It completely shook my faith in Rama's divinity. But my advocate's profession did not allow me time to re-read the Ramayana in the light of that book.

In 1949 A. C. I retired from the profession, and settled in my ancestral home as an active cultivator. In 1953 A. C. my second wife also left me. I took up again my copies of the Ramayana and Mahabharatha, the extant editions by the same Kumbhakonam Pandits. I read them through carefully, each three times. I found that there were a number of repetitions, interpolations and forgeries galore, and contradictions which were irreconcilable. I took up my brother's "Ramayana and

Lanka"-he had passed away in 1943 A.C.-noted the passages quoted by him and verified them with the original I found them accurate and illuminating and provocative of much thought. Two of the traditional and legendary stories of ancient Indian History had been rendered by the two greatest poets and seers into two stately and beautiful Ithihasas. They were defiled and desecrated by later so-called Brahmans, poets and poetasters who re-named the Ramayana as an Adī Kavya, degrading it from its high status - higher than that of a Purana. My reading made me conclude that Rama was the Aryan Hero, who destroyed the might of the so-called Raskshasas, who had overrun and conquered some portions of Aryavarta and who under their latest king threatened to swallow up the whole including the Vindhyan Plateau. Thus Rama not only established Aryan rule firmly, but also opened the Dekkan Plateau enabling the Aryans to emigrate and immigrate. And they have now become part and parcel of Pancha Dravida Countries. In my ripe old age, I have written this Vimarsa. I apologise for writing it in the foreigner's tongue. I have not enough knowledge of Sanskrit or Tamil, though the latter is my mother-tongue, to express my thoughts in those two languages. Not that I know the foreigner's language as it should be known, but that I know none better. I had the urge in me to place my thoughts at least before a limited public. The kind reader will overlook my blemishes with indulgence.

From the clues given in the "Ramayana and Lanka" of T. Paramasivier and from my own careful study of the extant text, I have found that there are certain verses in the text which have not been fortunately blacked out or erased by the later forgers, and which give us a true understanding of the story on which the Epic has been built, and which also show where and how the new interpolations and forgeries have been lugged in. To prepare the mind of the Reader, I give below some such verses before he enters on the main thesis.

- (1) Pura Bhrathah, pitha nah saha | matharam the
Samudrahan. || Mathamahe samasowsheeth | Rajya
sulkam Anuththaman. ||

"Formerly, Oh brother that our father when he married your mother, solemnly promised your maternal grand father, to give the dowry of the most supreme gift of the Kingdom"

(Ayodhyakanda Sarga 107 Sloka 8)

- (2) Viprioshithascha Bharatho | yavadeva purath ithaha ||
Thavadeva abhishekasthe | praptha Kalo mathir
mama. ||

"At that very time when Bharatha was sent out of the city, even at the very moment my mind was made up that the time for your coronation had come"

(Ayodhya Kanda Sarga 24 Sloka 25)

- (3) Paulasthya Vamsa piabhavo ! Ravano nama
Rakshasaha || Thena samchoditlow dwow me | yajna
vighnam karishyathah || etc

"There is a Rakshasa, a desceneaut of Paulasthya named Ravana Ordered by him, two are creating obstacles to the performance of my sacrifice"

(Balakanda Saiga 20 Slokas 17-20)

- (4) Saisha sapakrthamaisha desam uthadayathyenam
Agasthyacharitham subham ||

"She. this woman vengeful because of the curse destroys this good country inhabited by Agasthya"

(Balakanda Saaga 44 Sloka 11)

- (5) Dadow chasthrani divyani yasmai Brahma
mohawjase | Danavendram hatham drshtva
Thimudhwaja sutham rane ||

"To whom Brahma gave heavenly weapons, seeing that the son of Thimudhwaja (the fish-bannered) had been killed in battle"

(Ayodhyakanda Sarga 117 Sloka 11)

- (6) Dasa Saptha cha varshan, thava jathasya
Raghava | Asithani prakamkshanthya, mama dukkha
parikshayam. ||

"It is now 10 and 7 years since your birth, that I have been living expecting an end to my sorrows."

(Ayodhya Kanda Sarga 20 sloka 45)

- (7) Ravanavarajah kaschith, kharo nama rakshasha |
uthpatya thapasan sarvan janasthahana nivasinan. ||
"One named Khara a younger brother to Ravana
having rooted out all the hermits living in
janasthahana".

(Ayodhya Kanda Sarga 11 sloka 11)

- (8) Pampa nadee nivasanam anumadakineem api |
chithrakootalayanam cha kriyathe kadanam
mahath. ||

"Great destruction is wrought of those who live on
the river Pampa, and by Mandakinee and who have
their habitation in Chithrakoota."

(Aranyakanda sarga 6 sloka 13)

- (9) Aneethasthwam unam desam upayena maha-
ishibhihi | esham vadharthham krooranam rakshasam
papakarmanam. ||

"You have been led here by the great seers by
underhand means for the purpose of destroying the
cruel sinful Rakshasas"

Thadidam nah krtham karvam thvaya Dasa-
rathhathmaja | sukham Dharmam charishyanthi,
dandakeshu maharshyaha. ||

"that our object has been achieved by you, the great
Rshees will fulfill their duties in peace".

(Aranya Kanda Sarga 30 slokas 31-32)

- (10) Rathhena adithya varnena kharayukthena
Ravanah. ||

"Ravana (went) on a chariot drawn by asses"

(Aranyakanda Sarga 31 Sloka 34)

- (11) nihathya prshatham chanyam, mamsam adaya
Raghavah, | thwara \ mano janasthhanam sa
sarabhimukhasthada. ||

"Killing another deer and carrying its flesh, Raghava went in haste towards Janasthana".

(Aranyakanda Sarga 45 Sloka 26)

- (12) Agamishyathi me bhaitha mamsam adaya
pusbkalam, | iuroon godhan varahamscha
hathwadaya mishan hahoon. ||

"My husband will be coming with plenty of flesh,
deer, Ichneumon, and boars and many other flesh

(Aranyakanda Sarga 49 Sloka 22)

- (13) Vamena Seetham padmaksheem mooidhayeshu
karena sah | oorvosthu dakshineniva parijagraha
panina. ||

"He caught hold of seetha by han by his left hand
and under her thighs by his right hand

Ankenadaya vaideheem rathham aropayath thada

"Carrying her by her waist he lifted her into the
chariot"

(Aranyakanda Sarga 49 Sloka 17)

- (14) Dadarsa guisingasthan pancha vanara pungavan |
thesham madhye visalakshe, kauseyam kanaka
prabham | uththareeyam vararoha mumo-
chabharanam cna ||

That long eyed lady saw 5 big monkeys sitting on the
hill's peak The well shaped lady threw her golden-
hued silken upper cloth with ornaments, amidst
them"

(Aranya Kanda Sarga 54 Sloka 2)

- (15) Sa cha pampam athikramya lankam abhimukhah
pureem.

"He (Ravana) crossed the pampa towards the city of
Lanka"

(Aranya Kanda Sarga 54 sloka. 5)

- (16) Thow disam dakshinam gathwa saro chapa⁴idhan-
now; | avipithihatham sikshvakow, panthanam pra-
thipedathou ||

"The two Ikshwaku brothers having gone in the

southern direction reached a road, which was unobstructed. They were armed with bows and arrows and carried their swords"

(Aranyakanda sarga 62 sloka 2)

- (17) Kandarath abinishkramya sa Vindhyaasya

mahagirih; |

"He (Sampathi) came out of a cave in the great vindhya mountain"

(Kishkindha Kanda Sarga 56 Sloka 2)

- (18) Aham thatha yathha kalam amisharthham kham apluthah mahendrasya girir dwaram avrthaya cha samstthithah.

"I father, as usual, I went up to the gate of the Mahendra mountain in quest of flesh and covering it was settled there "

Thathra kaschin maya drshtaha sooryodaya sama prabham | sthriyam adaya gachhan vai bhinnan-juna samaprabhah || Thenasamnena vineethena panthanam abhiyachithah,

"There I saw one who shone like a well ground collyrium carrying a woman bright like the rising sun. By him with soft and well chosen words I was requested to give him way of the road."

Bhrashtabharana kauseyam sokavegaprajitham, | Ramalakshmanayornama krosantheem mukthamoor-dhajam ||

"She had lost her silk and ornaments prostrated by grief with her hair loose, and crying out Oh Rama, Oh Lakshman".

(Kishkindhakanda Saiga 59, Slokas 13, 15, 16, and 21.)

- (19) Sagarasyormijalanam urasa sailavarshwanam, | abhignansthu maha vegah pupluvesa mahakapih. ||
The Great monkey, with great speed swam, breasting and beating the hill-like series of waves of the Sagara".

(Sundarakanda Sarga 1. Sloka 73)

- (20) Charena suyukthena sathros sakthim avekshatha
goodhena charatha thavath avekshitham idammaya. ||
"By me (Hanuman) a well equipped spy, moving
about secretly all this time has all this been noted,
while finding the strength of the enemy"

(Sundarakanda Sarga 30, Slaka 4)

Aparam aparisanthaha ambudhim samagahatha.
He (Hanuman) unwearied plunged into the boundless
sea"

(Sundarakanda Sarga 57 Sloka 6)

- (21) Karagraih charaneegraisha vanarair uththitham
rajaha, | sasma yathi divarathram mehatnee hari-
vahinee ||

"That huge army of monkeys raised great dust by
their hands and feet They marched on for days and
nights"

(Yuddhakanda Sarga 8 Sloka 58-70)

- (22) Navayam thath kuleenascha rajya kankshee cha
rakshasaha.

"We (Rama's party) are not of his tribe. The
Rakshasa (Vibheeshana) wishes to get the kingdom"

(Yuddhakanda Sarga 18 Sloka 12)

- (23) Bavathgatham me rajyam cha,—

"In your hands is my kingdom"

(Yuddhakanda Sarga 19 Sloka 5)

- (24) Prthhvee vayur akasam apojyothis cha Raghava, |
swabhava sowmyathishtanthi saswatham margam
asithah || nakamath na cha lobhath va nobhayath
paithiveethmaja sthambhayeyam kadachana

"Handsome youth! Earth, Air, Sky, Waters and,
Fire are bound by nature to their eternal path,
neither for love of you, nor for greed, nay, not even
for fear of you, will I control them Oh Prince"

(Yuddhakanda Sarga 22 Sloka 25-26)

- (25) Suvele Raghavam saile nivishtam prathyavedayan "

"They (the spies) informed that Rama had encamped
on suvela hill "

(Yuddhakanda Sarga 33 Sloka 1)

- (26) Thathah suparnah kakuthsthashow drshtwa prathya-
bhinandithah, vimamarsa cha panibhyam, vainath-
eyyena samsprstow thayoh samruruhur vranah.

"Then suparna saw the two descendants of Kakuth-
sthha, and being welcomed by them, caressed them
with his two hands. When so touched by the Vai-
natheya, their wounds healed".

(Yuddhakanda Sarga 50 Slokas 38-39)

- (27) Sa saro Ravanam hathwa"

"that arrow, having killed Ravana"

(Yuddhakanda Sarga iii Sloka 20)

The above verses which I have culled from the
extant Ramayana will show the skeleton of the story which
Valmeeki knew, and which he took as the basis of his epic.

In my vimarsa, I have not confined myself to Rama's
story. I have divided it into 4 books. In the first book, I have
ventured to find out who was Valmeeki and where and when
he lived, about which we are regaled with fantastic and incre-
dible fairy tales. I have also discussed the geographical, his-
torical, moral, ethical and mythological bases of the Epic, also
what I feel as additions, extraneous to the epic and why they
were so added. I have also shown that the theory of a Gaya-
thri Ramayana is a pure invention to enhance the holiness of
the epic.

In the II book I subject each Kanda to a careful analysis
of the story as narrated in the extant edition.

The III book gives my opinions and feeling regarding the
chief characters in the story.

The IVth book discusses some miscellaneous subjects
(1) Where was Lanka? (2) Where and what is pampa?
(3) The blatant lie of Sivadhanus (4) The lie of the
circumambulation of the world by Sugreeva and lastly (5) who
was the elder Lakshmana or Bharatha?

The careful reader of the extant text will note many
discrepancies and contradictions which cannot be whittled
away or reconciled, and that there are many repetitions merely

for swelling the count of slokas. Many portions are merely Sthhala Puranas, utterly contrary to the accepted Vedic or puranic versions, which a vedic scholar like Valmeeki could not perpetrate. When they are all excised, the composition can be reduced to less than half the count of verses. The fundamental facts, which according to me have to be kept in mind, are,—

The Aryans had established hundreds of kingdoms in Aryavārtha and the Vindhya. The Rakshasas, evidently a mixed race of Aryans and the indigenous races, tried to overrun, conquer and subjugate the Aryans. During many years of mutual warfare, before Rama, they had conquered and colonised Son-Ganga doab then called the Maladakarōosa country, and now known as the Shahabad district of Behar. Thataka, the grand mother of Ravana, and Mareecha his uncle were the rulers, contemporaries of Rama. Below the Yamuna, on the slopes of the panna Range, Sambara ruled, evicting the then Aryan King. When Dasarathha went to fight against him, he was thoroughly defeated. In the Vindhyan plateau, Ravana had annexed the fertile valley of Janasthhan in the eastern Kaimur range of the Vindhya, and ruled it with his own brother called Khara as Viceroy. In Mathhura, Ravana's sister's son ruled in the Soorasena country on the banks of the Yamuna. It was Rama who destroyed the might of the Rakshasas and made Aryavārtha safe for the Aryans. No wonder he was deified. I have placed what I believe is the truth before the Reader.

I have hit out harshly against the commentator Govindaraja, the last word on the Ramayana according to Vaishnava Bigots and generally against the so called brahmins who according to me interpolated and forged many a story and many a verse. I believe my strictures are fully justified. Hence I would request the critical reader to point out wherein I have erred in my quotation or wherein I have mistranslated any of the verses, which I have used in this Vimarsa. Where I am shown not to have been correct, I shall stand corrected and shall duly apologise. Does' truth always win? Eh? What is truth? The question is perhaps insoluble by man.

—The Author



T. AMIRTHALINGAM

SEETHAYAI NAMONAMAH

SATHYAM JAYATHI

Valmeeki, one of the greatest poets of the world, is practically unknown except as the writer of the work now known as the Ramayana. Nothing is known of his parents or of the country which gave him birth, or of the times he lived in. The assertion that he was a contemporary of Rama does not require serious consideration. Of Krishna Dwaipayana, a greater poet, we know he was the son of a Brahman Parasara, begot secretly on a fisher-girl whose father owned a ferry boat and earned a living by fishing and by ferrying passengers across the Ganga, that he was secretly brought up in an islet (Dweepa) of the Ganga and hence his name of Dwaipayana; and that he lived at the time of the Mahabharata war. About the author of the Ramayana, there is no clue except in the spurious Uththarakanda in its last Adhyaya the 111th sl. 11 "Kṛthavan Prachethasah Puthrah"—the son of Prachethas composed it. Prachetaas is one of the names of Varuna, the Mahadeva of Rig Veda and the Amhra Kosa. But there is no legend of Varuna begetting Valmeeki as there is, of his begetting Bhrigu or in company with Mithra, jointly begetting on Oorvasi, Mana and Vasishta. But we find in the Mathsyra Purana that Valmeeki who wrote the story of Rama was a "Bhargava Saththama"—the best man of the Bhrigu clan—Bhargavas. In the work on Gothra and Pravara edited by the Late P. Chentsal Rao and printed by the Mysore Government Press, at page 30, Valmeeki is mentioned as a Brahman of the Vathsa Gothra having 5 Rishis in his Pravara; namely Bhargava, Chyavana, Owrva, Apnavana and Jamadagnya. There can be no doubt that this must be the poet who wrote the story of Rama. Therefore when the later Brahmans extolled the Ramayana as Veda Prachethasath Aseeth, they meant only this Valmeeki, of the Vathsa Gothra, which was a branch of the Bhargavas, Bhrigu himself being a Varuni, the son of Pracheethas—Varuna.

Nobody knows who his father was or who his mother was. Of the sage Jabali we know who his mother was, but she did not know who her husband was or from whom she begot her son!

(1) Among all the various Rishis mentioned in the Vedas or Brahmanas or the 10 Upanishads, we do not find a Valmeeki such that we may say that the poet was his son. So the later Brahmanas started a fiction that he was Valmeekodbhava or Valmeeki—one who rose from an ant-hill. There are two stories about this, one a northern and the other a southern version.

THE SOUTHERN RUNS AS FOLLOWS :

The sage Agasthya in his usual perigrinations between the Vindhya and the Podiyal hills, met a cruel hunter who was slaughtering without pity all animals that came his way. The grace of Agasthya fell on him. He called upon him to desist from his cruel acts for fear he may fall into hell when the hunter asked him what he was to do, the Sage advised him "Repeat the sacred name of Rama unceasingly. You will surely reach heaven." But the hunter said, "I know no Rama. I only know Mara" (Tree) (Tamil). The Sage of the Aindra Soothram saw that the continuous repetition of 'Mara' would naturally evolve into Rama and advised him to sit under the shade of a big tree (Maram) and to perform the Japam. And so the hunter did. As the sweetness and fragrance of Ramanam pervaded his whole being, body, mind and heart of the hunter, he lost all sense of time and space. The desires of the body like hunger and thirst left him. The holy name resounded through the whole forest. All the air vibrated with it and reached the ears of Agasthya. Overjoyed at the result of his advice, the sage hastened to the tree under which he had placed the hunter. He saw no hunter, but only a huge ant-hill from the holes of which, emanated the sacred name. The sage broke open the ant-hill and saw the emaciated skeleton of the hunter. 'Arise, Oh! Valmeeki' said the sage, and the hunter rose with the effulgence and splendour characteristic of only those who attain supreme bliss in this body. And thus he became known to this world as Valmeeki, and he sang the Ramayana.

The northerner's version, has greater airs of probability though in the central theme of it is almost the same. Rama after his exile passed through Lalapur on the Ohans River, on his way to Chithrakoota. The Vanaprasthas in those parts flocked around him and complained that there was a jungle savage in those hills who had taken a vow to kill a Brahman every day, before he ate his day-meal and that he had destroyed many among them, and they prayed to Rama to rid them of him. Rama promised and met the man on his way to Chitrakoot. and Rama called to him. The very presence of Rama seemed to soothe him and he came humbly towards Rama. Rama asked him if it was true he was killing a Brahman every day. The savage replied that, 'that was his vow'. Rama admonished him and told him that was the way to hell and advised him to perform penance to absolve himself from his sins. The savage asked what sort of penance he advised, especially since he knew no rituals or ceremonies. Rama thought a while and said "Repeat the name of Rama incessantly and you will be purified". The savage said "I know no Ram". I know only "Mara Mara", which I cry out when I see a Brahmana". Rama smiled and said, "Well, so be it. But never cease to repeat it". The savage promised and said "How long am I to be practising this penance?" Rama told him that he would be returning from the forest after fourteen years and that he would relieve him then of his penance. Thus it was, and the savage sat under a rock and during the course of years was covered by an ant-hill. Rama returned after defeating Ravana, went to the place where he last saw the savage, called out to him, found no man but a huge ant-hill. Rama again called aloud and Valmiki rose breaking the ant-hill. The reader may choose whichever version is agreeable to him, or leave both severely alone. Many of the Brahmins of ancient days seem to have found their time hanging idle on their hands and so began weaving curious stories, good, bad and indifferent and some times utterly silly about the names of other Rishis and the Eternal Rivers as found in the Rig Veda which they did not understand. Why Deergha Thamas and Bharadwaja, Chyavana, Gurva and Jamadagni and a host of others were so named, nobody knew. They even had the audacity to pervert the names (of men and rivers) though they were found otherwise in their holiest books, and then to fabricate stories. They changed Suthudri into Sathadru (Sutlej), Vipat into Vipasa-Beas, Charmamna into



Charmanvath (Chambal). They out-Yasked Yaska in his subtle interpretations. In the case of Valmeeki also, it may be safely inferred, that it was his original name, and that it had nothing to do with an ant-hill.

(2) The next question is, "What was his profession"? Whoever his parents were, they must have given him a sound education in all the arts and sciences of the day, and he must have studied the three Vedas thoroughly, and especially the Thaitthareeya Yajurveda and its various branches. A thorough master of the heavenly language, its syntax and grammar, its prosody and prose, he must have travelled widely between the Indus (Sindhu) and the Brahmaputra, between the Himalayas and the Vindhya including the Vindhyan Plateau. The introductory four sargas of the Balakanda clearly show that he was a teacher who had his pupils who lived with him and served him. A scion of the famous Bharadwaja clan was one of his pupils. His command of the Anushtup metre, shows his thorough mastery of the Rig Veda which contains more than 800 manthras in that metre. His thorough knowledge of Krishna- is seen by the fact that in the Prathi Sakhya appertaining to he is mentioned as the teacher of three Soothras (1) the 36th Soothra of the 5th Adhyaya, (2) the 4th Soothra of the ninth Adhyaya and (3) the 6th Soothra of the 18th Adhyaya — The Prathi Sakhya is the text book teaching pronounciation, intonation and conjoining, sabda, swara and sandhi. Hence he was a scholar and a teacher, accepted as an authority in the Krishna Yajus. So, he must have been a Kulapathi, like Viswamithra, Agasthya and Athri, mentioned in the Ramayana, unlike the descendants of Vasishtha and Gauthama, who were hangers on in Royal households as Purohiths. He did not care to attend on pompous sacrifices of Royalties, eagerly supplicating for largesses. His remarkable gifts of poesy must have attracted a large number of disciples who learnt by rote his story of Rama. He must have lived in an ashrama of his own, (near a village of the Aryas) subsisting on the voluntary offerings of his disciples and their parents, never demanding any fee. Most probably, he was a celibate, as nowhere is a wife or child (of his) mentioned. Even when Lakshmana is said to have abandoned Sestha on the farther bank of the Ganga, Valmeeki heard her wail of woe and is said to have consoled her and conducted her to the

houses of old ascetic women, "who live near my Asrama. They will look after you". If he had a wife, surely he would have put Seetha under her care.

(3) Where did he live? What country had the honour of giving birth to him? The introductory chapter Two, Sloka 3, of the Balakanda says that he went to the river Thamasa to bathe, attended by his disciple Bharadwaja - Gangayasthvavidoorathah (not very far from Ganga). This Thamasa was a tributary to Ganga, from the above sloka. This stream was not far from the Ganga. The Ayodhya Kanda says that Rama reached the stream Thamasa the very same evening that he left Ayodhya for the Dandakaranya, and it was the next evening they reached the Ganga. In the Uththarakanda chapters 47 - 48 Rama asks Lakshmana to leave Seetha in the Ashrama of Valmeeki. So Lakshmana crosses the Ganga and leaves Seetha on the farther shore. The children of the munis inform Valmeeki, and he takes her to the houses of the ascetic old women who protect her. If Valmeeki lived on the other shore of the Ganga, the Thamasa to which he went to perform his ablutions cannot be the Thamasa which Rama crosses on his way to the Ganga. But there is a Thamasa which starts from the Rewa State Hills, south of the Ganga and falls into the Ganga about 20 miles east of Prayag. Both the rivers now go by the name of Tons. There is yet another Tons starting from the South west corner of the Banda District which runs west. No serious consideration may be taken of this. The same Uththarakanda says that when Rama was performing his Aswamedha sacrifice in Naimisaranya west of the river Gomathi, Valmeeki went there with Rama's sons reciting the story of Rama. The distance to the confluence of the Southern Tons and Ganga, is more than 120 miles. And if the sacrificial ceremonies were held in Naimisaranya, west of the Gomathi, the distance would be much greater.

There are no towns or cities nor big villages ancient or modern on the southern Tons. Kasi is more than 60 miles to the east and Kausambi the same to the west. Valmeeki's knowledge of human nature, the close acquaintance he shows of the city and citizens of Ayodhya and his knowledge of the topography of the country between the Sarayu (Gogra) and the Ganga leads to the inference that he might have lived on the banks of the northern

Tons. But there is a modern tradition in the United Provinces which places Valmeeki in the Banda District in Lalapur Hill near Karwi about 30 miles east of Chithrakoot. As already noted, according to that tradition, it was here that Rama converted the savage into the sage Valmeeki. The stream flowing by Lalapur is called Ohans. May Ohans be a corruption of Thamasa? Quite improbable. Yet, how came the tradition? It is supported by slokas in the Ayodhyakanda, Sarga 56, slokas 16 to 20 both inclusive. Rama, as advised by Bharadwaja, reaches Chithrakoota. He says to Lakshmana on seeing a particular spot "Let this be our dwelling place. Here we shall live" - (end of 15th sloka). Then the 21st sloka says Lakshmana procures logs to build it - suddenly they are said to see the Asrama of Valmeeki, whom they visit, and get his approval about building their hut there. If these 5 slokas were not there, the sense and the sequence run straight. According to the 5 slokas, Valmeeki's asrama was in Chithrakoota and Rama built his hut nearby. According to one tradition Valmeeki lived in Lalapur, more than 30 miles east of Chithrakoota, on the river Ohans while the river in Chithrakoota in which Rama performs his daily ablutions is Malayavathi, otherwise called Mandakini. (These 5 slokas seem to be an interpolation added by a late Brahman who lived about Chithrakoota. As regards interpolations, a separate chapter is necessary to show how many there are, and why they have been made and that they do not form part of the original work composed by Valmeeki). But after that meeting with Valmeeki we do not hear any more of him, though he should have been a near neighbour. Not even at the historic and wondrous meeting of the brothers when the Maharshis both unseen and seen and other beings congregated and persuaded Bharatha not to unduly press Rama to return, for fear their design to destroy Ravana through Rama may be frustrated, we do not see Valmeeki. So it may be safely assumed that Valmeeki never lived in Lalapur nor anywhere else in Banda District. As between the northern Tons and the southern Tons, it is more probable he lived on the banks of northern Tons. In giving the itinerary of Rama from Ayodhya to the Ganga, Valmeeki describes it as if he himself had footed it many times. His description of the path taken by the messengers to Kekaya (modern Kangra Valley) to bring Bharatha, and of Bharatha's way back, also shows his familiarity with the Kosala country. His knowledge about the ways of the citizens of Ayodhya and the realistic way in which he

describes the palace of Dasaratha, and enters into the minute feelings of the various characters in his poem, clearly show that he had moved among those city peoples and noted sharply the characteristics of men in general. If he had been a recluse of the Rewa Tons which is nowhere near a city of note he could not have had the opportunities to understand their nature as he did.

(4) Now the last question about when, in what period of time he lived, is perhaps the most difficult one to solve. To persons of firm-unbounded faith in ipse dixits, it cannot present any difficulty. Their implicit faith in what has been written in one or the other of the Puranas is the rock on which they stake their knowledge. Has it not been handed down that Rama's Awathara was at the end of Threthayuga and the beginning of Dwapara (Threthradwaparayossandhou) and Valmeeki was a contemporary of both Rama and his father? What more proof is needed to show that Valmeeki lived more than 94,000 years ago? Today it is 5061 years since Kali started. Dwapara had a run of 8,64,000 years. Rama ruled 11,000 years and Dasaratha before him for 60,000 years. Hence Valmeeki must surely have lived between 935000/940000 before our time. He might have been born some lakhs of year before, and might even yet be living. Does not the Mahabharatha mention him as one of the sages who attended at Bheeshma's death when he was instructing Yudhishtira on the Dharmas, (sl. 9, Adh-46, Santhi Parva) and also that he attended the Sarpa Yaga of Janamejaya, i. e. about 60 years after Kaliyuga advent - 2943 B. C.? That date of the Mahabharatha war has been fixed for us as 36 years before Kaliyuga's birth - 3138 B. C.

If Valmeeki had been living then, there is nothing improbable in his living now. The Vayu Purana is one of the oldest of Puranas and perhaps more authentic than the other puranas. We find in a stone inscription of the 5th century A.C. a quotation from it (Vayuproktham) (Fleet's Gupta Inscriptions). It would put Rama as having been of the 24th Chaturyuga, that is nearly 4 Chaturyugas earlier to this 28th Chaturyuga. Each Chaturyuga is said to last 4,32,000 years inclusive of the two Sandhyas (sunrise and sunset). If this is to be believed, Rama and Valmeeki must have lived nearly 18 million years ago. Our Lemurian(?) Tamils may not at all be surprised at it, since they have lived for more than 20 million years!

To the sincere believer whose brains have been washed for hundreds of generations, to the 'Apowrusheya Vadinaha', it may appear sacriligious for anybody to question the truth or correctness of the above figures. There is nothing like improbable or impossible in his vocabulary. If any passage in the Extant Ramayana is pointed out, which shows that it seems to contradict the above figures of the age of Valmeeki and Rama, pat comes the ready answer, that that passage must treat of an event which happened in another manvanthara or Kalpa. The edition of the Extant Ramayana which is thorough and complete is that of the two great Kumbhakonam scholars Vyasacharya and Krishnacharya, Wherever there is a reference here to a quotation from the Ramayana, it is to that edition that one must look up. There are many such passages in it which seem to show that neither Rama nor Valmeeki could have lived in such primeval ages, and that Rama and Valmeeki may not be contemporaries. About this the Mahabharatha seems to give the clue, to fix the time approximately, just as the Macedonian Brute's (Alexander) invasion of India gives us the time when the Nandas were overthrown and Chandra Gupta Maurya founded the largest Indian Empire ever.

According to the Mahabharatha, Yudhistira ruled for 36 years after the great war. He learnt from Arjuna that Krishna had passed, he knew that Kali had again stepped in. So he, his brothers and their common wife started on the great journey up the Himalayas and dropped down dead one by one. According to the present calendar observed by all Hindus, it is just 5061 years since the Kali Era began. But there is a passage of the greatest known Hindu Astronomer of India, Varaha Mihira, who lived about 550 A D (3652 K.E.) that is capable of a meaning that will bring down the great war more than a thousand years. That passage is. Pancha dwika shad dwi sakakalasthasya Rajnascha - 2526 is the sakakala of that king. The king is Yudhishtira. Many scholars have discussed this and differed from one another. It is said that Saka means Scythian and so Saka kala means the time when the Scythian invaded and settled in North west India. This has been variously placed from 150 B. C. to 78 A. D. There is the apocryphal story of one Salivahana having defeated the Sakas and practically driven them out of India. To men south of the Vindhyas, the Salivahana Era is supposed to commemorate him and his exploits, and hence is called

Salivahana Sakabda. It is also believed in the south that Vikramadithya of Ujjain was the Sakari who drove them out. We have the northern Indian following the Vikrama Era beginning from 56 - 57 B.C. If this meaning of Saka is adopted the Kali Era may start at any time between 2682 B. C. and 2547 B. C. There is a tradition that when Krishna was born, Kali who was already prevailing, fled away in terror, and retraced his steps only when Krishna left this world. (Vide V. Bhagavatha Ad. 15 S 1-36). The Rajatharankini of Kalhana seems to say that the war was 653 years after Kali Era began. If so, assuming that Krishna passed away in his 90th year, the great war may be in about 2400 B. C. But the passage of Varaha Mihira may be understood as 'That King's passing away was 2526 years before his time, i. e. when the Great Astronomer lived; i. e. Yudhistira died about 1976 B. C. and the war was in 2012 B. C.

The next and perhaps most reliable data are found in the Puranas especially the Vayu and Mathsyas. Sabadeva, the son of Jarasandha of Magadha was killed in the Mahabharatha war. The rule of 32 of his descendants are enumerated, with the caution that they are the names of only those who were noteworthy (Pradhanathaba) and it lasted for 1000 years. Then the Pradyothas seized the Magadha kingdom and ruled for 138 years. After them came the Saisu Nagas who ruled for 362 years and then the Nandas for 40 or 100 years. Then the Maurya Chandra Gupta uproots the line and becomes the emperor of the countries east of Persia, including modern Afghanistan & Baluchistan, Samarkhand and the Pamirs, to the Brahma Puthra on the east, down atleast to Modern Mysore. Chandra Gupta's ascent of the throne must be now taken as proved beyond doubt to be between 324 and 321 B. C. Counting up the above figures we get, the Mahabharatha war took place in 1921 B. C. or 1861 B. C. The two puranas were evidently written before the advent of the Guptas (319 A. D. onwards). Their narration of the descendants of the successive Magadha line, upto the Andhra Bhritiyas seems to be based on reliable tradition, both oral and documentary. They had no motive to shorten the period between the Great War and the Maurya period. They had already started their Chaturyugas, Manvanthras and Kalpas. Their puranas do not say that Kaliyuga started on any particular date. How the date 3102 B. C. was ascertained is not explained anywhere.

There is another line of reasoning to fix the period. All the Brahmanas (texts on sacrificial ceremonies and rituals) are agreed that the Krththikas (Pleiads) are the first of the stars, i. e. the starting period of the years - Krththika Mukham Nakshathranaam. Perhaps by careful observation for hundreds of years, they had come to know that the precessional star (the first point of Aries according to western convention ?) was in Krththikas and ran on to Bharani during about 984 years. Today it is within 2 degrees of the south star of the Uththara Proshtapadi, the south eastern star of the great square of Pegasus (Alpharatz). It has passed nearly 57 from its position (Aleyone to Alpharatz) when the Brahmins fixed the position of the Vernal Equinox, to its position today. So it may approximately be taken that the Krththika period was between 2,250 B. C. - 1266 B. C., Bharani from 1266 B. C. to 282 B. C. Aswathi, 282 B. C. to 702 A. D. So that when Varaha Mihira reformed the calendar, so as to start the Era on 1st Chithra, in Aries (Aswathi) he was perfectly right, as the Vernal Equinox in his time was in Aries.

The present Government in fixing March 23 as the beginning of its new year is perfectly justified, though the various Acharyas and so called Loka Gurus are too ignorant, or if knowing, have not the courage to reform the calendar. The Vishu Punya Kalams when the day and night are equal, do fall on March 22 and September 22 while the two Sankranthies fall on 22nd June and 22nd December. Yet the Great Pundits, let alone the intelligent and the intellectual (modern Bachelors and Masters of Arts and Doctors of Philosophy, Law and Sciences) have not the courage to impress upon the ignorant Purohiths this simple fact, but slavishly follow what was correct 1500 years ago as if it was correct today. Evidently these Pundits and intellectuals have not heeded the maxim laid down by their ancestors that the oblation goes to the Asuras and Rakshasas and not to the Gods and Pitrs. They are found sanctimoniously to perform their Tharpanas and pujas on days which are not right (Ayatha Kaalam Ayatha Daivatham). Both the Ramayana and the Mahabharata seem to show that it was in Krththika period that the two wars happened. The western scholars who till about a hundred years ago started the world in 4955 B. C. according to Hebrew mythology, naturally try to cut short the period of 3,02 B. C. to 1459 B. C. for the Great War, and there are too many Indian scholars who are so

obsessed with the greatness and acumen of the European scholars' and slavishly follow them; the westerners. They argue that 32 Kings of the Jarasandha line could not have reigned 1000 years; that means nearly 31 years on the average. But they forget that the same purana emphasises the fact that the list of kings is only of those who were notable (Pradhanathaha). But the English kings, from 1066 today, they only average 21 years, the 1000 years seems to be an artificial rounded figure. So we may take off 320 years from the 1000 and so also from the Saisunagas another 80 years. This is purely arbitrary and unreasoning. They evidently ignore that the same Purana itself starts the line by saying '(Important Kings)'. They admit the number of kings. The same Puranas give the number of years each king reigned. Why that portion should be brushed aside except by speculative ipse dixit passeth understanding. Here I may bring to the notice of the reader that Sir A. Cunningham has set out tables of 3 dynasties atleast of the Rajput Kings, the Solankis, The Chandells and the Chawhans and proves that they average 25 years. What is there unreal or unnatural in it? Hence that the Great War was in 1921 B. C. or 1861 B. C. seems to be quite probable.

A part from the above, there are certain passages in the Ramayana which clearly show that whatever date may be assigned to the Rama-Ravana battle, so far as Valmeeki's date, he could have lived only in the Kali Yuga, i. e. after 3102 B. C, assuming that that is the correct date for Kaliyuga's beginning. When Rama had resolved to obey the orders of Kaikayee to go the Dandakas, he first propitiates the son of the then chief Purohit Vasishtha named Suyajna who most probably will be the Chief Purohit when he returns from his exile. Then he gives presents to the representatives of Agasthya and Kausika. (Then in the 15th and 16th slokas of the 32nd Adhyaya, he orders Lakshmana as follows: "Acharyas Thaitheeyanamabhi Roopascha Vedavith. Kauslyamcha "ya Aseerbhii Bhaktha Paryupathishtathi. Again in the 18th sloka "Yecheme Kattakalapas" who are Dandamanavas and Mekhalins. The Acharya of the Thaitheeyas (Krishna Yajus followers), who is a deserving and Vedic scholar, who devotedly waits with blessings on Kausalya, to him give presents to his heart's content, so that my mother may also be pleased. Also to his disciples wearing waist bands, students of the Kata and Kalap sabbas who are ever

fond of eating." All Brahmans are supposed to know that it was Krishna Dwaipayana who separated the one Veda into three portions, Rig, Yajus and Sama. The Yajur Veda was taught by him to Vasiampayana to promulgate, propagate and teach and that an early Yajnavalkya was one of his disciples who after learning the the Vidya, made bold to dispute and differ from his master, and when Vaisampayana rejected him and demanded the return of the knowledge he had imparted, Yajnavalkya straight away vomitted all the learning and they were picked up by other disciples in the form of Thithiri birds (sparrows) and hence the Yajus learnt by the later disciples was called Krishna or Thaitheeya. The story goes that Yajnavalkya worshipped the Sun and created the Vajasaneya Samhita or Sukla Yajus. May be, that was the turning point when the Rig Vedic Gods of this Earth were thrust in to the Sun and his annual Kala chakram, wheel of time, which Yaska later followed in his Nirkutha and Brhath devatha and perpetrated many a quibble and blunder about the meaning of Rig Vedic words, and made nonsense of that Veda. If Rama was of the late Thretha or early Dwapara, he could not have known about it at all nor seen an Acharya who taught the Thaitheeya. That Valmeeki was a teacher of 3 Suthras of the Prathi Sakhya has already been referred to. According to Vishnupurana, Swethakethu the son of Uddalaka, the Aruni and Yajnavalkya are the only two Rishis of the Kaliyuga. Admittedly Krishna Dwaipayana the Vyasa lived at the end of Dwapara and beginning of Kali. The Mathsyas Purana also says that Vaisampayana was the Purohith of Janamejaya, the son of Parikshith who was the grandson of Arjuna. But that Janamejaya preferred Yajnavalkya who supplanted his former Guru, and had two Aswamedhas performed according to his new rituals. When the Ramayana speaks of a Thaitheeya Acharya without mentioning his name, one may infer that Kausalya's purohit was not Vaisampayana or one of his well known disciples but a later little known follower of Krishna Yajus. Again the Kata is the Sakha taught by one of the disciples of Vaisampayana's school. The Kata is one of the off-shoots of the Thaitheeya Aranyaka. Vajasravas, the Father of Nachikethas is an Aruni and a Gauthama, a descendant of Swethakethu. A descendant of Nachikethas is perhaps the teacher, and the Katthaka is the work he expounded. The Acharya of Kausalya must have been a teacher of the Yajus Kathaka and so a very late Brahman, much later than the early

disciples of Vyasa. If Rama had really uttered these words, and seen to Lakshmana distributing gifts to them, he could not have lived at any time before 3102 B. C. and Valmeeki must have been a poet of the Kaliyuga. The only way one can stick to the Thretha-Dwapara myth is to say this whole story of Rama's gifts is a later forgery:- Things which Rama never spoke or which Valmeeki never wrote. It cannot be gainsaid that there are many verses, if not whole Adhyayas, which apparently seem to be later additions. This question will be thoroughly discussed in a special chapter dealing with interpolations. But the parts of Sarga 3I, in which the gifts of Rama to the Brahmans are detailed, do not seem to be in any way irrelevant, not do they look like puranic prose-verse, but have the flow of real poetry. One may at least come to the conclusion that whatever the date of Rama, Valmeeki's date must be after Katla Kalapa teachings. Hence, even if one grants that Kali Era started on 3102 B. C. Valmeeki must have lived a few hundred years after that. It should be accepted that Rama lived before the Great War. The anachronism of making a teacher of Thairthireeya Yajus and of the Katta Kalapa as his contemporary is too patent to be appreciated. The fact that Valmeki was the teacher or composer of the Soothras of the Thairthireeya Prathisakhyas which must have been a text prepared long after the teaching of the Yajus and its branches, also confirms the conclusion come to above. The fact that the poet lived in his characters and portrayed so graphically the acts and feelings and even the very looks of the various characters naturally led his later devotees to concoct the story that but for divine inspiration a man could not have written so great a poem. Again there is another story alluded to in the poem, vide Yuddha Kanda, Sarga 122 Sl. 17 which makes one disbelieve the Thretha-Dwapara myth. After Rama destroyed Ravana, all the Gods come to praise him and thank him. Among them is brought down the dead Dasaratha who is supposed to have been living in the Indra Loka. He tells his son "Tharithoham Thvaya Puthra **Ashtavakrena** - Tharithoyatha". Here, there is a clear allusion to a story which happened in the Kaliyuga and Dasaratha who was 60,000 years older than Rama seems to talk of it as if it happened before his time. The story is this. Ashtavakra was the daughter's son of Uddalaka, the father of Swethakethu. It seems to have been an institution of the Janakas' the rulers of Mithila, to select or have a very clever and learned man as their

chief Guru, or Chairman of the Sabha and to invite all Brahmins and others to come to his sabha, and offer to elevate him as his chief pundit who dares to challenge his chief Pundit and defeats him in debate. But there was a horrible stake attached to this offer. The vanquished fell under the orders of the victor, and the usual penalty was death which seems to have been carried out even in the Sabha itself, and the great Vedantins that they were, they calmly supervised the removal of the dead body and the erasing of all traces of the grim tragedy. Those who have read the Brhadaran-yaka Upanishad need not be reminded of what happened to the Vidagdha (?) of the Sakala country when he was confounded by Yajna Valkya; and his head split into a thousand pieces. Uddalka's son-in-law was known as Kahoda. To acquire fame and wealth he went to the court of Janaka and challenged the Chief Pundit, but unfortunately he was defeated and the Chief Pundit taking pity on him, instead of having his head broken into a thousand pieces, saw that he was drowned well and truly in the Ganga. His poor wife seems to have been eniente at the time and in due course was delivered of the boy Ashtavakra, so called owing to certain personal deformity. He seems to have been an extra-ordinarily precocious and intelligent boy, and learnt all the Vedas and Sastras even when a boy. Of course, he and his maternal uncle Swethakethu were brought up together. And Swethakethu, in childish mischief, taunted him on his ugly shape. Ashtavakra said 'I shall complain to Father'. Swethakethu replied 'He is only my father, not yours, and he won't listen to you, if I were to give the lie to you'. Ashtavakra ran up to Uddalaka and narrated what had happened between himself and Swethakethu, and demanded to know about his own birth. Uddalaka would not conceal the truth, and Ashtavakra that day vowed that he would avenge his father. So even as a boy, he craved the permission of his grand-father to go to Janaka's sabha and take Swethakethu as companion. Uddalaka reluctantly gave him the permission and the two boys started for Videha and entered the hall where Janaka was holding his sabha. The bearing of the little boys impressed the king, and he asked them why they had come to his sabha where only senior learned vidwans should go . . . and told them that he would give them valuable presents and they could go home thereafter. But Ashtavakra boldly replied 'You may keep your presents to yourself. It is for them who require it. But I have come not for the presents

but to challenge your Chief Pundit to a debate where the stake is the life of the vanquished Janaka was surprised and tried to dissuade the young boy from such a dangerous game. But the boy insisted, saying "Who is he? and where is he? Let us start at once" Janaka unwillingly allowed the debate. To the wonder of all the assembled scholars, the Chief Pundit was defeated and the boy called out, 'The Chief Pundit shall be thrown into the Ganga just as my own father was killed'. And King Janaka coolly threw the Chief Guru into the Ganga. There is a bathetic end to this. It seems the Chief Guru was the son of Varuna, (evidently a man of the Bhrigu clan)- who received his son under the waters and placed him safe in his own kingdom, brought forth from it, Kahoda kicking and alive and presented him to his son Ashtavakra and to the king Janaka. Thus father and son were united and lived happily ever afterwards.

This is a nice story detailed in Mahabharatha. From this it is very clear that the belief that Dasaratha and Rama were of the Thretha Yuga is a fiction unbelievable by reasonably minded persons or that this portion of the Yuddhakanda is an audacious interpolation.

Next may be pointed out a very glaring piece of forgery in Ayodhya Kanda, Sarga 109, Sl. 35 wherein Rama is said to chide and upbraid the sage Jabali who advised Rama not to be carried away by sentiment or by pseudo-religious beliefs but to accept the offer of the Kingdom by his saintly brother Bharatha and return to Ayodhya. Rama refutes him and repudiates him in the first 29 slokas in Anushtup meter and then is alleged to start a tirade against Jabali from the 30th to 36th and Jabali is said to pacify him in three further slokas. All this is in Vamsastha (?) meter. Apart from this, the sloka is 'Yathahichorah Sa thathah; Buddhas, Thatha gatham Nasthikamathra Viddhi'. Just like a thief, so exactly is he the Buddha. Know that the Thathagatha is an atheist (a negator of God) This downright condemnation; a most vicious attack on one of the saintliest of men, who ever walked this earth. That the reference is to Suddhodana's son Gauthama who lived in the 6th century B C. is clear. He alone was called the Buddha - a Thathagatha. The use of the word Nasthika about him shows ignorance of the meaning of Nasthika

as taught by the Upanishads and the Dharma Sastras - In the beautiful Kattavalli - it is clearly shown that Nasthika is one who denies the continued 'Ya Yiyam Prethe' existence of a soul, when the body is dead.' Vichikithsa Manushye Astheethyeke nayam Astheethi Charke'. 'This thought that when a man is dead, does he exist as some say, or that there is no longer any existence for him, as others say'. 'It is this which I want to be resolved' says Nachikethas to Yama. There is no question about the existence or non-existence of God. Again, Apasthambha in his Dharma Sastra lays down that Nasthika is one who denies the continuing re-birth. It has nothing to do with atheism or theism. The Buddha neither affirmed nor denied the existence of God. He said that the Upanishads had taught that God cannot be defined, whatever conception we create of him is clearly negated by 'Nethi Nethi' - not so, not so. So confine yourself to 'Sathya Ahimsa'. A man may believe in a Highest Power and yet not believe in a continuing soul or re-birth. Those who follow the Hebrews, the Jews, the Christians, the Mussalmans, do not believe in re-birth. But they seem to believe in spirits, even though the body has been decomposed, so that its form is no longer recognisable; but the spirit is supposed to be hovering about till the last day of judgement, when, Hey Presto! each spirit is able to fix up its own body and appear before the gates of Heaven. Yet these unworthy words are put into the mouth of Rama, and are said to have been composed by Valmeeki. Evidently these stanzas from 30 to 39 must have been composed by a Brahman bigot who in his fanatical hatred of the saint who repudiated all animal sacrifices and other dubious rituals, seems to have vent his spleen, this way. Did he understand the implication of these slokas? Did it not really show that both Rama and Valmeeki lived in later times than the Buddha? Does it not show that the forger wanted the support of the highest authority of Rama and Valmeeki for his stupid yelp against the Buddha? This down right attack on Buddha could have been only at the earliest, during the dynasty of the Sungas long after the Mauryas. There seems to have been a great revivalism under Pushyamithra and his son Agnimitra about (180-150 B C), when the Kavya Pathanjali was the chief purohit. Those who look out with ordinary eyes, and reason with ordinary human minds, must accept that the story of Rama was a legend handed down from generation to generation which in the hand

of Valmeeki was shaped into a great epic. Valmeeki did not write the Mahakavya founded upon pure imagination and embellished with extravagant fancies and phantasies. He wrote a sober Ithihasa, a historical poem in beautiful and stately verses full of commonsense and experiences, describing men, in their greatness and frailty, in their vanities and humility, in all their desires, good and bad, in all their motives hidden and open. He was essentially a man of truth. He would not and could not perpetrate such stupidities as the above. Valmeeki was a master of modern Samskrit. The word Sramana is found, and Sabari, the old female ascetic who waited to cast off her mortal body till Rama's arrival in Mathanga Vana, only that she might have the opportunity of welcoming him and performing the duties due to an honoured guest (Athithya) for him, is called a Sramani. Sramana is a Buddhist or Jain celibate ascetic. One does not meet with that word in the Samhitshas nor in the Brahmanas nor in the ten chief Upanishads, and a woman could not be a celibate ascetic according to Brahman Law; it cannot be disputed that Mahaveera Jina and the Buddha were contemporaries who lived between the years 570 - 470 B. C. The institution of Sramanas and Sramanis was founded by these two great sages. The institution of Sanyasins among the Brahmins and their followers seems to have been much later; in fact, it was in imitation of and in rivalry to the Jains and Buddhists. Even now the Brahman does not know a Sanyasini, though there were a few Brahnavadinis. While a Sanyasini must be a celibate, the Brahnavadini need not be. All the great Rishies, the Manthra Drichtas, are householders or Vanaprasthas. The Rishikas in the Rig Veda were not Sanyasins. The Yajur Veda clearly says that women are Nirindriyas, and so not entitled to partake in sacrifices or pronounce the sacred Manthras. So they cannot be priests or Purohits. In the 10 Upanishads we meet only two women who were initiated in Brahma Vidya: (1) Maithreyi - the wife of Yajnavalkya who desired the knowledge of the Athman, having been ignorant of it, when he resolved to distribute his properties between her and her co-wife Kathyayani, before he wanted to become a Vanaprastha, and Gargyi Balaki who made bold to question Yagnavalkya about his knowledge of the Athman. There is nothing to show that she was a celibate ascetic, nor that the various other men who joined in that debate were celibate

ascetics. In fact, there is more reason to believe they were all householders. Before Buddha's time, Sanyasa was not an Asrama, but really a yogic frame of mind, an attitude towards the Paramathman, by which a man withdrew his mind and spirit from the physical body and entered the Eternal, as the 2nd Kalidasa puts it in the 1st sarga of his *Raghuvarsam* (Yogenathe thanuthyajam) We know that Sramanas are generally Jains. They are the Sramanas who were impaled on stakes by the gentle and benevolent Saivites of Mathurai. Nowadays, after the 7th century, a Maskarin has come to mean a Sanyasin. But Pathanjali knew better. In his time a Maskarin meant only an Ajeevaka ascetic. They carried a bamboo stick (Danda). The later Sanyasin carries a Danda with Kamandalu and so is also called a Maskarin. So when Pathanjali says a Maskarin is an Ajeevaka ascetic, one may take it as correct in preference to later grammarians or Dictionary makers. Hence, wherever Sramana or Sramani occurs in the renderings of the Ramayana, one may safely conclude that it was not written by Valmeki unless Valmeki lived after the 5th century B.C. In fact Brahman and Sraman were antonyms, anti-thetic, as in Pathanjali's time Sramans were persecuted even unto death. According to the great grammarians, Sramana - Brahmana is an example of mutual antipathy. Again, in the *Sundara Kanda*, there is a description of certain buildings in Ravana's palace as if they were like those in Pushpavaya. Pushpavaya was built by Udayana - (Udayana - Udayaswa or Udayee) who succeeded his brother-in-law Harsaka - Darasaka on the Magadhan throne. According to the Puranas Mithya and Vayu, his date will correspond to 456 B.C. Curiously enough the Arab Savant El Beruni (1015 A.D.) mentions that there was an era which was dated 400 years before the Malava Era of Vikramaditya which was called the Harsha Era, evidently to commemorate the founding of the city of Pataliputra or the fort mainly built by Harshaka. Therefore can it be that Valmeki lived about 400 B.C.? i.e. about 1000 years before the Sri Harsha Era of 642 A.D., known also as Harsha Era. He is a master of modern Samskrit. His grammar and syntax are quite what the moderns use. There are very few archaisms. Perhaps one may count them on one's own fingers. Rama's description of Hanuman's language the very first time they meet, is that his pronunciation and grammar are so

correct that he must evidently have studied the language. They are exactly what Panini in his *Ashtadhyayi* has laid down. Of course, the *Uththara Ramayana* goes much further and calls Hanuman a *Nava Vyakarana Pandita* and the commentary of Govindaraja brings it down to Nagoji Bhatta. The *Yajurvedic Prathi Sakya* is only a portion of the general grammar of the *Vaidika Prakaranam*. It deals specially with pronunciation, intonation and conjuncting *Sabda*, *Swara* and *Sandhi*. Perhaps, it is really an adjunct to the *Vaidika Prakarana* of Panini. Raja Sekhara of the 10th Century in his *Kavya Meemamsa* says that Panini, Vyadi, Varsha, Upavarsha, and Pingala were honoured with *Brahma Ratham* in *Pataliputra* and all these are mentioned in the *Brihath-katha*. These must have lived in the time of Udayana or his successor Mahapadma, that is between 450 B. C. and 380 B. C. Was Valmeeki a contemporary? If he was earlier than Panini one might expect some allusion or reference to him in Panini's works. To call him an *Adikavi* and his work as a *Kavyam* is all the fiction created by later Brahmins to use the great poet for their own vain-glorious purpose. One can come to the conclusion that Rama was a historical person, that the battle against Ravana actually took place, and but for it, most probably, the Aryans could never have penetrated into Peninsular India and become part and parcel of the original inhabitants of the South and there they will remain. The truth seems to be, that he wrote an epic - *Ithihasa* - (Thus surely it was) and that the *Ithihasa* has been perverted into a *Mahakavya* where all sorts of irrelevant and fanciful and fantastic fictions have been forged, fabricated and interpolated without any sense of decency or propriety or proportion. In fact, Rajasekhara in his *kavya Meemamsa* calls it an *Ithihasa*. Its disfigurement into its modern form must be only after 950 A. D. (Though a side issue). The date of Rama-Ravana Yuddha can also be fixed fairly approximately. The above Puranas assert that Sruthayus, the 14th in descent from Rama died in the Mahabharatha battle. Taking 30 years for a reign, this will give Rama's time as 420 years before the great war or 350 years if we take 25 years according to Cunningham. Again Hiranyanabha, the 18th descendant from Rama, was a disciple of Jaimini who learnt the *Sama Veda* from Krishna Dwaipayana, and he was the teacher of Yoga to Yagnavalkya, the Kaliyuga Rishi who was also the Purohit of

Janamejaya, the great grand son of Arjuna Janamejaya's father Pariskhit was born very shortly after the great war and he succeeded to the throne in his 37th year. He was killed by Thakshaka after a reign of 24 years and Janamejaya reigned for 32 years. So Hiranyanabha was a contemporary of Janamejaya. Rama's date may be 450 years before Janamejaya. It has been already shown that the great war was about 1861 B C. So Rama's date may be fixed at 2300 B C at the earliest. It has already also been shown that the Krithikas were the precessional stars between 2250 and 1266 B C. There is yet another hurdle to be removed or floored before we can clearly fix the dates of Rama and Valmeeki. And that is the fiction about Dasaratha having lived 60,000 and odd years and Rama having ruled for 11,000 years. This has been fortified by Jatayu saying that he was a friend of Dasaratha, and himself an old man of 60 000 years, while Ravana was the conquerer of Anaranya, Kubera and Indra.

This has been sought to be further strengthened by the dates of Sagara, Amsuman and Delepa as 20,000, 32,000, 30,000 respectively. Of course (?) Viwamithra is made to do Tapas for myriads of years each time before he rises one rung into the Brahmanical ladder from a Kshathriya to a Brahmarshi. More than all, that horrible tale of the Brahman's infant dying prematurely when it was only 5000 years old, because it was owing to Rama's negligence that a Soodra was allowed to do Tapas. Is all this not extravagant fancy or perhaps a contemptible forgery? As regards the duration of human life in any period however remote, are we to depend upon these stay passages in the extant Ramayana? All must agree that the hierarchy of authority descends as follows: (1) The Rig Veda, then the Yajur Veda, then the Brahmanas, then the 10 Upanishads, then the Smritis and last, the Puranas. The Adi or Maha Kavyas are really no authorities. The Rig Veda is clear and emphatic about the age of man.

“Satham Innu Sarado Anthi Devah Yatha Naschakra Jarasam thanoonam Puthraso Yathra Pitharo Bavanthi Manomadya Reerishatha Aayur Gunthoh”. Hundred; it surely is the ending, oh Gods, where you have ordained our decrepitude of

bodies when our sons, fathers become; do not in the middle cut short life of the goer. This Satham appears in many other places and never can it be given any other meaning, except exactly 100. It is not as if the Vedic seers had not a clear idea of the numerals. In many a verse counts from 1 to 100000 appear and then in the 3rd Mandala of the Rig Veda Viswamithra counts up 3339 Gods - 3 thousands and 3 hundreds and 3 tens and 9. In the various Dana (?) sthuthies (praise for the donors), the king is said to endow the priest with hundreds of elephants, thousands of horses and chariots and tens of thousands of slave girls with golden necklets. They know the year of 360 days and 12 months and perhaps the intercalary (?) month-Veda Yajupajayathe. In fact, the Yajurveda mentions a thirteenth month. One Sooktha talks about 34 kings meeting in battle-7 8, 9 and 10 coming to the tryst from the four quarters. There is no mention of any of the then Rishis living for thousands of years. They seem to have made it a matter of wonder that Deergha Thamas died in his 10th decade. "Deerghathama Mannatheyo Jujurvan dasame Yuge"—Yuga evidently representing a decade. In Manusmriti—Soodropi dasameem Gathaha - Even a Soodra who has lived to his 10th decade deserves respect (from others) Again there is even a more emphatic Manthra in the Rig Veda: Nadevanam Athivratham Sathamava najeevathi.

No one can go beyond the ordinance or Law of the Gods; a hundred years old, one does not live. The Rig Vedic Rishis had no illusions about the maximum age of a man. The silly answer to this is that Satha is only a loose word, loosely used to denote any number and may mean thousands, or lakhs over, anything as our fancy dictates. Why? Because the Puranas talk of thousands of years. So does the Ramayana also.

In the Puranas the Kaîpa and Manvanthara theories have been promulgated, theories for which there is no basis in the Vedas, Samhuthas, nor in the Brahmanas, but by incessant propaganda, we believe in all sorts of absurdities and impossibilities. The late Vaishnava Bhagavatha is one of the works which has very ingeniously worked on these marvels. Can it be argued that the Rig Veda period is later than the period when the Puranas were

fabricated or when the Ramayana was composed? In fact, the Vedic seers were happy if they could see the faces of their son's sons (Sapithushpithasath). They did not care for the daughters and her sons but they eagerly desired male issues. When we invoke the blessings of the Gods on ourselves, 'Satham Jeevema Saradah Saveraha' (May we live a hundred autums with our sons), it is the same ordinance of the Gods that we invoke. No Sastry or modern savant will dare say that the Rigveda belongs to the Kaliyuga. In the Yajurveda also myriads of years are not mentioned. Coming to the ten Upanishads, we have no mention of the number of years that a man lives or about the universe. But there is a very significant fact which is given special prominence in the Chhandogya Upanishad, 3rd Chapter, 16th Section. After saying that a particular doctrine was taught by Ghora the Angirasa, to Krishna, the son of Devaki, it says that Mahidasa, the Athareya lived a 116 years, because he had learnt the secrets of the 3 meters of Gayathri - Thrishtug and Jagathi (?) They found the strange coincidence of his longevity with the added number of syllables of the 3 chief metres of the Rigveda - 24 plus 44 plus 48 equals 116. The composer of the Chhandogya Upanishad felt that the length of life of Mahidasa was surprising, if not extraordinary, as a man ordinarily lived at the most a 100 years. If he had known of the tens of thousand years that Dasaratha and other Ikshavaku Kings are supposed to have lived, would any body have taken the trouble to mention the age of Mahidasa, much less to ferret out a reason for his living 116 years. Must we go to the Smrithis? Enough if we content ourselves with Manusmriti which is really Bhrigu Samhitha, the compendium of laws made by Bhrigu. This Samhitha was evidently made after the theory of Manvantharas and Chaturyugas had been evolved. The Smriti is clear that in the Krithayuga, men lived 400 years, in the Thretha 300, in Dwapara 200, and in Kali only 100 years is the maximum. Evidently the Smriti writer felt that as Dharma was supposed to lessen by one padam for each yuga, and so suggests the ages of man lessened to 100 years in the 4th Yuga, a hundred each Yuga. Here again there is no mention of the thousands of tens or hundreds of thousands. Surely the Puranas and the Prachethasa Veda could not have been brought to the notice of Vairaswatha Manu or of Bhrigu. One need not worry about the 4,000, 3,000 or

2000 of the Mahabharatha. Because in its Santhiparva, Bheeshma, in expounding the rules of Dharma to Yudhistira, says that one Kshemadarsin (?) – the Kausalya of the Ikshvaku line—he must have been a descendant of Rama—took lessons from a sage named Kalaka Vriksheeya, who specially stresses the fact “In these days people died even when they are 30 or 20 earlier; where is the time to put off the practice of Dharma?” No body will dispute the fact that Bheeshma lived in the Dwapara age; when an ancient Rishi is quoted by him as saying that his contemporaries lived only a few tens of years, we at once see that the story of hundreds and thousands are only the fanciful vapourings of ignorance. Hence it may be taken as clearly established that the Rama-Ravana Yuddha was in the 23rd century B. C., about 400 years before the Mahabharatha war which may be placed about 1900 B. C.

Lastly I go to the number of years which the chief heroes and personages of the Mahabharatha lived. Admittedly they lived in the Dwapara Yuga. Kaliyuga steps in only after Krishna passes. I shall place before the reader a few instances by which we can fairly infer that 100 years were the highest that they lived and that they attained maturity, making them fit, to marry and fight in battles even when they were only 16. (1) Abhimanyu, the son of Arjuna by Subhadra, the sister of Krishna, was only 16 when he married the Mathsyavirata princess Uththara, and within about 3 months after, he fought in the Mahabharatha war and performed incredible feats of valour. So we need not be surprised if Rama defeated Mareecha when he was 16, and married Seetha a few days after. (2) Acharya Drona died in battle when he was 85 years old. It may be argued that he might have lived a few thousands of years if he had not been killed. But the description of his body shows that Drona must have been very old then. “Akarna Palithasyamo Panchaseethi Varshikhsh (Vayasaseethi Panchaka). Thwath krthe Vyacharith Sankhye, yath he shodasa varshavath.”—Drona Parva, 193rd Adhyaya, sloka 66. The dark man, 85 years old, wrinkled and grey haired to the ears, he moved in the battle field on your account as if he were 16 years old (note the 16 years). The above sloka shows that the 85 years old man was as active as a 16 years old youth, and fought like one of 16 years. The fact about Drona being 85 years when he entered the fight as comman-

der-in-chief of the Kaurava armies is also mentioned in Adhyaya 125, Sl. 73. He was a "Palitha" even when he was first entertained as Acharya of the princes by Bheeshma. Hence we need not suspect he was young when he died. (3) Next we go to the case of Arjuna, that means also to that of his 4 brothers. In the Virata Parva, Arjuna describes to the Virata prince Uththara the various weapons that belong to him and his 4 brothers when he orders Uththara to take them down from the Samee Vrksa, where they had hidden them. When Uththara asks him about the Gandiva bow, Arjuna tells him "Agnina Preethibhavya na daitham Parthithaya Gandivam. Pancha Sashti cha varshani kountheyo Dharashyathi" (Virataparva, 42nd Adhyaya, 7th sloka) Arjuna, as if in a prophetic vein, says, "Agni gave the Gandiva to Partha as a recompense. And the Kountheya will keep it for 65 years." (It means, from the day it came into Arjuna's hands) Thus we have to find out when it came to him and when it left him. That it left him just before he died is clear from the Mahaprasthanika Parva 1st Adhyaya 43rd sloka, i. e. at the time when the brothers went on their last journey; that the brothers ruled for 36 years is also mentioned. After 15 years Dhritharashtra, Gandhari, Kunti and Vidura, go to the forest and 3 years later they are supposed to be burnt up by a forest fire. Then 18 years later Krishna passes and they all start up the Himalayas. Thus we account for 36 years out of the 65 years. Before that we may take 13 years for the period of exile, and one year for the negotiations and massing of the troops for the final battle. Thus 50 years are accounted for. For the purpose of destroying the Khandava forest Agni is said to have given the Gandiva to Arjuna. So we may infer that from the date of the Khandava Dahana and the exile 15 years passed. What could have been the age of Arjuna at that time? It is mentioned that Kunti and her sons came on the 17th day after Pandu died and that the sons had not had their Veda-Samskara then. Hence I suggest even Yuddhishtira had not attained the age of 11. When Drona thought that he had educated the princes in all the Asthras and Sasthras and were fit to do battle for him against Drupada, King of the Panchalas, Arjuna must have been 16. The attempt to destroy the Pandavas by fire must have been within one year of it as it is said that one year elapsed after Dhritha Rashtra annointed Yuddhishtira as Yuva Raja. Then

comes the Jathugra and the living in Ekachakra. This may have taken up 1 year so that we may infer that Arjuna was 18, when he won the hand of Draupadi; his voluntary exile must have been about 6 years later because, it was when Yudhishtira was alone with Draupadi that Arjuna trespasses into their bedroom. One cycle of 5 years has elapsed and the 2nd cycle must have commenced. The exile lasted one year. Hence I suggest that Arjuna was about 90 years ($25 + 65 = 90$) when he died. (4) Krishna is said to prostrate at the feet of Yudhishtira and embrace Bheema, while Arjuna prostrates at his feet. Thus we may be sure that he was of the same age as Bheema, and at least one year older than Arjuna. That makes us learn that he was 91 when he passed. (5) It is only Bheeshma who seems to have lived beyond 100. He must have been at least 16 when he took the vow of not claiming succession to the throne, and the more terrible and unnatural vow of celibacy which earned him the name of Bheeshma. He may have been 20 when Vichitra Veerya was born and 38 when Krishna Dwaipayana begat Vidura, as proxy. If Vidura died when he was 100 years old, he was 82 during the Mahabharata battle, and Bheeshma, we may legitimately assume was 120 at the time of his death. Thus we see that during the Dwapara Yuga, the normal maximum age was only one hundred, the same as in Kaliyuga. The prattle about tens of thousands of years is all fantastic nonsense. Here I take the liberty of quoting from Chapter XIII of the Ramayana - Lanka of T. Paramasivier. "According to Panini sundry descendants of a Gothra Rshi may be called by the ancestral name. A respected elder is so called as a mark of reverence (Adh. IV Pada 2 Soothra 166). Even a studious youth may be so honoured according to Pathanjali (Mahabhashya Adhy. IV P. I Anhika 3). This use of the Gothra name as an honorific has enabled interpolators to identify descendants with their primeval ancestors, and confound chronology, geneology and history." For example, we have two Agasthyas, one among the Purohiths, who hangs about the palace of Dasaratha to whom Rama gives many presents when he goes out on exile. The other is the one in Dandakaranya who artfully places Rama in Janasthana. Again two Kusikas, one who along with the Agasthya receives presents from Rama at the same time, and the other known better as Viswamithra, who was the real Guru of Rama. Again there is the Bhara-

dwaja, who was at Prayag and the one who was at Gangadwara and begat Drona, the Kauravacharya as we learn in the Mahabharatha. We may be sure that when they talk about the Smrithis of Vasishtha, Gauthama, Parasara and so on, not one of them is the Vedic Rishis of the same name, but only some of the later descendants who were some times degenerate. Thus I end the first Chapter about the age and times of the great poet Valmeeki, Valmeeki was a man of the Vathsa Gothra, a Kulapathi who lived on the banks of the Tons about 10 miles south of Ayodhya, some time about 400 B. C.

THE THEME

I Dasaratha, the son of Aja of the Ikshvaku dynasty ruled a petty inhabited country named Kosala. It was one of the three hundred and odd kingdoms which jotted the fair face of Arya Vartha, between the Himalayas and the southern face of the Vindhya, and the Indus and Rajamahar hills. It might have been in extent about the size of modern Tanjore District, on both banks of the Gogra. It lay between the foot hills of the Himalayas, north of the river Gogra, going south upto the river Sai (Syandika). To the east it extended to about 10 miles upto the Anga Country and to the west about 30 miles upto the bed of the Gumti. He was no more a Chakravartin than Chakravartin Rajagopalachari. At least the latter may claim it as he was the last Governor-General of the British Beasts in India. He married at first two ladies, one a princess in her own right and the other perhaps her handmaid. After some years of married life, finding neither of them bore him a child, he proposed to the king of Kekaya, for the hand of his daughter. Aswapathi extracted a promise from him that any son of his daughter shall succeed to the throne, in preference to the sons of his other wives; and they were married. As sometimes happens, the eldest queen bore him a son earlier than the Kaikaya princess, and the third lady seems to have borne him two sons, perhaps twins.

When the eldest called Rama grew, he turned out to be the mightiest bowman of the age. Even at 16, he freed the Malada Karoosa country (Modern Shahabad District in the Ganga - Son Doab) from the Rakshasas who had invaded it and occupied it, driving the sage Agasthya to the south. He also won the hand of the daughter of the Videha king (modern Tirhoot), by breaking

the bow of Varuna which Janaka had preserved in the family. The warrior who bent the bow and strung it, had been promised the hand of Seetha, the most beautiful lady of Aryavarttha. Soon after, he avenged his father's defeat at the hands of Sambara, by capturing his city of Vajayantha and killing the son of Sambara. Kaikeyee's son Bharatha, the best and noblest of men, did not show the martial prowess of his elder brother. So Dasaratha made up his mind that in spite of his promise to Kaikeyee, Rama shall succeed to the throne. He sent Bharatha to his grandfather's country. He made all preparations to anoint Rama at a time when Bharatha was absent at his grandfather's kingdom. Kaikeyee got scent of the plan to supersede her son and fairly charged her husband with deceit and insisted on her son being anointed and that Rama should be exiled for fourteen years to the Dandakas till her son rooted himself in the kingdom.

Rama, in the expectancy of anointment, heard of this. Then he remembered his father's promise, and made up his mind that he shall sacrifice his own prospects of advancement, so that the promise to his step-mother may be redeemed and his father saved from the sin of being forsworn. He went to the Dandakas and was followed by his wife Seetha and a devoted step-brother Lakshmana, son of the handmaid to his mother. The Brahmins who had established colonies in the Dandakas, finding that their progress was obstructed by a colony of Rakshasas under the then king Ravana who ruled in Lanka, and who was the hereditary enemy of the Ikshvakus, begged Rama to destroy the viceroyalty of Janasthana, and he did, and Ravana retaliated by carrying off Seetha when Rama and Lakshmana were out hunting for food in the forests. Disconsolate Rama was fortunate enough to find a forest chief Sugreeva who was in a like predicament and made friends with him. He killed Sugreeva's elder brother Vali and crowned Sugreeva on the throne of the Vanaras.

Sugreeva and his hosts found out the whereabouts of Seetha and helped Rama in crossing the sea in the midst of which the fort and city of Lanka was situate, by building a causeway across the sea. They besieged Lanka and captured it after a strenuous battle in which Ravana and his followers were killed. Rama crowned

Ravana's younger brother Vibheeshana, who traitorously helped him against his own elder brother Ravana, as his viceroy on the throne of Lanka. Then Rama returned triumphantly to Ayodhya, the Kosala capital. In the meantime, Dasaratha died of grief and vexation a few days after Rama's departure. And Bharatha was brought back from Girivraja. He was so devoted to Rama that he refused the throne and before Rama left Chithrakoota, went to him, fell at his feet, and offered the kingdom to him. But Rama refused. Bharatha took Rama's shoes as token of Rama's kingship and himself ruled as regent.

So, when Rama and Seetha returned, Bharatha was overjoyed and surrendered the kingdom to him. Rama ascended the throne, his prestige being greatly enhanced by the conquest of Ravana and his Lanka. Rama, when he became king, seems to have captured Mathura (modern Muttra) after destroying its Rakshasa rulers. Thus Rama practically conquered all the Rakshasa kingdoms, which race threatened to overrun Aryavartta.

II. The Geographical background and the actual terrain of Rama's wanderings: What was the India that Valmeeki speaks of in his epic?

- (1) We get it from the path of Viswamithra when he leads Rama upto Videha.
- (2) The path of the messengers sent by Vasishta to bring back Bharatha to Ayodhya from Kekaya and the path by which Bharatha returns to Ayodhya.
- (3) The itinerary of Rama from the day of his exile to the day when he conquers Ravana.
- (4) What we may infer otherwise: The path of Sathrugna to Mathura, etc.

(1) Viswamitra reaches the outskirts of the Anga country the same evening he takes Rama with him, and tells him that they have reached the Anga country. The next day they cross to the

south into Malada Karoosa, in the Ganga-Son Doab. Another day they are in sight of the (Magadha country which is clearly described) Rajamahar Hills. Then a day's journey north brings them to the Son and another day they reach the banks of the Ganga and cross over to Vaisali. Next day they reach Mithila. We have no information of any excursions to the east. (2) The messengers to Bharatha cross the Gomathi and the cross hills from the Himalayas, reach the Ganges, cross it and then Jumna and going north cross the Sutlej and Beas, enter the Kekaya country. No information of countries beyond (?). (3) In the Kosala country the exiles cross the Tons (Thamasa), then the Biswi (Vedasruthi), then the Gomathi (Gomathi) and the Sai (Syandika) where they pass out of the Kosala country and then to Guha's kingdom Sringeripura, and cross the Ganga with his help; then south to Yamuna and then the Panna and Vindhya Range to Chitrakoota and on to Anasooya Hill, and then to the junction of Sarabanga and Payaswini streams in the Eastern Vindhyas (Kaimur Range) where the Dandakaranya begins, further south to Suteekshna and the Vindhyan Plateau where the Vanaprasthas had their colonies, then further south in the Vindhyas where Agasthya had taken refuge, then Janasthana and the Godavary stream, perhaps the upper reaches of the Mandakini, thence to Pampa, Rysamooka and Kishkindha and the Mahendra Dwara, all in the Vindhyas. (4) The Kasi kingdom where Pratardana ruled and Sankasya, north west of Mithila have been known to Valmiki by repute. The Utharakanda of Ramayana mentions Mithila conquered by Satrugna and Taxila and Purochitas in the Gandhara country in the north west border near the Sindhu River said to have been founded by Bharatha. That farrago of nonsense namely Sugreeva's wanderings contains no geography, but an absurd jumble of names taken out of the Puranas.

THE POLITICAL - HISTORICAL BACKGROUND

III. I believe, as I think one who scrutinises the epic with a careful eye to details must conclude, that Rama was a true historical King who finally destroyed the power of the Rakshasas, who tried to drive the Aryas away from the land between the Himalayas and the northern slopes of the Vindhyas and from the

plateau of the Vindhya into which the Aryans had emigrated, infiltrated and penetrated and even established colonies and kingdoms. The final extirpation of Rakshasa rule seems to have been only during the period of the Mahabharata. It was Rama who by conquering Ravana made Deccan soft for Aryan immigration and infiltration. As far as Valmeeki's epic goes, the Deccan was an unknown country. It was only after Ravana's death that Agasthya, his descendants and disciples led batches of Aryans down south from country to country until, he or his descendants and disciples and followers became part and parcel of the south upto Cape Comorin and, they will be there in spite of E. V. R. and his gang.

Before Rama was born, the last King of the Ravana dynasty which had its capital in Lanka had established a viceroyalty under Khara and Dooshana, his half-brothers in Janasthana. His maternal grand mother and her sons Mareecha and Subahu had penetreated as far north as the Doab of Ganga and the Son, the Malada Karoosa country, the modern Shahabad District, where they had established their kingdom forcing the sage Agasthya to flee from the place and get a safer asylum far to the south-west. On the northern slopes of the Vindhya, Sambara had his kingdom with capital at Vajrayantha in the Panna Range. In Ujjaini, Bana had his capital, and further north-west, Lavana, the sister's son of the then Ravana was ruling the kingdom of Muttra, and the Soora Senas. The war between the Aryans and the Rakshasas was not a sudden explosion. For many generations before, this fight must have been waged with varying success. Bhoja, the Dandakysa scion of the Ikshwakus, had established a kingdom on the Vindhya Plateau many centuries before. They had their Gurus of the Bhargava race. The last of the Bhojas was wicked enough to commit rape on a Bhargava maid. The Bhargavas themselves were a wariike race of Brahmans. Anybody who has read the Puranas and the Mahabharata will know they fully revenged themselves on all who offended them. I shall only remind the reader of the stories of Chyavana, Aurva, Jamadagni and his son Rama. Of course, the Brahman authors of the Puranas and the Itihasas have carefully clothed and screened the true state of their mutual wars. Evidently the Bhargavas with the help of the then Ravana

destroyed the Bhojas and Ravana established a viceroyalty in Janasthana of the South-East, in the most fertile portion of the plateau of the Vindyas. We find that one Ravana killed Anaranya, an ancestor of Rama 10 degrees remote, in battle. Again Mandhatha, the greatest of the Ikshwakus of Ayodhya, was killed in battle by an ancestor of Lavana. Dasartha, the father of Rama who tried to conquer Sambara was ignominiously defeated, and but for the coolness in the field of battle under the most difficult circumstances, and the knowledge of nursing of Kaikeyi, would have died. We learn that the last of the Bana dynasty in Ujjain was destroyed by Krishna and the other Rakshasas by Bheema-Hidimba, Baka, Kimeera and Jatasura. Now the great poet tells us that at the instance of Viswamithra, Rama, even when only 16, liberated the Malada Karooses from Thataka and her sons, and that Mareecha fled into the interior, to Lanka, to his nephew. Then some time before his exile Rama destroyed Sambara's son and most probably annexed his kingdom to Kosala. His next great feat was in exile when he conquered Khara and re-established the Brahman colonies and made perhaps the Dandakas and Janasthana part of his own kingdom. And finally he destroyed Ravana and placed Vibheeshana, Ravana's traitorous younger brother, on the throne, as his vassal. If the Uthara Ramayana is to be believed, and there is no reason to disbelieve it in this instance, he sent an expedition under his younger brother Satrugna and destroyed Lavana and annexed his kingdom to his own. Thus Rama became the greatest hero of all times so far as Indo-Aryans were concerned. He freed all the countries of the Vindhyan tableland and above from the fear of Rakshasa invasion and in fact brought them under Aryan domination. One thing which has to be noted here is that the Rakshasas were not a primitive or savage race of people. They seem to have been highly civilised and their culture and material splendour was in no way inferior to those of the Aryans who conquered them. One has only to read the description of Lanka, the lay of the city and its gardens, palaces, and the lay of the fort, of the chariots, elephants, horses, how they were accoutred and caparisoned. They must have been a cultured race, educated in all the fine arts. The conqueror writes the history, the conquered has no opportunity. The conqueror is the hand of God, the conquered the servant of the Devil. So it has been in all the ages and so

perhaps it will be in the future. That is the essence of propaganda. Another important thing to notice and carefully digest is that the Rakshasas were worshippers of Siva, chiefly in the form of Rudra, the destroyer to whom perhaps they offered human sacrifices; while the Aryans generally made no difference between Siva and Narayana or Rudra and Vishnu. But Rama and his mother were ardent worshippers of Vishnu. Human sacrifice was also prevalent among the Aryans until it was perhaps put down by that greatest of Rishis, Viswamithra. The Rakshasas also worshipped their Gods only through oblations thrown on fire and they were supposed to derive their knowledge and power through such sacrifices wherein Brahmans officiated as Purohits. The later day Brahmans could not deny their knowledge or power or influence and so called them Brama Rakshasa, a curious combination. Who were the Rakshasas? Lanka itself rings with the sonorous chanting of the Vedas, and Veda Adhyayana is going on. The kindling of the sacred fire is accompanied by the chanting of the Veda Manthras and priests perform sacrifices for the success of Ravana and his hosts. Hence they could not have been Dravidians, Tamil, Telugu, Malayalam or Canarese. Ravana himself is versed in the Vedas and he speaks pure Sanskrit. The Rakshasas are the descendants of a Brahman Pulasthya through intermarriage with Rakshasa ladies. The higher classes of Rakshasas, the ministers, the commanders of his armies and even his spies are not said to talk in any other language than Sanskrit. Though the Cholas and Pandyas had their Brahman Gurus who chanted the Vedas and performed Aswamedhas for their benefit, they are not said to talk any other language than Tamil, and the same was the case with the Cheras. Sanskrit to them was a foreign and unknown language peculiar to the Anthanaras. The Anthanaras themselves had taken to Tamil and became great scholars and poets in Tamil. See Tholkapiyar, Kapilar, Parnar etc. Though they kept themselves and their language aloof from the Tamils, most of them became ignorant of Sanskrit and knew only Tamil as their mother tongue, like myself. When Hanuman first meets Rama, he speaks pure Sanskrit with the pronunciation and intonation prescribed by Panini. And Rama who evidently expected a Prakritic patois to emanate from him, praises his high education and the true articulation of his speech. When Hanuman wants to introduce himself to the Gracious Lady

Seetha without in any way startling her or frightening her, he is at first at a loss, how to start his talk. The difficulty he explains by thinking that, if he were to address her in pure Sanskrit, she will surely suspect him to be Ravana in an assumed form. This makes us infer that Ravana according to Valmeeki spoke pure Sanskrit like the educated Brahman of those days, while most probably the ordinary Vanaras and the Rakshasas spoke in Paischli language of the Vindhvas. There is a passage in the Mahabharata that Yakshas, Rakshasas, Vanaras and Kinnaras are known as Pulasthya's descendants. There is a most thought-provoking and even illuminating passage in the Vayu Purana. It talks about Brahma Rakshasas who were Agasthyas and Vaiswamithras, i.e. they were either descendants of Agasthya or Viswamithra or those who claimed the two as their original Gurus (Agasthya Vaiswamithranam Krooranam Brahma Rakshsam). As regards the Vaiswamithra Rakshasas, we have a clue in the Kalmashapada story. Kalmashapada, an Ikshvaku king ancestor of Rama, was the son of Sudas. According to the Rig Veda both Vasishtha and Viswamithra aspired to be Sudas' Gurus. In the III Mandala of the Rig Veda Viswamithra asserts that it was he who helped Sudas to conquer the Kangra Valley above the Beas river, by making the two rivers Beas and Sutlej to give Sudas a safe ford at their junction to cross to the north. Evidently Sudas was so pleased that he allowed precedence to Viswamithra before Visishtha, and Viswamithra boasts, 'They do not lead an ass before a horse'. (Na gardabham puro Aswannayanthi) It seems even now, the three Manthras which lead to this sentiment, will not be repeated by the Visishtha gothra Brahmins. Vasishtha in the VIIth Mandala speaks of how by his help Sudas won in the battle against ten kings. This invariably seems to have continued even after Sudas' death. What can the reason be? Kalmashapada quarrelled with Vasishtha. The fight seems to have been fierce and ferocious. Viswamithra took up Kalmashapada's side while Vasishtha seduced Kalmashapada's son Samkshana to join him and fight his father. It was here we learn that Viswamithra procured Rakshasas to kill and eat up Vasishtha's sons and followers and Kalmashapada is said to have destroyed his own son. Viswamithra afterwards retires from the fray, and Kalmashapada and Vashista make friends. The Viswamithras and Vasishthas like

the Bhṛigu - Agasthyas were not merely Brahmanas who performed *thapas* and officiated as priests, but were really the chieftains of clans who had their own domains and petty armies. The Sakas, Yavanas, Pallavas etc. who came out of the body of Vasishṭa's cow were no others but indigenous tribes whose chief was a Vasishṭa. The Rakshasas whom Viśvāmīthra incorporated into Kalmāṣapada could be only the followers of Viśvāmīthra who became the bodyguards of Kalmāṣapada to protect him against Vasishṭa and his own son. The Brahma-Danda is merely the order of the Brahman. While Agasthya and Viśvāmīthra had their armies from the so called Rakshasa tribe whom they had educated, the Vasishṭas had the following of the tribes whom he had educated. The earlier Kulapathies were not merely Brahman ascetics but they were chiefs with high status. They had their disciples who acted as their servants and door-keepers.

Before Bharadwaja or Agasthya could be seen, the visitors, such as Rama and Bharata, had to get their permission. The door-keepers announced the visitors, and then with orders from the Kulapathies, the visitor was admitted to their presence. Hence it may be inferred that the Rakshasas were really a mixed race of people in continental India, made up of the early Aryan settlers and the original inhabitants (perhaps the peoples of Mohenjo Daro; Harappa) with whom the Aryans freely intermarried and gave them their culture, civilisation and their Gods and perhaps, assimilated their Gods. There is nowhere any literature which talks about Rakshasas being a separate nation anywhere in Peninsular India. Except the Maharatas of the Deccan, and the Oriyas of Orissa, all the Dravidians have stuck to their own language, though they have practically adopted the religion of the later Aryans, in addition to their tribal deities, male and female. In fact-it is the Aryan who gave up his language, and in many ways incorporated the Gods of the Dravidians into his own pantheon. Muruga becomes Skanda, and Palliyar becomes Ganesha, and the special R̥g Vedic invocation to Brhaspathy has been appropriated to him. The original Aryans, I mean those who compiled the R̥g Vedic hymns were not image worshippers. Fire was the only symbol of God and all their Gods were worshipped only by offering oblations to Fire. He was the messenger to the Gods. He was all the Gods

himself (Indram Marutham Varunam Agnimahub Ekam Sath etc.) In fact Vasishta of the VII Mandala curses the dead stone and phallus worshippers and calls them 'Mooradeva Sisinadeva'. Hanuman when he searches through Lanka for Seetha's abode, does not see any temple buildings, though he hears Vedadhyayana and music. That great scholar T. Paramasiva Iyer in his Geography of Ramayana-Lanka is of the opinion that they were the ancestors of the Gonds of the Central Provinces (Chota Nagpur). He points out that even now there are Gond tribes who style themselves Ravana Vamsas, that there are others who style themselves as Raj Gond and that Rani Durgavathi was a Gond Princess. The present Gonds do not resist raw flesh even though many days ripe. The Ramayana Rakshasa is also a 'Prithasi', eater of raw flesh, as opposed to Mamsada which all Aryans were. But the modern Gonds do not speak any dialect of Sanskrit. Philologists say that their speech is allied to the Turanian series. The modern Gond is not a cannibal, though his religion may enjoin human sacrifice. In 'Silappadikaram' the more devoted of the army of the Chola king are said to offer their heads to the Goddess of Victory, so that their king could gain victory over his enemies. So also the Maravar or Anar offers his head to the Goddess Ayyay, another name for Durga. But they were no more cannibals than you or I. In Hanuman's description of the drinking hall of Ravana, which is also piled up with the choicest of foods, there is no mention of human flesh. Of course, Ravana threatens Seetha that he would cook and eat her up if she would not submit to him. That is merely a threat to make her submit. The conqueror always depicts the conquered as a loathesome, fearful and detestable creature for whom there could be no sympathy whatever, over his etc. The British called themselves the 'Lost tribes of Israel', quarrelled with their pirates and buccaneers were the flail of 3 continents. The Macedonian Brute was styled ferocious because of his destructive capacity, especially fight his father. That beast Hitler, if he had won the war, Rakshasas to kill. Kalamashapada is time have been deified. So we need not be Viswamithra afterwards. fanciful descriptions of the Rakshasas in the and Vashista make friends of them as human beings who were customs and manners of their conquerors.

Rama becomes Vishnu and Ravana becomes Hiranya Kasipu. When one reads the description of Ravana and the feelings of Hanuman in the sleeping chamber, there are no ten heads. The features are striking and handsome and Hanuman cannot help feeling that he himself was small before Ravana. Valmeeki is a great poet and not a versifier of puerile fairy tales. The Rakshasas were as human as the Aryans; they were chiefly classified as Paulasthyas, Agasthyas and Viswamithras. That this race of mixed origin were overthrown by the later unmixed Aryans with Rama as their spear-head, is the theme of the so called Ramayana, which really was composed as Paulasthya Vadham by the great Epic Poet.

THE MYTHOLOGICAL BACKGROUND

The great poet had this traditional story in his mind's eye with its geographical, historical and political background. To raise it from an ordinary historical narrative or novel into a soul stirring epic or Itihasa, it must have an ethical background which is derived from ancient religion and mythology. The Rig Veda first gave him the basic idea. The fight between Indra and the Vrithras which resounds through most of its hymns must have started the idea of the fight between Light and Darkness, between Good and Evil. The conqueror does not always easily prevail. He has to be helped by other powerful agencies. In the battles of Indra against different Vrithras, on a few occasions, he feels that he is singly powerless. Then he calls for the help of Vishnu, and Vishnu responds, and they both jointly destroy the Vrithras—vide IV m ii -5-8 sl and VIII s. 7: 12 (Sakhe Vishno Vritharam Vikramasva) 'Friend Vishnu, step up quickly.' Thus Ravana was equated with Vrithra, the Puranic Indra with the Vedic Indra, and Rama became Vishnu. Vishnu of the Rig Veda is a good friend of Indra ('Indra-sya Yujyassakha') So says Medhathithi in that great Sooktha I MA V-5 last 6 verses about Vishnu's Thirvikrama. In the Rig Veda, Varuna and Indra are the greatest Gods. Rudra and Vishnu have not the high position accorded to them in the Puranic and subsequent ages, as Siva and Narayana. According to the Rig Veda Vrithra covers up the waters and overlies the rivers. Indra by destroying Vrithra restores life, light and gladness. The Pura-

nic background can be gathered from the Uthara Kanda. But the most important portion of the legend is that Ravana drives out of Lanka his elder step-brother Kubera and establishes himself in it. While the Aranyaka is clear that Kubera the Vaisravanawas, and the Lord of the northern quarter had his capital in Alaka, there is no hint anywhere that he ever lived in any other city.

This Alaka is said to have been a famous city of a hundred gates with turrets and that the said city was built on the top of 3 peaks, Sudarsana, Krauncha and Mainaga ("Sudersanecha Kraunchecha Mainagecha Mahagirow") The above peaks are said to be only in the Himalayas. In fact Mainaga is said to be the son of Himavan, and Skanda, to conquer Tharaka, is said to have tunnelled a pass through the Krauncha. It is after having conquered Kubera, that Ravana attempts the conquest of Kailasa and Mahadeva teaches him the lesson of his life, and on Ravana's abject surrender, and becoming a devotee, he forgives him; and Alaka is restored to Kubera. One thing to be noted is that Ravana sang the *Sthothras* of Siva by his 'Sama Gana' which so delighted Siva that he released him. As regards this Puranic story, there are certain facts, which even in the present day are perhaps uncommon coincidences. The mount Kailas is in Trans Himalaya. At its southern foot flows the great Sindhu known to the Vedic seers as Suthudri and to the moderns as Sutlej. That Kailas is the seat of Mahadeva. To its south and south east are two great lakes. The South East Lake is the holy Mana Saras, from which the river Sutlej takes its source. It is a fresh water lake. People who go on a pilgrimage to Kailasa go along its western shores. Divided from it by a narrow granite ridge of perhaps a half mile in width is its twin lake, a crater lake on a lower level and of smaller size, full of salt water. This lake has three names (1) Rakas Tal, Lake of Rakshasas, (2) Langaktso, Lake of Lanka and (3) Ravana Hrada - the Pool of Ravana. What a strange coincidence! How much it makes us speculate? How came these names? Mana Sarovara is not Manasa nirmitham saraha (mind created lake,) which is neither grammar nor sense, but it is Manasya Sarah, Manasaras, the lake formed by Mana. Who is this Mana? He was the elder brother of the sage Vasishta and the father of Agasthya. Mana

and Vasishtha were the sons of Mithra and Varuna born of the loins of Oorvasi. This is vouched for in the Rig Veda VII Mandala known as the Vashishtra Mandala 2nd Anuvaka. 16th Sooktha. ('Thatho madhyath udhiyayamanaha') From thence Mana rose in the middle. ('Thatho Jatham Rishimahur Vasishtram') And the one who was born afterwards was called Vasishtha. Whatever their birth, whether miraculous or natural, they were human beings. Mana was not a seer of the Manthras in the Rig Veda. But he has written his name indelibly in a series of places which are on the pathway to India down the Himalayas from Mount Kailas. He is quite unknown to the Puranas or to the modern Brahman. He has been completely blacked out. People know only Agasthya, especially the South Indians, both Brahmans and non-Brahmans. He was the seer of two Anuvakas, 23rd and 24th in the 1st Mandala of the Rig Veda. He calls himself a son of Mana by his wife Mandara — 1, 2, 4, 5th Manthra. Thus Manyasya Karoh, the distiller of Soma, is the son of Mana. In the 6th Manthra, he is 'Manasya Soonuh' and yet the modernizer ignorantly thinks he (Agasthya) is the brother of Vasishtha and not his brother's son. The pass which leads down from the Mana lake is even now called the Mana Pass and between it and the Mana glacier and by the path is a Mana village. There is also a Mana Peak. It may be speculated that it was down this path that the Mana Clan headed by Agasthya first started their emigration to India along the Karnauli River which had its source in the Mana Lake and joins Gogra, now reclaimed the Sarayu, then down that river to where it fell into Ganga and crossing it entered the Ganga Son Doab: and thence driven out by Thataka and Mareccha to Dandakaranya and after Rama's conquest of Ravana entered the Dekhan. Wherefrom did he come and conquer Kubera? Could it have been that the crater lake had a three-peaked island where Ravana had his fortress, whence, after obtaining Mahadeva's grace, he began to invade all the other chief cities? He defeated Indra and Indra called upon his friend Vishnu to save him and Vishnu destroyed Ravana and freed the Devas from him. This seems to have been an ancient legend, much older than Rama's story. There is no doubt that Rama was a historical person. He was the greatest warrior of his day, perhaps of all ages. Generally such great warriors cannot be

classed among good men. But Rama was the embodiment of all that is good. Except at a time when owing to the loss of Seetha, he had become somewhat demented, he was truthful. He sacrificed himself to save his father from the sin of becoming forsworn.

As a ruler, his sole idea was to keep his subjects contented and pleased, and above all wants, so that when he passed away at the young age of 43 after a short rule of 11 years, the subjects loudly lamented him, and Rama's name became a symbol of the good ruler and Rama Rajya meant the most benevolent and beneficent rule. As regards Rama's wife Seetha, she is the ideal woman. No words are sufficient to describe her grace and glory. The Mahabharatha I have gone through more than thrice. I have read through the translations of the Iliad and Odyssey and the Aeneid, and all the heroines depicted in Aeschylus, the Greek tragedies, Sophocles and Euripides. I have read through Shakespeare more than thrice. I have had the benefit of studying the Silappathikaram but nowhere have I met such a noble, sweet and gracious lady like Seetha, full of wisdom, self control, the milk of kindness, truth and Ahimsa. That Valmiki delineated and depicted such an admirable woman, places him above all other poets of the world. And yet how human she is? Oh! Mother! Salutations to your blessed feet. No wonder when Ravana saw her, he fell head over heels in love with her and cared not to live, without gaining her love. There the great Vedic scholar had his geographical, political, historical background, the ethical and mythological foundation on which to expand his theme. It may be one surmise that the great Kavi composed the Itihasa to pull back the minds of the people from the teachings of the Buddha, the ascetic, with its barren outlook, negation of the joys of life, and its anti-yajna crusade, by mirroring to them the example, life and character of Dasarathi Rama, the destroyer of Ravana, the greatest warrior of his age, and the most benevolent and beneficent ruler of his people.

Next we have to consider whether the extant work called the Adikavya Ramayana was really and truly all composed by Valmiki. Did he compose a kavya or an Itihasa? Apart from puerile excrescences and fantastical extravagances and the great

inequality which contrasts portions of it (which are sublime and exalting) from other portions which are silly, puerile, and even indecent, the quality of the verse is so uneven from sweet and resonant poetry to cacophonic prose verse which reminds us of the Puranas (all except the Vaishnava Bhagavatham, which seems to have been composed by a genius in many portions).

WHAT WAS THE RAMAYANA HE WROTE?

Was the extant work known as the Ramayana wholly composed by Valmeekei? The most compendious edition of the Ramayana is the one edited by the Kumbakonam Pandits Sri Vyasacharya and Sri Krishnacharya. The Nirnaya Sagar Press of Bombay has printed it in bold Devanagari characters. It also contains the full commentary of that anti-Shiva fanatic Govindaraja and some other minor commentaries. It is divided into 7 books, each called a 'Kanda'. The first is called Balakanda (Lucus Non Lucendo). There is very little of childhood of Rama in it. Unlike the story of Krishna, except a few words about his birth and how he learned the routine education of a prince of those days, there is not a word about any miracles or marvels he wrought as a Bala which could have foretold his future greatness (vide 2nd Pada of 24 sloka and of the 25th and of the 26th in the 18th sarga). It was only after he attained to Kumaravastha, under the tuition of Viswamithra, that he showed his true capacity. I shall deal with the ridiculous theory that he was only 12 when he was married, later. The second Kanda is called the Ayodhya Kanda. It may be properly so called till the death and cremation of Dasaratha, because all the story happens in Ayodhya. When once Rama has gone out of Ayodhya that name really has no application. The third Kanda may be rightly called the Aranya Kanda. Why the fourth is called Kishkinda and separated from the Aranya does not seem clear. Except for a few sargas depicting the assassination of Vali and the crowning of Sugriva all other acts happen outside of Kishkinda. The reader may remember that Rama never enters Kishkinda nor does any act connected with Kishkinda. The cremation of Vali is outside Kishkinda. Perhaps it may be better called the Vanara Kanda. The Vanaras with Hanuman as the chief actor play a prominent part in it throughout all the sargas. The fifth is called the Sundara Kanda. Why, passeth all understanding. Is it because Hanuman is said to fly in the air? Or is it because of the brutal acts which he is

alleged to have done in Lanka? There is nothing *Sundara* in it. There is some florid description in non-*Anushtup* meters which are sonorous but often times out of taste, and pall on the reader. There are many more *Sundara* portions in the *Ayodhya* and *Aranya* *Kandas*. The sixth *Kanda* is appropriately called the *Yuddha Kanda*. The seventh *Kanda* is called the *Uththara Kanda*. It is an egregious tail attached to the *Ramayana*. It has really nothing to do with the great feat of arms which Rama performed in conquering *Ravana* and very little to do with Rama except to describe how he died. In most portions, it is exceedingly disgusting.

There seems to have been various manuscripts in which the *Ramayana* had been copied. The commentator *Govindaraja* seems to have had more than one text before him, while the *Kumbakonam* editors had atleast 12 texts before them. According to the *Kumbakonam* edition, the 2nd sloka of the 4th sarga says that *Valmeeki* composed five hundred sargas in all, of 24000 verses, divided into 6 *kandas* and one *kanda* over. Why it should not have been 7 *kandas* in one lump, clearly supports the theory that the *Uththara kanda* is a later addition. For the purpose of this argument, I assume the first 4 sargas do form part of the *Ramayana*. Below is a tabular statement showing the difference between *Govindaraja* and the *Kumbakonam* editions.

GOVINDARAJA			KUMBAKONAM EDITION		
Kanda	Sargas	Total slokas	Kanda	Sargas	Total slokas
1. Bala	77	2256	Bala	77	2346
2. Ayodhya	119	4415	Ayodhya	119	4334
3. Aranya	75	2732	Aranya	75	2512
4. Kishkinda	67	2620	Kishkinda	67	2492
5. Sundara	68	3006	Sundara	68	2912
6. Yuddha	131	5990	Yuddha	131	5861
7. Uththara	110	3234	Uththara	111	3477
Total 7	647	24253	Total 7	648	23934

Here how did the 500 sargas expand into 647 or 648? The words 'and one more *kanda*' make us suspect that it is *Uththara*

Kanda which is the chief reason of it. That must be the tail which had added atleast 110 to the original. That one sarga has been shaped after the time of Govindaraja is clear by the extant, of all sargas to his 110.

But yet how are we to account for another 37 sargas unless we can assert that the 500 and 2400 are haphazard statements as Govindaraja seems casually to suggest. We can never reconcile these figures. That many a forgery and fabrication, many an expansion and repetition, has been perpetrated on the original is clear to a careful reader who keeps a keen eye to, and a good memory of the significant verses in the poem. Even the Kumbakonam Pandits and Govindaraja have to admit that there are manuscripts which show that there are 17 sargas comprising 829 slokas apart from the 648 sargas, which have to be rejected as prakshipta. Why? Who was the authority who had the temerity to reject them and who were the men who had the audacity to interpolate them? Govindaraja does not choose to comment on those 17 sargas though they are written on those texts and have been printed in the Kumbakonam edition with the caution that they are rejected. You may perhaps presume either it was Govindaraja or his earlier gurus that considered them as unacceptable, or they were composed after his date. In the Kumbakonam edition many a sloka has been enclosed in rectangular brackets and the editors say that they are found only in a few texts and omitted in a major number of manuscripts. How came those discrepancies? Not that I take may stand on the 2nd sloka of the 4th sarga of the Balakanda about the accuracy of the statements made therein. But I stress the facts that later versifiers have impudently added verses and sargas, which were not there before.

As I have already hinted, the first 4 sargas of the Balakanda were not composed by Valmeeki. They are really an introduction to the Ithihasa by a later school of poets, to enhance the greatness of the Ithihasa. In the first place the conversation between Valmeeki and Narada and later between Valmeeki and Brahma, is entirely in the 3rd person as if a stranger heard the talk. Secondly, Valmeeki though he does not indulge in the false

modesty of self-depreciation like the 2nd Kalidasa, the author of *Raghuvamsa*, is not capable of boasting or boosting himself up. He is called a Bhagavan, a Rishi, a Charithavratha, a Mahaprajna, a Vakya Visarada.

I don't believe if Valmeeke had written the first 4 sargas he would have called himself such. Except to the Govindaraja and those brain-washed by him, it will be clear to men of ordinary common sense that the 4 sargas form a clever, fanciful but pleasing introduction to the poet's great work which really begins with the 5th Sarga. It contains a stupid word which can be termed sacrilegious, as regards the princes Kusa and Lava. They are called 'Kuseelavao' which really means people of wicked conduct and is specially applied to pimps and panders who live upon their women. The readers of the *Ithihasa* found it so beautiful and exalting that they could not think an ordinary man could have composed it and hence introduced Narada who is always ready at hand whenever a false story has to be vended: but not content with Narada, Brahma is brought down to Valmeeke's Asrama to inspire and encourage him to work out the story of Rama. In the *Mahabharatha*, has it not been stated that Brahma came down to felicitate Krishnadwaipayana on his work? Thus we can cut off the first 4 sargas of 215 verses from the *Ithihasa* of Valmeeke. When Narada teaches Valmeeke the facts of Rama's life he stops with the destruction of Ravana and the crowning of Rama.

The only word he utters after Rama's crowning is that he would reign for 11000 years and attain to Brahmaloaka at its end. Later when Brahma goes to him, he tells him to write exactly what Narada has taught (vide 2nd sarga, 32nd sloka). If so, where did the *Uththara Ramayana* come in? Again in the 43rd sloka of the same sarga, the hearers are asked to listen to the destruction of Ravana. Again in the 3rd sarga, 9th solka he is said to compose the story as narrated to him by Narada. In the 4th sarga, 7th sloka, it is clearly mentioned 'Poulasthya vadham ityeva chakara.' So he composed it only as Poulasthya vadham (the killing of Ravana). That again shows the *Uthara Kanda* is not what he wrote. Even in the *Yuddha Kanda* after Rama was crowned, he gives leave to the Vanara and Rakshasa kings. Therefore I make

bold to assert that the Uththara Kanda was not composed by the great poet. It is so revolting in many places, childish and silly, and the verses are so plain and made to order without any touch of real poetry except in a very few places. It is purely prose-poetry. Therefore it can be safely cut off from what Valmeeki wrote. Thus $215+3477=3692$ verses may be deleted without any compunction. And the Ithihasa narrows to about 20000 verses.

Is even this true? Did Valmeeki compose his Ithihasa in a mixture of various meters or did he confine himself to the one meter which burst out of his mouth when he cursed the hunter who killed the Krouncha, and with which meter he must have been quite familiar? The Anushtup meter is the last of the 4 chief Vedic meters. There are nearly 800 Manthras in the Rig Veda in that meter. Valmeeki was a Vedic scholar. It is said that he was extremely surprised when he blurted out in the anguish of his heart the famous verse - 'Manishada Pratishtham etc' This is a pure fib, as if he spoke in a language or meter utterly strange to him. We all know that if correctly used, the Anushtup gives a stateliness and a religious stature and at the same time it can be easily handled. It has become the supreme instrument for the exposition of all our religious beliefs and sciences. Valmeeki was quite familiar with it. Hence when he started the composition of Rama's exploits he said 'Edrusaih Karavanyaham' (See 41st sloka of the 2nd sarga) - 'I shall compose in the same meter as this - In the hands of Valmeeki it attracted the attention of the hearers and readers. Hence I suggest he created all the poem in that meter alone. But we find at the end of almost every sarga there is a tag, sometimes more than one. It is a précis of the foregoing verses of the sarga. It does not lead to the next sarga. It is always in a different meter, Upajathi or Vamsastha. Again we shall find in all the kandas except the Balakanda verses in other meters which are purely a rehash of the matter described in the previous Anushtup verses. They do not carry the story any further, but are merely florid expansions. Sometimes there are 2 or 3 sargas wholly in the other meters. They are not also useful in carrying on the story. Such verses and sargas can be safely excluded. They neither add to the beauty nor to the stature of the poem. Thus more than a thousand verses can be deducted from

the count of the Ithihasa. In the Balakanda more than two-thirds of it can be struck off as irrelevant and sometimes utterly puerile and audaciously false. It is perhaps useful to devote a special chapter to the fabrications, forgeries, interpolations and repetitions to boost up the size of the poem. That shall be after the running commentary on the whole poem. My suggestion is that Valmeeki neither divided his poem into sargas or kandas but composed a continuous piece of about 10,000 verses till he came to the end which was when Rama returned after the conquest of Ravana and was crowned as king

What were the motives which led to the expanding of Valmeeki's work to the present size of nearly 24,000?

- 1) The deification of Rama.
- 2) The boosting of the Brahmins.
- 3) The attempt to make it an equal or superior to the Mahabharatha.
- 4) Hanumayana or the deification of Hanuman.
- 5) Making it a compendium of the knowledge of that time

In the first place I shall take the 3rd reason. The Mahabharatha is called the Panchamo Veda (the 5th Veda). It contains many a myth and Puranic stories, sometimes based on Vedic Mantras. It also proposes to teach Dharma. Its heroes are supposed to have descended from Gods. It is also supposed to have been inspired and approved by Brahma. So in the 4th sarga itself it is mentioned in the extant Ramayana that all the knowledge of the Vedas is compressed in this work. In the end it is said Vedah Prachethasathaseeth-Veda was known from the descendant of Varuna. Thus various stories taken out of the Puranas, in many places, plagiarising, sometimes belying them, and in most places travestying them, have been added to or interpolated in Valmeeki's work. Cosmogony, the Arthasastra, Dharmasastra, the pseudo-sciences of omens, dreams and cries of birds and animals, Samudrikalakshanam and what they signify, and astrology have been introduced ad nauseum. While the chief hero Krishna is Mahavishnu

himself in the Mahabharatha, in the Ramayana, Mahavishnu is divided into 4 portions - Rama and his 3 brothers. Arjuna was the son of Indra. Here Vali is said to be the son of Indra. Karna is said to be the son of Soorya. But here Sugreeva is said to be son of Soorya. Bheema is the son of Vayu. Here Hanuman is the son of Vayu. Nakula and Sahadeva are the sons of Asvins. Here Mainda and Dvidida are the sons of the Asvins. Dhritadvatna, the commander-in-chief of the Pandavas is born of Agni. Neela, the commander-in-chief of the Vanaras, is said to be the son of Agni. Seetha is the daughter of Earth, Droupadi of Fire.

If we read through the Ramayana we don't find Rama described as Vishnu except in two rather suspicious places. (1) The Jamadagni-Rama episode, (2) When the gods descend at the end of the Yuddha Kanda to congratulate Rama and thank him for having removed their fears. It is more the commentator Gevindaraja who in his commentary boosted Rama into the Supreme, than any story of Rama which Valmiki speaks of, that makes us suspect about the supreme godhead of Rama.

As regards Brahman boostings, the story of Viswamithra attaining Brahmanhood, the Viradha and Kabandha episodes, the story of Mandakarni covering himself with 5 heavenly danseuses, the story of seven Rishis of the Mathanga Ashrama, the story of the seven Rishis on the way between Risyamooka and Kishkinda, the story of Nishakara on the Mahendradwar are sufficient examples. In fact in the whole Itihasa, it is the iron frame into which the whole poem has been thrust and nailed. No God or Asura or man is safe from the Brahmanas' wrath. His smile translates a man to heaven and his frown casts him into the lowest hell. For a non-Brahman to become a Brahman in this birth is an impossibility. Viswamithra was the solitary exception. How many myriads of years it took him?

As regards Hanumayana, this poltroon who with his tail between his hind legs, slunk on the slopes of the Risyamooka or in the jungles of Matangavana in terror of Vali, is made an undaunted and unconquerable hero, Eh! a God. He was a good athlete, a

strong man and a brave warrior. His feat of swimming across the water from Mahendradwar to Suvela is exaggerated into flying above the ocean. The man who was afraid to wake up Lanka for fear that he may be caught and killed, and thus his whole mission would be in vain, and felt small before Ravana, is supposed to have started a war on his own account, and killed hundreds and thousands of Rakshasas including a son of Ravana, defied and insulted Ravana and at last set fire to the whole of Lanka burning most of it and its inhabitants. All this is pure childish fairy tale. Thus Valmeeki's beautiful poem has been bloated, defiled and desecrated.

At present the Ramayana is said to consist of 24,000 slokas more or less. This again is in rivalry to Mahabharatha. The original Mahabharatha was supposed to consist of only 24,000 slokas. It is clearly mentioned in the Adī Parva of Mahabharatha that Krishnadwaipayana, always alert, completed the whole in 24,000 slokas and it is specially mentioned it took him 3 years to finish it. (Thiribhir varshais Sadotthayi). Hence the Ramayana not to be behind hand, was also lengthened to that number. Now came another line of thought. Ramayana must be made holier than the Mahabharatha. The holiest of the Mantras must have been incorporated in it. Thus the Gayathri Ramayana fantasy. The Gayathri is only a meter in which more than 1200 mantras of the Rig Veda have been composed. It is no god or goddess. No Mantra in the Rig or Yajur Veda invokes it as a Devatha. It is a meter, just like Thiristup, Jagathi and Anushtup. But it seems to have been the original meter in which the earliest Rishis invoked their Gods. It is called 'Chandasam Matha', the mother of meters. It contained only 3 feet or padas. Each must ordinarily contain 8 syllables so that it had a total of 24 syllables. But in the special Savithri mantra, the 1st pada contains only 7 syllables. This is not an exception. We often find more than one pada deficient in one syllable. The inventor of the Gayathri Ramayana evidently forgot that the Mantra which he alleged was incorporated in the Ramayana had only 23 syllables. Perhaps he afterwards consoled himself with the thought that an 'Aum' should precede the Mantra and thus make up for the 24. The 'Aum' is not part of any Mantra. It is only an affirmation of any Mantra being

right or proper, or of assenting to a request or statement. Clever intellects have gone on fibbing and most of us have been brain-washed. This theory of the Gayathri Ramayana has been specially advertised by the commentator Govindaraja. He tries to prove it, but miserably fails. Most of us do not know that it is the Manthra where Savitha is Invoked - 'Gayathri Chandasam Matha Idam Brahma Jushaswanaha - Savithriya Rishihi Viswamithraha Savitha Devatha' Every Brahmin by birth who is supposed to perform his Sandhyavandanams and Madhyahnikams repeats it many times without knowing what he is muttering. But it is the holiest of the Manthras and curiously enough it is what that Kshatriya-cum-Brahman, Viswamithra saw. No Manthras of Vasishtha's, Vamadeva's, Atri's or Bharadhwaja's have been elevated to such a high pedestal. It is the holiest of all the Manthras. If it is repeated everyday it washes off the sins of that day. When it is repeated 1008 times it removes all the sins committed by a Brahman during one whole year and that is why the Brahman on the full moon day of Sravana, as an annual expiatory ceremony, repeats that manthra 1008 times. When a Brahman boy has his Upanayanam performed, the real significance of the ceremony is to lead him under a Guru (Upa-near or under, nayanam - leading). He is initiated into the secrets of this Manthra. He does not ask the Guru who initiates him into it, 'Please teach me the Gayathri', but says, 'Guro, Savithreem Broohi'. If he were to say 'Teach me the Gayathri, the Guru may repeat to him anyone of the 1200 and odd verses in the Rig Veda.' But he asks only for the Savithri and the Guru says 'Aum'. This is not any mystic word. It has no transcendental meaning attached to it. It simply means 'Yes' (in Tamil, Am) and then the Guru pronounces it to him, syllable by syllable, and the initiate repeats it after him. Nobody explains to the initiate what it means. Perhaps, in these days where the father or elder officiates as the Guru, he himself does not know the meaning. In these degenerate days, when the Upanayanam instead of being an initiation and the first step for the education of the boy under an accredited Guru, who on the instant becomes both father and mother to the boy, till the day when the Guru pronounces him as fully educated and discharges him, has become a meaningless ceremony lasting for 4 days whose real significance is unknown to the father or the

Purohit. If the parents are rich, a lot of pomp and pageantry accompanies it. What a sacriligious travesty! The boy then goes to his playgrounds with a triple cord over his left shoulder and under his right arm, and all think, and he thinks that he is a Brahman. They do not know the significance of this triple cord. The original Brahman who invented the fore-runner of the triple cord had no intention of doing something which will distinguish the Brahman from other castes or men. According to the Sasthras, the boy who is put under the care of the Guru must go into the streets every day and beg for his food. He and his co-mates go out to beg alms from the house-holders of the first three castes. Each brings his alms, and they put it into the hotch pot in the presence of the Guru and his wife. After the Guru and his wife take what is necessary for them and their children, the rest is divided and eaten by the disciples, who may be of the first 3 castes. This is the daily routine. All the necessities of the Guru and his family are attended to by the disciples. Apoda Dhaumya was one of such Gurus. He had 3 disciples, Uddalaka, Upamanyu and Vaida. Uddalaka attended to his fields, planting, irrigating, draining etc. Upamanyu attended to his cattle, taking them out for pasture and bringing them back to their stall and washing them. Vaida looked after the household drudgery such as getting fuel, washing dishes and cleaning clothes. In the meantime he used to teach them the Vedas and Sasthras. Whenever he finds any one of them is sufficiently educated, he discharges him. There is no question of any pompous ceremonies before he takes them under his tuition. When Jabali, whose mother did not know to whom she bore her son, goes to Haridrumatha Gauthama and prays to take him as his disciple, the Guru, though he did not know to which Gothra or caste he belonged, finds him a brave and truthful boy and takes him under his wing. No ceremonies are said to precede his being received as a pupil in his Asrama. He is also sent out with the Guru's cattle to look after them and observe what happens in the pasture and note his own reactions to the same. The pupils generally do not go to their parents until discharged by the Guru. But now-a-days the medieval Brahman who wanted to keep himself aloof from the other castes invented a series of ceremonies and invested the boy with a triple cord. He never cared to see whether that boy was put under a Guru. All he wanted to show was that the boy was a Brahman.

It became a symbol and not an initiation. One of the funniest rituals in this investiture is the alms - gathering by the boy. His father or other elder keeps a basket of rice on hand; then the mother comes; the boy begs of her to give him alms - "Bhavathi Bikhsham Dehi" - and she takes up a handful and puts it in the outstretched cloth of the boy. He pours it out into another basket kept nearby. Then in order of seniority the elder ladies of the house and sometimes respected lady friends follow and all are supposed to give him alms and all the rice becomes the perquisite of the Purohit. This is a fiction by which the future alms-gathering of the disciple is supposed to be realistically represented.

The boy in these days never goes to the Guru's house or Asrama nor works for him nor learns from him. The farce of Upanayanam is kept up and the highly intellectual M. A.'s and Ph. D.'s with smug self-satisfaction go elaborately through all the rituals. Therefore it is only right that the true origin should be placed before the moderns. There are no verses or Mantras in the Rig or the Yajur Vedas nor in the Brahmanas proper. A curious story is fabricated for it. The so called Brahmins who personally (and not by proxy) perform the annual sraddhas of their parents, do repeat after their Purohitis two sets of Manthras. One is the foundation for the performance of the morning and evening prayers (Sandhyavandanam). The other is for wearing the triple cord (Upanayanam). It seems the Devas and the Asuras vied with each other and started two Yagas at the same time. "We shall go to Swarga." "No, we shall go to it." God alone knows where they were living at that time. The Asuras, in order to forestall the Devas, started in great haste. They all joined together and worked at it thoughtlessly jumbling up the rituals. Soon they came to a fix. They did not know how to proceed. They got lost in the tangles of the rituals. Not so the Devas. They went on, each taking one part. They covered the series step by step and finished the rituals successfully. "Prasritho Yajnah, Yajnah Prasrithah". Thus the Asuras were defeated and the Devas got sole possession of the Swaraga. What was their method? They kept their Uththareeya (upper-garment of skin or cloth) ready. Whenever they had to pour out an offering to the Devas they raised their right arm and put one part of Uththareeyam under it

and threw the other part over their left shoulder and that was called Upaveetham. Whenever they worshipped the Pithrus they put the part of the cloth or skin under the left arm-pit and threw the other end over the right shoulder and this was "pracheenaveetham". When in the worship of man, the cloth or skin was hung round the neck over both shoulders, this was Niveetham. By carefully following these wonderful rules the Devas were enabled to conquer the Asuras. Whom did the Asuras worship? Did they worship the same Devas and Pithrus and men that the Devas worshipped? So the Brahmans follow this only when a Yaga is performed. But the modern Brahman is equal to the occasion. He is always supposed to be daily performing a Yaga. So his Uththareeyam is always on him. A man's Uththareeya may not be at hand or may be soiled or for some reason may be inconvenient to wear.

Now the triple cord comes handy. It is easy to be handled for quick change from right to left or between. The triple cord represents Uththareeya. But why triple? There are two thoughts about it. The triple cord represents the three padas of the Savithri Manthra. They are tied together by the knot of Brahma namely the 'Aum' or it is sometimes said it represents the 'Aum' itself - the 'Aum' which in the ingenious hands of later Brahmans who evolved the Udgeetha theory, got mysterious and mystical significance. It represents the Paramathma. It is the combination of the three great Gods. A is Brahma. U is Vishnu and M is Shiva. The Savithri Manthram which is enshrined in the triple cord is therefore preceded by the 'Aum'. But the learned Brahman will not miss his basic story nor swerve from it an inch. The Manthra says "Vasas ajina" (cloth or skin) The vasas (cloth made of cotton) is represented by the cotton thread. But the story says cloth or skin. So there must be a semblance of both. The Purohit is therefore ready with a thin chip of deer skin which he carefully ties up with the triple cord whenever a boy is invested. Well. When are we going to get out of all this nummery? How it makes a man stupidly think he is above his fellowmen! The Apartheid of the South African white beasts is no worse than this - the Brahman in the Agraharam, the Palla in the hovel of a Cheri.

The first thing which exposes the hollowness of the Gayathri Ramayana theory is that the Manthra in the Gayathri meter has only 23 syllables. It will make 24 only if 'Aum' is prefixed. But unfortunately for the fabricators no verse in the whole of the extant Ramayana inclusive of Prakshiptas contains an 'Aum'. Hence if the Ramayana is an expansion of the Savithri hymn it will contain only 23,000 verses. But the commentator Govindaraja cannot get it out of the 24,000, because the text he commented on contained more than 24,000. Yet he thought he could prove the Gayathri theory and proceeds in his commentary on that assumption (see pages 43, 49 in the Balakanda of Kumbakonam edition). He takes up the first sarga of the Bala kanda and points out it starts with a 'tha' and then the last sloka ends with a 'Yath'. The Savithri Manthra starts with a 'tha' and ends with a 'Yath'. What more proof is needed, he triumphantly says. Like the persons who believe that 'aham vedmi mahatmanam etc.' he clinches the proof of Rama being 'Vishnu'. That is sufficient for Govindaraja to prove the Gayathri theory. But he would go further. He would prove it to the hilt. Of course, all the slokas in the text before him inclusive of the introductory 4 sargas and the Uththara kanda must be counted. One may think that each 1000 sloka may be preceded by one syllable of the Savithri. I have already pointed out there are differences in the number of slokas contained in each kanda of the text book of Govindaraja and the present Kumbakonam edition. As I said, the 'Aum' has no place in this. So I shall place in a tabular form the Manthra and the sloka which corresponds to it syllable by syllable. Here we have to note though the second syllable of the manthra is thsa, the Ramayana sloka has only a sa. The 5th syllable is 'rva'. We find only a va. Again the 7th syllable of the Manthra is a 'nyam'. To try and make 23 into 24 Govindaraja has split it into two, a half syllable 'n' and a full syllable 'yam' and gives two quotations, one that appears in the 60,001st sloka and the other that appears in the 70,001st sloka. Then we have the 9th syllable of the Manthra 'rgo'. Govindaraja perverts it into 'gur' and asks us to find it in the 4th sarga of the Kishkinda kanda as the 9001st sloka. His Kishkinda kanda is said to end in the 11000th sloka. He is not able to find any sloka to spot the 11th syllable va. Then the 12th syllable 'sya' which he says is in the Sundara kanda 27th

sarga as the 12,001st sloka is not found in the Kumbakonam edition. In the 15th syllable 'hi' is in the 13,001st sloka. He says that the Sundara kanda ends with the 14000th sloka. If according to him the Kishkinda kanda ended with 11000th sloka the Sundara kanda should have contained only 3000 verses. Where did the 6 slokas vanish? The 15th syllable of the Manthra becomes an exclamation mark in Govindaraja's count. Govindaraja is not able to find any sloka in the whole of the Ramayana for illustrating the 11th, 14th, 17th, 19th and 22nd syllables of the Manthra to suit of the slokas which end in a 1000. But after enumerating the 23000 slokas he abruptly finishes—thus they say 24000 slokas. Quod Erat Demonstrandum! One would ordinarily think that for the person who starts to prove the Gayathri theory as the soul of the Ramayana, each 1000 verses must begin with the syllable of the Savithri Manthra in its regular order. We don't find it so except in 3 instances. We also find that the Kumbakonam edition does not agree with Govindaraja's count. The 1001st sloka is the 1019 in the Kumbakonam edition. The 2001 is 2004. The 3001 is 2989. The 4001 is 4126. The 5001 is 5133. It becomes more and more confusing and some are untraceable. Of course, in any Sanskrit book, Purana, Itihasa or expositions of Vedanta you can easily pick out perhaps many times (it depends on the size of the work) the syllables of the Savithri Manthra. In fact in the very first sarga one can pick out all the syllables of the Manthra except 'cho'. Yet many an otherwise intelligent man expatiates on the holiness of the Ramayana on the basis of the Gayathri theory. The reason for the differences and discrepancies in the texts of the Ramayana may be accounted for thus. Even according to the first 4 Sargas the poem came down by word of mouth from disciple to disciple. Each disciple when he became a Guru and if he himself had a poetic turn of mind added such verses as suited his fancy to the original. Thus it may be inferred the original poem went on expanding until writing became more common and various masters made the disciples write the poem as they had learnt it, on palm leaves or birch barks. Hence came the divergence among the various manuscripts. By the time of Rajasekara (950 A. C.) it had become common for every poet to write on palm leaves with a stylus or on birch bark with ink. Until paper was manufactured and a large number of copies could be made by print and thus the uniformity of texts could be ensured, such

differences are only natural. I have not had the benefit of reading any northern edition of the Ramayana. But as regards the Mahabharatha I know how much the K. M. U. edition differs from the Calcutta edition of P. C. Roy. As I have already said the chief motives of expanding the Ramayana are: (a) the deification of Rama (the Vaishnava Bhagavatham asserts 'Krishnasthu Bhagavan Swayama, Krishna is the lord in full. How could our Rama be less?') (b) Boosting of Brahmins (c) Equating the Itihasa with the Veda (d) The making of the Itihasa a compendium of all knowledge, arts and sciences of those times (e) The deification of Hanuman. All this really arises from imitation of or rivalry to the Mahabharatha.

Manthra syllable	Kanda	Sarga	K. M. U. Texts	Sloka
1 Tha	Bala	1	1st Sloka-1	Thapaswa etc.
2 Thsa	"	30	19 1001	Sathena Parama etc.
3 Vi	"	63	3 2001	Viswamithro etc.
4 Thur	Ayodhya	14	36 3001	Chathur aswo etc.
5 Va	"	44	5 4001	Varthathe etc.
6 Ray	"	71	33 5001	Dwarena etc.
7 Nyam	"	99	25 6001	Jata mandala etc.
7b Yam	Aranya	12	4 7001	The Vayam etc.
8 Bha	"	47	10 8001	Mama Bharatha etc.
9 Rgo	Kishkinda	4	3 9001	Plavagarshabhaha etc.
10 They	"	31	1 10001	Naratheva Puthraha etc.
11 Va	"	68	last 11001	No sloka
12 Sya	Sundara	27	No 12001	Thasya naga etc.
13 Dhee	"	46	No 13001	Harvi Dheera etc.
14 Ma	"	end	No 14001	No.
15 Hi	Yuddha	28	No 15001	Rajabyesha etc.
16 Dhi	"	50	No 16001	Buddhischa etc.
17 Yo	"	No	No 17001	No
18 Yo	"	80	No 18001	No
19 Naha	No	No	No 19001	No
20 Pra	"	"	" 20001	No
21 Cho	Uthara	12	No 21001	Prchodayat etc.
22 Da	"	40	No 22001	No
23 Yath	"	76	No 23001	No

DID VALMEEKI ENACT DASARATHI RAMA AS AN AVATHARA OF VISHNU?

The ready answer may be, see the Bala kanda. Does not the Jamadagnya praise him as Vishnu? Dit not Brahma and the other Devas praise him as Narayana, when they came to congratulate him on his conquest of Ravana? If he was Vishnu, or an Avathara of Vishnu, and Valmeeki was a Rishi who knew all the worlds and what happens in all ages (Thrikalajna) he need not have asked Narada to instruct him about Rama's story, especially as it is said that he was a contemporary of Rama and his father. Evidently he did not know, unless we take it that he pretended ignorance. He asks, "Do you know of any man who is possessed of all these great qualities?" implying that he himself did not know of such a man. His straight-forward question would have been "I would like to know of an Avathara of Vishnu, and how he lived and what great exploits he performed for the good of the world". Even if Valmeeki only wanted to know a MAN, Narada would have replied "There was a man. But he was really an Avathara of Vishnu in the shape of a man. And this is his story". Even Brahma who descends to congratulate Valmeeki on his cleverness in composing a sloka, does not tell Valmeeki that the man whose story was narrated by Narada was really Vishnu. Viswamithra does not call him Vishnu. Vasishta or Vamadeva do never give a hint that Rama was Vishnu. Even when Rama is alleged to have bent and broken the so called Siva Dhanus, neither Janaka nor Sathananda suspect he is Vishnu. Not one of the greater Rishis Athri or Agasthya calls him Vishnu. Let alone Sarabhanga or Suteekshna. Even assuming that his birth was due to the imbibition by Kausalya of the divine Payasa, did he show any extra-ordinary qualities in his infancy or childhood? At his birth, there were no marvels or mysteries or miracles nor did he perform any during

his infancy or childhood. According to the Vishnu Purana and the Vaishnava Bhagavatham, Krishna was born as a miniature Vishnu with Sreevathsa, Kausthubha, the conch, chakra or the discus and the gada. Valmeeki gives Rama the usual education which a Kshathriya prince was given. Valmeeki seems to think that the stereo-typed education which Rama had as a boy was not sufficient to equip him for the great work he did perform. So Viswamithra comes to teach him and train him. He puts Rama into strict discipline, makes him lead a hard austere life and teaches him endurance under hardships. The two Manthras "Bala and Athibala" are really courses of discipline. Before he meets Mareecha and Subahu Rama is taught by Viswamithra the various weapons and how to use them. If he were Vishnu, such a course of training was unnecessary. I do not remember Krishna being put through such a course. Then when Viswamithra led him to his Siddhasrama and began to narrate about Vamana's thapas, if Viswamithra thought that Rama was Vishnu, he would have started the story "Oh Rama, in one of your Avatharas you were Vamana and suppressed Bali". His defeating Mareecha and his breaking the bow show only that he was one of the strongest and greatest archers of the day. In the Mahabharatha, Bheema and Arjuna perform as great feats, some times greater. His destruction of Khara and his followers is no greater than Arjuna's destruction of the Nivatha Kavachas, Kalakeyas and the Hiranyapura Rakshasas. In the Yuddha kanda we find him twice beaten by Indrajith and both times he was saved, once by Garuda who is the vehicle of Vishnu who patronises him. Rama says, "I feel before you as if you were my father or grand father". Rama thanks him. The second time he was saved by Hanuman. We do not find any Vishnu in him on both those occasions. In one incident his being only a very ordinary man is plain. Valmeeki makes the Samudra Raja put him in a ridiculous position. "Young prince, don't you know, the five elements (Bhoothas) can never change their nature? Not for love or greed nor fear will I do as you wish. Look there! There is Nala, a born engineer. He will build you a causeway". How small the Maha Vishnu must have felt among the surrounding monkeys when the Samudra Raja vanished. Do we find the Maha Vishnu in Rama's ravings and rantings that he will destroy the whole world unless Seetha was brought to him, or in his murderous attack on Vali or

in his disgusting insults heaped on Seetha, or in the lie with which he drove Seetha into exile? No! No! Rama was not an Avathara, nor did Valmeeki paint him as one. Now we shall put it in another way. Vishnu is omnipotent, omnipresent and omniscient. I have already shown that Rama was not omnipotent. Where did his omniscience or omnipresence go when he chased the Mareecha deer? Why? Did his omniscience tell him where Ravana lived and where Seetha had been secreted? How this Vishnu pules and mews, when Viradha catches hold of Seetha and places her on his hips, and when Kabandha catches hold of both Lakshmana and himself! Of course, he is not omnipresent. He has to be led by hand to every place to which he has to go. But the most important guna (attribute or quality) is omnipresence. "Eesa vasyam idam sarvam yath kincha jagathyam jagath" (All that moves in this moving world is the abode of His or is covered by Him) Wherever Seetha was he could have been there. He need not have murdered Vali and cringed before Sugreeva to send his hosts to find out the whereabouts of Seetha. Rama was sane enough not to pretend that he was super human. I know the cheap answer. "God had taken the shape of a man. So he had to pretend to act like an ordinary man." Then as long as we find that man does not show any special attributes of God except of his being the greatest archer, and perhaps the strongest man of his day, it will be sacrilegious to call him God. At times Rama behaves worse than an ordinary man. His puling and mewling whenever he feels frustrated, his raving and ranting when he feels helpless, his coolly murdering a man whom he thought was an obstacle, and his nauseating attempt to justify the same, show to all except the brainwashed that he was no God. Surely not the eternal Narayana floating on the universe of matter! What a contrast to Krishna! Krishna Dwaipayana wanted to portray a man who was an Avathara of Vishnu and he fairly succeeded. Krishna is omnipotent, omniscient and omnipresent. Have you ever found him raving and ranting? Does he ever pule and mewl? Is he not in every place where he is wanted? Has he ever been defeated in a personal battle? As for truth speaking, has Krishna ever told a lie? He has made other people tell lies. He tests every one and finds out Dharmaputhra, and shows how he will also tell a lie when it is for his own benefit, to give one telling example. Here the

comparison with Krishna as portrayed by Krishna Dwaipayana (Vedavyasa) will be useful. Krishna Dwaipayana in the Mahabharatha and Vishnu Purana, and his son Suka in the Vaishnava Bhagavatham, have painted a picture of God as if he were a man, and both have tried their best to show how a man would behave in this world, if he had the Godhead in him. Even in the one instance when Krishna for fear of Jarasandha abandoned Mathura and built a new capital in an island in the sea, Suka seems to suggest that it was a piece of tactics and strategy. Krishna knew all men's minds and read them like an open book. Most of his expeditions are single-handed. His elder brother does not agree with him. He seems to have been a drunken sot. But Rama had his brother Lakshmana to serve him and follow him, wherever he went. Krishna destroys Salva and his son Bha floating over the sea, single-handed. He conquers Mura and Naraka moving through their entanglements (Maouravan Pasan) single-handed. He brings the Parijatha from Indra loka after defeating Indra and his host of Devas, to please his wife. When Ravana conquered Devaloka it was a terrible crime, a sin. But not so when the Yadava does the same. As regards Krishna's omniscience, he knows what is happening, and will happen, and clearly keeps count of what has happened. It almost seems, he makes men to act and things to happen in a particular way, for reasons known only to himself. People could never understand him. All except a very few had the feeling that he was the Supreme, and worshipped him even in his daily life. He was the master of Maya and in Tamil literature he is known as the Mayavan. He seems to know that Abhimanyu must be killed. He contrives to remove Arjuna far away. When Aswaththama with Kripa and Krithavarma plots to kill Dhrishtadyumna and the sons of the Pandavas by Draupadi when they were sleeping, he seems to know it and removes the fathers away from the sleeping camps, almost as if he were conniving at the dastardly murder. His oninipresence - when Arjuna prays to Siva to refresh his memory about the Pasupathasthra, Krishna is there with Arjuna in the Kailas. Even when he is fighting Salva, he is helping Draupadi in the gambling hall, when that cad Karna is egging on Duryodhana to strip her naked. Though he was in Dwaraka, he is actually present at Dwaitha Vana at Draupadi's call to save the Pandavas from the curse of Durvasa. Even as he drops out of his

mother's womb conceived out of ordinary cohabitation, he assumes the form of a Vishnu. Suka describes it in the Vaishnava Bhagavatha in two grand and sonorous verses. He appeared before the eyes of his astounded parents – four armed with conch and chakra (discus) and gada (mace), crowned, bejewelled and garlanded, with the Srivathsa mole and the Kausthubha gem. All that we associate with Vishnu. He speaks to his parents what to do with him, then assumes the infant body, cleaves through the Yamuna, and goes to Nandagopa. I need not go through the many miracles Krishna wrought during his infancy and childhood. Even before destroying Kamsa, when he was only 12 years old, Krishna Dwaipayana again and again mentions that he is looked upon as the Supreme by all persons who meet him, whether Brahmans or non-Brahmans. Bheeshma is sure about his Godhead. So is the sage Markandeya. So are the women Kuntī, Gandhari, Draupadi. Dwaipayana wanted to place before the world, the advent of the Supreme being in the form of a man in the conditions of the Aryan India of his time, and how he behaved in the social, religious and political atmosphere. Hence Suka has no hesitation in asserting, “Krishnas-the Bhagavan Swayam” – verily Krishna is the supreme Lord. Can you point out one pada of a verse in Valmeeki, where any Rishi, Vanaprastha or other ordinary mortals ever conducted themselves before Rama as if they deemed him the Vishnu? Did any one worship him as God in his life time? Even the Vanaprasthas who flatter him and lure him to fight the Rakshasas, never call him Vishnu or Amsa of Vishnu. The utmost they say is “You are the 4th part of Indra, and so you must protect us against our enemies.” Sl. 18 sarga 3 – Aranya kanda. It is only after Ravana's death, that the Devas assembled there exalt him and say “Remember you are Vishnu”. It is only long after Ramayana that the sickening phrase “Navishnuh Prithivipathih” – no one who is not Vishnu can be a king, was concocted. This was invented by the

money-greedy Brahmans to flatter the petty tyrants, who ruled the hundreds of chieftaincies that studded India. These Brahmans performed their Aswamedha for them, whatever race or caste or class the chief may be. I am sure that if Lord Curzon or the Raja of Chettinad had placed them in funds, they would have started their Aswamedhas with them as Yajamans. Valmeeki never thought that he brought down Vishnu in the shape of Rama or that he was describing Vishnu when he wrote the story of Rama.

THE COMMENTARY

BALA KANDA

In the chapter dealing with what Valmeeki actually wrote, I have already pointed out that the first four sargas of this kanda are purely a fanciful fiction, created by later writers as a preliminary to Valmeeki's works. Now I go on to deal with those 4 sargas. As I said, later Pandits found the poem so sweet and stately that it could have been written only under divine inspiration and guidance. So in the first sarga they introduced the Sage Narada, the omniscient and omnipresent, to teach Valmeeki the story of Rama. They do not say anything about why or how Narada met Valmeeki. But somehow they are together and Valmeeki is not supposed to have known anything about Rama, though he is asserted to be a contemporary of Rama and a thrikalagna. He is made to ask Narada whether he knows in the present generation any man who has such transcendent qualities as he narrates. Of course, Narada who knows all that has happened or happens or will happen in all the 3 worlds, pretends 'Oh, it is very difficult to find a man who has all such surpassingly great qualities that you have defined. Yes, I shall soon reflect and tell you of such a man'. Note that Valmeeki asks only about a man and Narada only describes a man. Narada says 'Yes, there is Rama of the Ikshvaku family. He is a brave, strong and an invincible man. His knowledge is vast. He is a master of repartee, knows all vedas, full of wisdom and virtue, self-sacrificing and self-controlled, never swerving from truth, of a handsome physique, charming and attractive, capable of ruling the whole world, full of all good qualities. He was the son of Kousalya. His father Dasaratha wanted to crown him who was the eldest of his sons. Seeing the preparations for the coronation, Dasaratha's wife Kaikeyee insisted upon Dasaratha fulfilling the boons which he had granted her on a previous occasion and prayed for the crowning of her son Bharatha and the exile of Rama. So Rama went to

the forest, accompanied by his wife Seetha and his step - brother Lakshmana. Seetha was born in the family of Janaka, beautiful like a Goddess. (Note Narada does not say Seetha was born out of the earth). Rama went to Sringiberapura on the shores of the Ganga, met his dear friend Guha, king of the forests. With his help they crossed the Ganga and with the advice of Bharadwaja they reached the slopes of the Chitrakoota hills. There they built a house for themselves and lived there for some time.

Soon after, Dasaratha, mourning for his son, died. Vasishta and other Brahmins told Bharatha to crown himself. But he refused and went in search of Rama and begged him to return and crown himself. But Rama refused the crown. He thought that he would be disobeying his father, and Bharatha returned to Ayodhya. Rama entered the Dandakaranya forests. There he killed the Rakshasa Viradha and saw Sarabhangha and met Suteekshna, Agasthya's brother, and Agasthya. On the advice of Agasthya, Rama got Indra's bow, sword, and the inexhaustible quiver. While residing there many Rishis visited him, and he promised them that he would destroy all the Asuras and Rakshasas thereabout. While living there, the Rakshasi Soorponaka whose abode was in Janasthana, was disfigured at Rama's command. Her brothers who came to fight Rama to avenge the insult to their sister were all destroyed by Rama along with their followers. Ravana who heard of this got enraged, sought the help of Mareecha to abduct Seetha from Rama's hermitage. After having decoyed Rama and Lakshmana a long distance away, Ravana forcibly carried away Seetha. Jatayu who tried to rescue Seetha was himself killed by Ravana. Rama and Lakshmana searching for Seetha saw the dying Jatayu, heard from him how Seetha was carried away by Ravana, cremated him, and continued their search for Seetha. On their way, they met the fearful Kabandha whom they killed and who instructed Rama to find out the good ascetic woman Sabari and meet her. And Sabari welcomed him as an honoured guest. (Note Narada does not say a word that Kabandha advised Rama to meet Sugreeva and make friends with him). On the banks of the Pampa, Rama met Hanuman, and at his instance he saw Sugreeva. Rama told Sugreeva how his wife Seetha had been carried away. Sugreeva promised to be his friend and so they vowed fidelity to each other.

in the presence of fire. Sugreeva told Rama how he had been driven out by his brother Vali and when Rama promised to kill Vali, Sugreeva to test Rama as regards his might, pointed out the dead body of one Dundubhi and said, "This huge carcass is a Rakshasa's body whom Vali killed". Rama simply kicked it with his feet throwing it 10 yojanas away. And again when 7 sal trees were pointed out to him by Sugreeva, Rama pierced the 7 trees with one arrow which later pierced a hill and the lower world. Sugreeva, sure of Rama's might took Rama to Kishkindha and roared out a challenge to Vali to come out and fight. Between Vali and Sugreeva, Rama aimed an arrow at Vali and killed him. Rama anointed Sugreeva in the Vanara kingdom. Then Sugreeva sent out many of his followers in all directions to find out where Seetha was. Sampathi told Hanuman where he could find Seetha. So Hanuman crossed the salt sea a 100 yojanas broad and reached Lanka, saw Seetha in the Asoka Garden, gave her the signal ring mentioning where Rama was, consoled her and encouraged her to await Rama. Then he broke a portion of the battlements, killed 5 of the commanders, 7 Ministers' sons and the prince Aksha. He was then captured. Though he knew that nobody could bind him, he allowed himself to be dragged, and then burnt up the whole city of Lanka except Seetha and returned and told the glad news to Rama about how he saw Seetha. (Note: Narada does not say that Seetha gave any Choodamani to remind Rama of her). Then Rama followed by Sugreeva at the head of his army reached the shores of the ocean. Rama churned the sea with his fiery arrows and the Samudra God came before him and advised that Nala should build a causeway. Crossing to Lanka, Rama killed Ravana, but on seeing Seetha he talked cruelly to her. Seetha entered the fire, but the fire would not touch her. Fire assured Rama that she was pure. Narada does not say that the Davae praised him as Vishnu. Then Rama crowned Vibheeshana in the Rakshasa Kingdom, returned to Ayodhya by the Pushpaka Vimana and reached Bharadwaja's hermitage. From there he sent Hanuman to inform Bharatha of his arrival and next day reached Nandigrama where Bharatha was living, and was crowned in Ayodhya and reigned for 11000 years after which he reached Brahmaloaka". Now this clearly shows that Narada gave really a precis of the Ramayana which

Valmeeki was to write or had written, rather than that Valmeeki expanded hints that Narada gave of Rama's story.

Then the 2nd Sarga introduces a new fiction. It looks as if it was for the purpose of explaining why Valmeeki composed this poem in the Anushtup verses. The Anushtup verse was preeminently the sloka : and this sloka was one of the chief instruments of the Vedic Mantras. So Valmeeki is said to go out with his disciple, a Bharadwaja, to bathe in the river Thamasa. He sees a couple of Krounchas playing in the river. A hunter comes and kills the male. The poor female goes round and round wailing and crooning pitifully.

He felt sorely grieved and he cursed the hunter in the following words: 'Oh hunter, you shall not attain heaven for eternity. You killed one of the two krounchas when they were in full love with each other (Manishada pratishtantham thwam agamaha sasvathieeh samaha yath krouncha mithunath ekam avadheeh kamamohitham). One sees that these can be divided into 4 equal parts and each part is fairly similar to the other in its accentuations and build. It is pretended that Valmeeki got amazed that such words could have come out of him, and told the disciple "Let this my grief—soka—become a verse (a sloka)". This could not have really been a great surprise to Valmeeki who was well versed in the Vedic manthras. Then he bathed and went home. Hey presto! Brahma was there. "Yes. It is I who inspired you with that sloka. You had better compose the whole of Rama Charitra as disclosed to you by Narada in these very slokas", and Brahma vanished. The chief things to be noted here are (1) that Brahma restricts his composition to what Narada taught him and (2) Brahma asks him to compose the Rama Charitra in similar slokas. Hence I suggest that (1) Uththara Kanda is a later tail attached to the original and (2) that Valmeeki composed the whole story only in Anushtup slokas.

3rd Sarga: Valmeeki contemplated over the story of Rama and settled in his mind's eye the design of his poem. This is merely a rehash of what Narada is alleged to have told him.

4th Sarga: This gives us a fanciful story of how Valmееki's Ramayana was proclaimed to the world. It is not necessary to expatiate on the story of how he attended the Asvamedha performed by Rama, with the two sons of Rama, Kusa and Lava, and how the 2 sons sang the whole story of Rama in Rama's presence, and were joined to Rama. One thing to note here is that in any event Valmееki could not have written the Uththara Kanda. But this story has been really fashioned to support the fiction that Valmееki was a contemporary of Rama. If he really were a contemporary of Rama no Narada need have taught him the story of Rama.

5th Sarga: Now we go to the real beginning of what Valmееki wrote. These who are familiar with Sanskrit literature can easily see the difference between the versification of the first 4 sargas and the 5th sarga.

How grand and solemn the 5th starts! How the sounds and accents flow sweet and sonorous! It is something like the 1st chapter of Milton's 'Paradise lost'. It gives you a clear idea of the city of Ayodhya and of the people who populated it and the important things which should be noted in a great capital city. In fact it first starts with the announcement that this story forms part of the history of the descendants of the Ikshvakus. The country was well peopled and it was named Kosala. The capital city of Ayodhya was built on the banks of the Sarayu. It was as old as old Manu himself. (Note. This name Sarayu is not the name which is prevalent today. Today it is called the 'Gogra'). There are 2 important sources for this river. One is called the 'Karnali' which starts in Tibet about 12 miles south of the Manasarovar lake, breaks through the Himalayas west of Nepal and joins the Gogra which starts from the southern slopes of the Himalayas. Evidently the Brahman poets, to give it great sanctity, gave it the name Sarayu, which was really the name of a Vedic river far west of the Ganga and the Yamuna and which was really a tributary of Sindhu. Today that Vedic stream is called 'Haro'. It is mentioned only twice in the Rigveda and in both the places, it is placed between the Saraswathi and the Sindhu. The description of the city Ayodhya is fairly concise and complete. The city

Is said to have been 12 yojanas long and 3 yojanas broad (A yojana is nearly $4\frac{1}{2}$ miles in length). That means Ayodhya was nearly 54 miles long and $13\frac{1}{2}$ miles in breadth. This must be a gross exaggeration, unless yojana had some other significance. The city had broad roads and streets. It had a special trading centre with fine warehouses. At its centre a royal road ran through it. It was every day watered, to lay its dust. It was surrounded by a deep ditch and had battlemented walls with turrets, all round. It was full of horses and elephants, camels and asses. It was full of cattle. Various fine palaces, some of them with seven floors, were inhabited by prosperous people. Everywhere were heard the sounds of music, and songs sung by Soothas and Magadhas and beautiful danseuses and actresses. It was always crowded with traders and merchants from foreign lands and the kings, and chieftains were ever bringing in tributes. The whole city was surrounded by a girdle of sal trees. It was this city and this kingdom that Dasaratha ruled.

We can have a fair idea of this kingdom. This kingdom could not have been larger than Thanjavur District. We find that when Rama crosses the river Syandika (modern Sai) he points out to Seetha, "Thus far extends the kingdom founded by Ikshvaku". Again when Viswamithra and Rama leave Ayodhya to go to Sidhashrama, the very evening they reach the Anga kingdom. In the west we find the river Gomathi, which was the boundary as we infer from the description of the return of Bharatha from the Kekaya kingdom. So all talk about Dasaratha being a Chakravarti is a boost.

The 6th Sarga seems to be an interpolation. It seems to be purely an expansion of the 5th and a description of what a Brahman would like to imagine for his own comfort and convenience, and what sort of a king should rule. It also wants to show off knowledge of horses and elephants. Its versification seems to be also like that of the Puranas. Note: One thing which may be noted is the interpolator did not know of the Deccan and its mountains like Malaya and Sahya. While he describes elephants of the Vindhya and the Himalayas there is no mention of the elephants of Mysore or Malabar or Travancore, and then he talks of non-mixture of the castes (Nachā nirvṛtha sankarāha). This is

straight against what is mentioned in the 5th. In the 5th we meet with Soothas, that is men born of Brahmin women and Kshathriya fathers and Maghadas, another prathiloma caste. Later when the sacrificial ground is cleared for Dasaratha's Aswamedha, we find the names of various artisans and craftsmen who all come under one or other of the anuloma or prathiloma castes. So I would reject this 6th sarga. Then we go to the 7th sarga. It mentions this Dasaratha had 8 ministers who were devoted to him and there is a description of their qualities which seem to be taken out of a treatise on Arthhasasthra. It only shows that Valmeeki was well educated in all the books of learning of that time. Dasaratha had also 2 chief purohits, Vasishta and Yamadeva. (Note: This Vasishta and Yamadeva could not have been the Rshis who saw the 4th & 7th Mandalas of the Rigveda. They must have been those of the same gothra). One thing to be noticed here is that the Brahman and the Kshathriya did not pay any taxes (sloka 13-Brahma Kshathram ahimsanthaha they kosam samapoorayan-i.e. they filled the treasury without troubling the Brahmans and Kshathriyas.)

Then we go to the 8th Sarga. Here the story moves on. Dasaratha had no son to carry on his lineage. He begins to think he was old. He must have known that in ancient times, children were produced by proxys during the Aswamedha, for begetting children. He resolved he should do so. So he calls his ministers. He tells Sumanthra, "Go and bring the Purohits". Sumanthra drives quick and brings Vasishta and the other Brahmans like Jabali and Kasyapa (Note the name of Kasyapa - Risyasringa is a Kasyapa) They all come and Dasaratha laments before them. "I have been sorrowing for getting a son. I can never feel content. So I intend performing an Aswamedha sacrifice. Hence you all had better advise me how my wish may be fulfilled according to the Sastras" (Here I would request the reader to note that though Dasaratha uses the word 'Lalapya-manasya' meaning intensely grieving or crying, he does not say anything about his having become too old to produce children.) There is no mention of his being 60000 years. It is here one should expect his mentioning how old he really was. The Brahmans naturally welcomed the performance of the sacrifice and approved of Dasaratha's desire. Vasishta said, "Make all the necessary

preparations. Let the sacrificial ground be levelled on the northern banks of the Sarayu. You shall get children." Then Dasaratha was pleased and ordered his ministers, "See that every necessary article is gathered. Release a horse, well protected by guards and followed by a purohit. Prepare the ground to the north of the Sarayu river". The Ministers at once made all the arrangements. Dasaratha was quite pleased with himself, dispersed the assembly, entered his harem, summoned his wives and told them, "Enter into 'Deeksha' i. e. a period of austerities. I am going to perform a sacrifice". The ladies felt happy. Then starts a series of forgeries. This could not have been what Valmeki wrote. The 9th sarga. Sumanthra who has been present in the assembly when Dasaratha consulted Vasishtha and others, suddenly starts a fable. He is said to speak in secret to Dasaratha. He talks about one Risyasringa, a Kasyapa who is the son of Vibhandaka. He talks about an assembly of the sages and gods and how Sanathkumara was predicting to the gods, of a son being born to Dasaratha by the ministrations of the above Risyasringa. When Dasaratha asks who this Risyasringa is, he goes on with a tall story.

Risyasringa was an unsophisticated youth living in the forest with his father. The king of Anga abducted him through dancing girls and gave him his daughter Santha to wife, for the purpose of saving his country from a famine, and plentiful rains fell on the Anga country as soon as Risyasringa stepped into it, and Sanathkumara said that Risyasringa would give him sons. Sumanthra told Dasaratha to bring Risyasringa from the Anga country, and so Dasaratha brought Risyasringa and his wife Santha to Ayodhya and housed them in his own harem. Now one or two things have to be noted here. This Sumanthra was a Sootha, one of the degraded caste (Prathiloma). How he could have known things which Vasishtha and Vamadeva did not know seems to be funny. Even if so, why did he not tell this in the presence of the purohiths. Why should there be any secrecy about it? Was he afraid that the purohiths might pooh-pooh him? If the Sanathkumara fib were true how is it that Vasishtha or Vamadeva did not know it? Were they less holy and knowing than the low born charioteer? Who are after all these Vibhandakas and Risyasringas? Though we know of a Kasyapa we did

not know of any of his descendants, in the Vedas or Brahmanas or the Upanishads. There is a Kasyapa mentioned, as present in the assembly when Dasaratha unfolded his desire to perform the sacrifice. Perhaps he was one of the chief priests in the sacrifice. To make the story more probable a daughter is foisted on Dasaratha. Risyasrnga is made a son-in-law of Dasaratha and he is to act as proxy to create sons for Dasaratha. "Risyasrngasthu Jamatha Puthramsthava Vidhasyathi". A clever manipulation is here performed. According to the Puranas, there was a king of Anga called Dasaratha. But he had an alias Lomapada. His daughter was the Santha. But the clever forger made the Aikshvakuva Dasaratha have a daughter Santha whom he gave in adoption to the Anga king. Then the 10th sarga tells how the Anga king came to marry his daughter to Risyasrnga. The birth of Risyasrnga himself is the result of an obscene imagination and Risyasrnga is brought to Ayodhya by Dasaratha as if he were his own son-in-law, and Dasaratha is made to request him to officiate in the Aswamedha sacrifice. Thus the 11th Sarga also concludes. The 12th sarga is another forgery to connect Risyasrnga with the sacrifice, as if the sacrifice itself was at the instance of Risyasrnga. In fact 4 to 8 slokas in this 12th sarga are bodily taken out of the 8th sarga. And then with an intrusion of the 11th sloka, the 12th sloka onwards, are also a repetition of what is contained in the 8th sarga. To imagine that Dasaratha could have ever believed that Risyasrnga was greater than Vasishtha or Vamadeva is absurd. So we will omit 12th sarga also.

Then the 13th sarga clearly takes the thread of the story from the 8th sarga. Dasaratha, as soon as the year of the horse's wanderings are over, goes to the sacrificial field, prostrates before Vasishtha, sees that the sacrificial ground is prepared, arranges that huts and tents are built up for the reception and lodging of the guests, princely, Brahmin, or other castes. He gives instructions to the ministers and various officials how the guests are to be treated and sees to the arrangements for feeding the guests. Then he calls Sumanthra and orders him to invite the special friends and relations of the king. Janaka, king of Mithila, is said to be an old friend of Dasaratha. The father-in-law of Dasaratha and his son are also to be brought. So also the king of Kasi and the king of

Anga and one Prapthijna, king of Magadha and Bhanuman, the king of Kosalas (Note. Who can this Bhanuman be? He is said to be the king of Kosala. Were there 2 kings for Kosala? It cannot be. Dasaratha's father was Aja. Aja had a brother called Suvratha. Aja as the elder succeeded to the throne and his son Dasaratha succeeded him in preference to Suvratha and his sons. But just as Janaka gave a portion of his kingdom to his younger brother, so Suvratha was given a portion of the Kosala country by Aja, and Bhanuman was the son of Suvratha and so he was also called the king of Kosala. We will also find later he is the brother of Kausalya who is called Kosalendra duhitha, the daughter of the Kosala King.) Sometime later all the guests assembled at the sacrificial ground. Vasishtha informed Dasaratha that everything was ready to start the ceremonial and brings him and his wives to the sacrificial ground. In this 13th sarga at its end 2 slokas have been tacked as if Risyasringa started the ceremonies. These two slokas may be scored off.

Then the 14th Sarga begins. It is the sarga where a full description of the Aswamedha sacrifice is given. It shows the thorough knowledge Valmiki had of the sacrificial rituals. Even in this a second sloka has been interpolated to bring in Risyasringa. The ceremonials seem to go on for many days. Nearly 300 animals are sacrificed preliminary to that of the horse. As soon as the rituals are over each day, grand feasts are given to all. And after the feasts, various assemblies are held. Music and dancing, Vedic chantings and philosophical disputations are held in different halls. It may not be useful to go into all the details of the ceremonies. But most important was, where Kausalya as the chief queen after worshipping and propitiating the horse kills it (sloka 33) (Kripānābhi viśasāśha enam thribhi paramaya muda) and in the night Kausalya lay with the horse to fulfill her duty. Then the other two queens were also directed by the priests to lie with the horse. After the first day they opened the abdomen of the horse and cutting out a portion of the peritoneal membrane they fried it on fire and Dasaratha smelt it and then the 16 chief priests cut the horse and roasted them in the fire (Note-In the Athareya Brahmana the animal is clearly allotted among the 16 chief priests and the Yajamana, to be carried away by them and eaten). Thus the

Aswamedha ends with the 46th sloka. Then in the last 2 slokas, 59 and 60 it is forged that Dasaratha requested Rayasrngta to do what was necessary to perpetuate the family. According to Aswamedha rituals, the king having become impotent to procure children or being sterile towards his wives, gets children produced on his wives by the priests who take the place of the horse which is sacrificed. But the later day Brahmans whose ideas of sexual morality had changed did not like that their hero should have been born, as it were, illegitimately, introduced the 'Payasa' story. Even according to Manu and the various Smrithis a Kshethraja son was recognised as a legitimate son of a man who had no sons of his own body. Kshethraja meant son born on a man's wife by a third person at the willing orders of the husband. Valmeeki was of the old school and he did not find anything wrong in procuring sons by the Aswamedha sacrifice. This Aswamedha sacrifice nor the payasa story is found in any of the versions of the Rama's story in the Mahabharatha. In fact I am of opinion that Valmeeki introduced the Aswamedha as the prime cause of Rama's birth really to enhance the greatness and holiness of Rama. The first sarga of the Balakanda does not give us any hint that Rama was born by the instrumentality of the Aswamedha or Payasa. In fact none of the various sacrifices expounded in the Brahmanas talks of any such 'ishty' to produce children. Upto a 100 B C. the Brahmans knew only 3 Vedas. There was no Atharva Veda. The Vedas were called 'Thrayi'. Kautilya's Arthasashttra which may be taken to have been composed at the earliest in 300 B C, says only Thrayi. It is about this time that the formula 'Navishnu prithveepathih' was invented i. e. no man could be a king who was not a part of Vishnu. Therefore they not only exalted Rama into Vishnu and would not allow that he could be born of ordinary human cohabitation. They wanted to put him on as high a scale as possible. In fact in that sense they exalted him even above Krishna, who at his birth had a superhuman body, and was fully aware of his own divinity, unlike Rama or any of his brothers. Krishna was born to Devaki by cohabiting with Vasudeva. As I have already pointed out the various Gods procured children on mortals for the purpose of assisting Rama in his fight against Ravana. I have no doubt the forgers in the Ramayana of the 15th and 16th sarga took the hint from the Sambhava Parva of the

. Mahabharatha. In the beginning of the 15th sarga Rasyasrnga seems to have forgotten all about it, that is, that he was specially brought for the purpose of procuring children. He has to be reminded of it. He does not seem to have known anything about it. After deeply cogitating "Ha" he said, "now I remember there is a ritual mentioned in the Atharva Siras for this very purpose" and he is supposed to start the rituals. I have carefully gone through the extant Atharva Sambhva and have not been able to find in it any ritual prescribed in it to procure children called Puthrakameshti. In the meantime the Devas and rishis go to Brahma to save them from Ravana. He says "I have granted Ravana boons I shall take you to Vishnu and he will do it for my sake." And they go to Vishnu and Vishnu seems to say "There is Dasaratha performing a sacrifice I shall be born as his son, and order the gods to be born on the earth, of mortals". And so when the rituals are going on the Gods send down the Payasa. And the Payasa is given into the hands of Dasaratha. He distributes it among his wives as follows: (sloka 29—Sarga 16) "Kausalyayai Narapatih payasardham dadow, Thadardhadardham dadow chapu Sumitrayai naradhipaha - Kaikeyai cha avasish-tardham dadow puthratha karanati (sloka 30) Pradadowcha avasish-tardham payasasya amritopamam—Anuchintha Sumithrayai punarva mahipathih" I shall first translate it literally before I comment on it. "The king then gave half the payasa to Kausalya Then also the king gave the half of the half to Sumithra. Then for the purpose of bearing a child he gave the remaining half to Kaikeyi. Of the nectar like payasam, he gave after thinking, the remaining half to Sumithra again" Whence comes this remaining half? The commentator Govindaraja has to quibble - 'Avasish-tardham' does not mean the remaining half, but means half of what remains and therefore half of what remained after distributing to Kausalya and Sumithra, that is half of the quarter of the payasam i. e. one eighth. Therefore Dasaratha felt that 1/8th was still weighing on his hands and he gave it to Sumithra. But this is apparently against what is mentioned in slokas 11, 13 and 14 of the 18th Sarga. Therefore further quibbles are invented by Govindaraja Govindaraja having spread out all his knowledge about astrology in explaining slokas 9 and 10 of the 18th sarga begins like this. It is only right that

I place 11, 13 and 14th slokas before the reader : "Kausalya, Janayat Ramam Sarvalakshana samyutham Vishnor ardham mahabhagam puthram puthram Ikshvaka vardhanam."

"Bharatho nama Kaikeyam jajne satyaparakramaha, sakshath Vishnoh chaturbagha sarvaihi samuditho gunaihi - Athha Lakshmana Satrugnow Sumithra janayat suthow - sarvasthra Kusaloo veerau Vishnor ardha samanvithow" 1, c.

Kausalya begot Rama the great, full of all outward beauty, a son to perpetuate the Ikshvaku line, a half of Vishnu. Then Bharatha was born to Kaikeyee in fact (sakshat) $\frac{1}{4}$ th of Vishnu. Then Lakshmana and Satrugna were born to Sumithra who comprised a half of Vishnu. Ordinarily we will take it, that Rama was a half of Vishnu, Bharatha a quarter and Lakshmana and Satrugna a half. That means the 4 brothers had $1\frac{1}{2}$ of Vishnu in them. This may be possibly explained. Vishnu being unlimited and omnipresent to talk of him as one or one and a quarter does not really matter, the central idea being the four sons had all the gunas of Vishnu among them.

But not so the Govindaraja. He must put in all his petty casuistic brains to try and pervert it. So he will say 'Sakshat Vishnu' does not mean Vishnu the original but Rama who is present before us as a child i.e. the Rama who was born on the previous day. But Rama is only half Vishnu. Therefore Bharatha is $\frac{1}{4}$ of $\frac{1}{2}$, that is $\frac{1}{8}$ th Vishnu, and then as to Lakshmana and Sathrugna they are said to be 'Ardhasmanvitow' - Ardha is sometimes used loosely for any share, so it means a $\frac{1}{2}$ - $\frac{1}{8}$ th - $\frac{3}{8}$. That is how Govindaraja has been wasting his brains and our time with such trivialities. Now we have to really consider whether this distribution of payasa could have been in that order as is now commonly accepted by blindly following the silly Govindaraja. In the first place this distribution seems to be against the natural inclination of Dasaratha towards his 3 queens. The Ayodhyakanda, before Kaikeyee completely estranged herself from Dasaratha, clearly shows that he was so fully enamoured and completely under her influence to the detriment of his conjugal relations with the other two queens. Thus his respect for his cousin queen Kausalya

as the eldest may have made him serve her first. It is unnatural that he would have passed over Kaikeyee preferring Sumitra to her and much more unnatural that he would have given 1/8 to her, while he gave 3/8th to Sumithra. And in this connection it is quite relevant to place the 3 queens according to their status in the kingdom. Kausalya was a born royal princess. She is always called only after the name of the kingdom of which she was a daughter. So also Kaikeyee. These two have no other names apart from their kingdoms of which they were princesses. Compare Madri, Kunti, Gandhari. The name of Kausalya's father has only to be inferred. Her brother was one Bhanuman, and the maternal uncle who presented Rama with a huge elephant named Satrunjaya. We have already met with Bhanuman as Kosala Raja and Kausalya is also called "Kosalendra Duhitha". But Kosala is Dasaratha's own kingdom. Then how comes it he marries a princess of his own kingdom? The real reason should be as follows. In Ayodhyakanda sarga 110, sloka 33, when Vasishtha recites the geneology of the Ikshvakus to impress on Rama that primogeniture was the rule of succession in the Ikshvaku family, he mentions that Aja, his grand father, had a younger brother named Suvratha. We have known the division of the Kosala into Uttara and Dakshina. Evidently when Aja succeeded to the throne as the elder he gave a portion of the kingdom to his younger brother Suvratha to rule as his feudatory just as Janaka gave Sankasya to his younger brother. Probably Kausalya was the daughter of Suvratha and after Suvratha's death, Bhanuman succeeded to that part of Kosala. Thus when Dasaratha married his agnatic first cousin she was given hundreds of villages as dowry which could maintain thousands of people like Lakshmana and his mother Sumithra. So Lakshmana himself says in slokas 22 and 23 of sarga 31 of the Ayodhya Kanda. This clearly shows also that Sumithra had no property of her own and that she really depended on Kausalya. Thus naturally Dasaratha loved and respected his own first cousin the Kosala princess. It may be inferred that prohibition of marriage among agnates was not a rule of law at that time or it was not enforced against kings. But the wife of his old age, Kaikeyee, by her beauty and her accomplishments, naturally charmed him away even from Kausalya though he never lost his affection and respect for her. In

fact, had she not saved his life in the battlefield? But cannot we see that Sumithra was more a morganic wife than a real queen of equal status with the other two? She has no kingdom or country to claim as her own. She is known only by her proper name. She does not seem to have any independent status. She goes wherever Kausalya goes. In fact she hangs on Kausalya's skirts. Probably she was a foster sister or hand-maid to Kausalya and followed Kausalya to the bed of Kausalya's lord. No brother or relations of her is mentioned as attending the pomp and ceremonies of the state and Lakshmana says "My mother can easily be maintained by Kausalya". It means that she had no properties of her own. We also see that her sons are devoted followers of the sons of the other two queens. They do not seem to have any independent status except such as is conferred on them by Rama and Bharatha. In fact in the Bhatti Kavya her status is seen to be of a Parichariki. So also in Bhoja Champu. It is the two queens that take pity on Sumithra and share their drink with her each a half. This should make us infer that the distribution of the fecundative drink is unnatural. The whole story of the payasa and its distribution and the descent of Vishnu in the four brothers is a hoax perpetrated by later day forgers whose audacity is only equalled by their self-confidence and the credulous ignorance of their listeners. Only the blind-foldedness of the modern intellectual Brahman can ignore such blatant falsehood.

Now we go to the 18th sarga. It tells of the birth of the 4 boys. After the sacrifice is over they all return to their homes. About 6 seasons (rthus) pass. The 3 ladies are delivered of their children. Kausalya bears Rama, Kaikeyee Bharatha, and Sumithra the twins Lakshmana and Satrugna. In this is introduced some anachronist astrology. Rama is said to be born at a time when the five planets were on the ascendant and the moon in Karkata (Cancer) lagna. Bharatha is supposed to be born in Meena lagna (Pisces) and the twins in the Kataka (Cancer) lagna. It must be remembered that none of the oldest literature knew of the lagnas, or ever talk about the motions of the planets or their influence on mortals. The Mahabharatha does not know it. The Ramayana also does not mention any lagna or rasi and the only portion where the planetary influence is spoken

about is as regards the baleful aspect of Angaraka on the life of Dasaratha. And again the beneficent aspect of Sukra when Rama starts with Sugreeva's army on his expedition against Lanka. In fact before Varahamihira learnt it from the Yavanacharya about 550 A D Hindu astronomy and astrology did not know about the zodiacal divisions. So we can cut off the slokas 6 to 16 from this sarga. There is no mention of any miracles of wonderful feats ascribed to any of them during their infancy and boyhood. The second foot of sloka 24, the first foot of sloka 25, and the second foot of sloka 26 close with the description of their education. They are said to have completed their course in Vedadhyayana and Dhanurveda and all the sastras then known. They knew to ride horses and mount on elephants. What could have been their age at that time? After describing their accomplishments and how Lakshmana attached himself to Rama while Satrughna attached himself to Bharatha, in due course, in the 30th sloka it is said that Dasaratha began to consult his purohita and relations and ministers about the marriage of the boys. Could it have been before they matured? Ordinarily we know it cannot be before 16. So we find Kautilya in his Arthashastra says "A prince's Godanam (shearing of the locks) and marriage is proper at the age of 16". So it is natural that Dasaratha should have thought about marrying the boys when they were about 16.

Yet a curious theory about Rama being only 12 when he was married has been started and is now believed by the followers of Govindaraja. Then while the consultation is going on, most unexpectedly the greatest Rishi of all ages, Viswamithra, turns up specially for the purpose of taking Rama to his Ashram, for some purposes of his own. We do not find this story of Viswamithra in the versions of Rama's story in the Mahabharata. It is only in Valmeki and in those later poets who avowedly follow him that Viswamithra's advent is mentioned. Evidently Valmeki thought that a normal stereo-typed education given by the Vasistas and Vamadevas, with the courses prescribed by the military instructors, was not sufficient to fit Rama for the great role he was destined to play, namely the saving of the world from Ravana. If Valmeki, at all thought that Rama was Vishnu who had descended

on this world with full knowledge of his own transcendent powers and the work for which he had taken human shape, surely he would not have brought in a special Guru to shape Rama for the future. Krishna had no such Guru. That at the time of Rama, Viswamithra was admitted by all his contemporaries as superior to themselves is proved by the praises bestowed on him by his erstwhile sworn foe Vasishtha. As soon as Viswamithra is announced, Dasaratha and the purohita hasten to the gates with water for washing his feet and with the arghya (flowers and fruits), and receive him. Dasaratha says, "What good fortune has befallen me that you are gracious enough to come to me". Then Viswamithra makes his request that Rama should be handed over to him so that his sacrifice may be saved from the pollution of the Rakshasas. Dasaratha gets terrified. He has not the courage to face the Rakshasas himself or to hand over Rama to Viswamithra. It was Vasishtha who puts heart into him by showing the true greatness of Viswamithra. He impresses on Dasaratha in glowing terms that it is the good luck of Rama to be put under the tutelage of Viswamithra. 9th sloka to 21, of the 21st sarga is a crescendo of praises of Viswamithra the like of which one man has never uttered about another man. 9th sloka says, "Whether Rama is well taught or not taught at all in Astras, as he is protected by the son of Kusika like the Amritha by Agni, no Rakshasa can oppose him". 10th sloka.—"This one is Vighrahan dharmah, the embodiment of dharmah (righteousness). He is the greatest of all valiant men. He is supreme in intelligence over all the world. He is the last word on thapas (austerity)." 11th sloka — "He knows the various asthras (weapons) in all the three worlds, movable and immovable. No man in this world knows him. Nobody in this world, gods or Asuras or any other kinds of beings will know him in his essence. He knows (slokas 13-17) all the different kind of asthras". Sloka 18 — "Why, he can create new asthras also". Sloka 19—"Therefore, to this wonderful omniscient chief Muni there is nothing in this world past, present or future which is unknown". Sloka 21 — "Surely he can destroy all these Rakshasas who come to pester him. It is only for your son's benefit, for your son's future that he has come to you and condescended to request you". Thus the 21st sloka ends. 19th and 20th sargas merely describe the motive of Viswamithra in seeking

the aid of Rama, and the fears of Dasaratha. It is here that the fantasy of Dasaratha being 60000 years old is found. Perhaps it is a falsehood which has been interpolated. Or it may be explained as follows: Dasaratha evidently was 60 years old when Rama and his brothers were born. He must have meant that every year that he passed longing for his son he felt as if it was a thousand-fold long. We know how when we are struck with grief or anxiety for a thing we expect to get and which does not come to us at the expected time, we exclaim, "Oru Rapozhuthu Oru yugamagapochu" (one night passed like a yuga). Dasaratha also says that his son Rama is "oona shodasa varsha" - little short of 16 years - and so, unfit to fight the Rakshasas. This clearly explodes the myth of Sumanthra. If really Sumanthra's story were true, Dasaratha must have known that Rama was a portion of Vishnu, and as such was unconquerable, and if Vasishta had ever dreamt that Rama was Vishnu he would not have said that Viswamithra would put Rama in the way of achieving fame and greatness. In fact in the 10th sloka of the 19th sarga Viswamithra says "I shall give Rama various kinds of greatness, by which, throughout all the 3 worlds he shall become famous". And Vasishta would have said "Oh Dasaratha, What are you afraid of? By my Divyadrshiti (heavenly foresight) I see the omnipotent Vishnu in this your son. So, you can send him to any place. He will destroy all the Rakshasas and protect any number of Viswamithras with ease". Yet there are brainwashed savants, who say that the verse starting "Abam Vedmi Mahatmanam" clearly shows that even according to Viswamithra Rama was Vishnu. To use their own words it clinches the issue. Mahatma must be deemed to denote the Supreme. If Viswamithra ever thought so, it must be sheer impudence on his part to say that he would confer such greatness on Rama that he becomes famous, and pitiable ignorance on the part of Vasishta to say that it was the good fortune of Rama that Viswamithra should have come to ask for him. Mahatma means a person who has very great qualities, chiefly capacity and capability and that is why Mrs. Besant gave the title of Mahatma to our M. K. Gandhi. In the Ramayana itself Mahatma is used of umpteen people, even Ravana, Suvratha, Mariccha and Indrajit. In the context, it means only "Oh king, you are a fond dotard. You do not know your son's true capacity. These Rishis who

have been watching his growth and education really know his capacity. To imagine that Mahavishnu becomes famous by the grace of this Kshathriya-cum - Brahmin! But Vasishtha is clearly of the opinion that Viswamithra really does not seek nor need any self-protection but has in truth come to give Rama a complete education instead of idling his days in a palace. Before proceeding with the story, I shall bring to the notice of the reader that it is here that the poet introduces to us Ravana and suggests to us the real theme of his story—the destruction of Ravana. Mareecha who is disturbing Vigwamithra is only a minion of Ravana. It was at Ravana's instance that Mareecha is destroying the Aryas' their worship and sacrifices, and Rama is the person to fulfill the desire of the Devas to rid them of him. Dasaratha having been thus persuaded by Vasishtha, handed over Rama to Viswamithra. But Rama alone does not follow. Lakshmana accompanied him as an appendage.

Viswamithra does not call for him nor is it said that Rama wanted him. It must be because Lakshmana wanted to be with Rama to serve him. Till Viswamithra vanishes after Rama's marriage, he never notices Lakshmana's presence. His advice, his teachings are all to Rama and it is only through Rama that Lakshmana learns. (Sarga 22.) The very evening, they cross the boundaries of Kosala and step into the Anga country. The profound reverence in which Valmeeki holds Viswamithra is seen by his comparison of Viswamithra to Rudra, as followed by Rama and Lakshmana - "Sthanum iva Achinthyam, kumararaviva pavaka." Note the word 'Achinthyam'. The Govindaraja who spends reams of palm leaves in every description about Rama ignores this. But Valmeeki was not a sectarian bigot. The youths who had been accustomed to eat well-cooked meat and fish and to sleep on feather beds in magnificent cots have to undergo the rigorous training under a hard task master. They had to live on roots and fruits and sleep on the bare earth. Viswamithra teaches Rama the Manthras (magic spells) Bala and Athi Bala, strength and great strength. It seems that knowing them will keep the knower, never tired, never hungry, never at a loss to know what awaits him. This is purely a fiction interpolated by a later day Manthra-ridden Brahman. The spells seem to have been of no use when Rama wan-

dered the forests. The brothers are hungry (Bubhukshithow) and killed deer and antelopes and wild bears and birds to satisfy their hunger. Of course, Rama in his turn teaches Lakshmana the secrets. Slokas 11-21 of the 22nd sarga may be deleted.

They rest the night on the banks of the Sarayu (23rd sarga). Viswamithra wakes them up the next morning. They go along the southern bank and by evening reach the junction of the Sarayu and Ganga. There is an Asrama of many Rishis. Viswamithra tells the youths that it was there that Sthhanu (Siva) in ancient times (poorvam) performed austerities after his marriage with Parvathi. These Rishis were his disciples at that time. Then Kandarpa otherwise known as Kama had a visible body. He insulted Siva who burnt him by his look. So Kama lost his body. As he became bodiless (Ananga) this place was called Anga. Here I shall place the mean and malicious commentary of that anti-Siva fanatic Govinda Raja. The text runs: "Thasya Iyam Asramah Punyah Thasya Ime Munayah pura. Sishya Dharmapara Nithyam, thesham papam na vidyathe" - This holy Asrama was his. These munies in those times were his disciples full of righteousness always. In them sin has not been. Every word is simple and has no other meaning. It is the 15th sloka of the 23rd Adhyaya. Just see the nasty vomit of this creature. "Thasya kamasya, Sthhanor va ayam asramah - This Asramah was Kama's or Sthhanu's; Ime munayah thasya - These munies his Pura, poorvakalam Arabhya (Santhah), naparamparaya sishya - having been but not disciples from generation to generation (Atha eva) dharma parah - therefore only men of righteousness. (Atha eva cha) thesham papam na vidyathe - again therefore only Susin remains in them." Then he further clarifies it: "Poorvam impur sishyathvepi, samprathi thathchchishyathva kritham papam on Ramthe ithi arthbah" - Though they were disciples of Rudra part of Vasu present the sin committed by being his sishya has been Viswamithra. "Nithyam" has been given 11 synonyms in the a person who Wherefrom does this fellow get his commendation? bility and that's hermitage welcome Viswamithra and they rest to our M. K. Gath sarga); next morning they make a boat ready of umpteen people, cross to the southern bank of the Ganga, In the contest, it may tarry; (evidently they know Viswamithra's You do not know y.

errand); while crossing, the roar of the commingling of the waters of the 2 rivers is explained by a false Niruktha. It seems Sarayu rises from the Saras created by the mind of Brahma (Manasam Sarah). Hence as starting from a Saras it is called Sarayu. The lake referred to is Mana Saras and the river is Karnawli which falls into Gogra. The Brahmans to make it a Vedic river have given it the name of Sarayu. In the Rig Veda the river Sarayu appears twice, and in both cases as one between the Saraswathi and Sindhu (Indus). The Sarayu of the Veda is now known as the Haro. Manasa nirmithum Sarah cannot by any rule of grammar become Manasaras nor can Sarah Pravritththa Sarayu be fitted into grammar. Both are purely fanciful. They leave the boat on the southern bank, and enter a dense and fearsome forest. It seems it was once a prosperous habitation; the Maladas and Karoosas lived in it. They were so called because the land was filled up by dirt and stink of Indra when he was purified by the Devas, thus saving him of Brahmanacide which he had incurred by slaying Vrthra. All this is as silly as the Niruktha for Ananga. But it was invaded by Thataka, the wife of Sunda, and her son Mareecha, and devastated. After retelling this story Viswamithra enjoins on Rama the duty of killing Thataka. Now there is some historical truth in this. It is the country in the Ganga-Son Doab. It is now called the district of Shahabad. In fact even to-day a porlon of the Shahabad district is called Karoosa. The 25th sarga deals chiefly with the birth of Thataka. But there is an important revelation: (Sl 15) "Saisha sapakrthamarsha desam uthsadayathyenam Agasthya charitham Subham" - Thus vengeful on account of the curse, she is devastating this nice country which was inhabited by Agasthya. The curse was by Agasthya when she tried to attack him. Thus we see that Agasthya once lived in that country. He had tried to save the country from Thataka and her son. But he had to flee the country unable to do anything but pour imprecations on her and her son. In fact we will meet Agasthya in the Dandakas. Viswamithra instructs Rama: "Nrisamsam Anrimsava prajarakshana-karanath. Pathakam va sadoshamva karthavyam Rakshatha Satham. Rajyabhara Niyukthanam esha dharma Sanathanah" "Cruel or not, sinful or criminal, it is the duty of those who have been appointed to govern and protect subjectss, to kill or destroy those who kill the people. So kill this woman without mercy or

compunction that she is a woman." Rama promises to kill her; Sarga 26 describes the fight and death of Thataka. It seems the Devas with Indra had come to witness the fight. They were overjoyed and said "Well done". Instead of worshipping the Mahavishnu, their real saviour, they respectfully pray to Viswamithra 'Snehamdarsyaa Raghave' ("show friendship towards Rama") Imagine that a Kshathriya-cum-Brahman is to show grace to an incarnation of Vishnu! What utter ignorance, or colossal impudence! The Devas request Viswamithra to teach Rama all the astras because Rama has shown himself fit to learn them. Then we go to the 27th and 28th Sargaas. Viswamithra initiates Rama into all the astras, (perhaps incantations before letting fly an arrow, and those for retrieving them. Then they go to the Siddhasramam. It is where Viswamithra has his hermitage. It is near a mountain. Rama asks him what the country was. (29th Sarga.) Another sthalapuramam starts and another travesty of the Rig Veda myths begins. Here, Vishnu performed for myriads of years and hundreds of yugas, thapas. He had the shape of a dwarf. Here he attained fulfilment. At that time, Bali, the son of Virochana, conquered Indra and all the Gods and ruled the three worlds. Bali started a sacrifice. The Gods were jealous. They prayed to Vishnu, "Fulfill our desire before he finishes his sacrifice." Vishnu consented and was born as a dwarf in the womb of Adithi. The Vamana takes the shape of a Brahman and seeks largesse from Bali. He grants. The dwarf says, 'I want as much space as I can place three steps on.' Bali says 'granted'. The dwarf takes a huge form, covers this earth with one step, the sky with the 2nd, asks Bali "Where shall I plant my third step?" Bali humbly says "Place it on my head," and so the Benevolent Vishnu does and presses him down into Rasathala. Vishnu alone knows where He or Bali stood at that time. The puranas are clear that Bali was a very good and great ruler, impartial towards all and beneficent to all. He also knew that the dwarf was Vishnu when he granted the boon. Yet this Vishnu was so wickedly unjust as to suppress him for the sake of that notorious lecher and jealous coward Indra. How can we respect a God who is a party to such a cruel act? I may remind the reader that it is the rule of this Bali that the people of Kerala commemorate in their Onam festival. Whence came this ridiculous story? Vishnu is one of the Gods of the Rig Veda. In the first mandala, Medhathithi, the son of Kanya,

describes the great exploit of Vishnu in six Gayathri verses. 'Atho Deva Avanthu no Yatho Vishnur Vichakrame. Vishnur Gopa Adabhyah Idam Vishnur Vichakrame. Thredhamidadhe padam Samuedham Asya Pamsure etc.'" Its literal translation I make bold to say is 'Let the Devas protect us from or standing at that place, from which Vishnu the unassailable stepped out.' (Idam means earth and the Rig Veda always says 'Asaw' of the Heaven). This Earth, Vishnu stepped over and placed his foot in three ways or paces. All is covered in his dust; no place outside earth. This exploit of his is mentioned by the three great Rishis, Deerghathamas, Bharadwaja and Vasishtha. 'Vichakramanas Thredhorugayah'-stepping in three ways, the great stepper. That is also what the Yajur Veda says. While the Rig Vedic seers seem to limit themselves to this Prithvi, we may infer that the 3 places are Prithi, Anthariksha and Dyaulevel earth, rough middle region and bright heaven. He is always praised as an Urugaya, of big strides. He is also said to be 'Brihath Sareera' - big bodied. In none of the Vedas or Brahmanas where he is spoken of, no exploit of his that he suppressed 'Bali, is mentioned, and Bali is unknown to those ancients. In the Thaittreya Brahmana is the first germ of the Vamana Vishnu myth. The Asuras occupied the whole land. The Devas begged them to allow them a portion. The Asuras asked 'How much do you want?'. The Devas replied 'As much as this Vishnu can step upon in 3 strides'. Then Vishnu was a dwarf, (Vishnur Vamana Aseeth). The Asuras laughed in derision and said 'Yes; let this Vishnu step three times and you may have all that'. But Vishnu took a huge form and completely hushed the Asuras from this earth. The story in the Vaishnava Bhagavatham is a silly concoction like many other puerile fables in it. To put such silly stories in the mouth of Viswamithra of the III Mandala of the Rig Veda or to say it was written by the great Yajur Vedic scholar Valmeeki is really preposterous. We can omit this from the 29th sarga. Then they reach the hermitage, and Viswamithras' disciples welcome him. In the 30th sarga Viswamithra gives instructions to his disciples and Rama, and goes into silent meditation for 6 days. The Rakshasas, Mareecha and Subahu, with their followers come to defile the sacred platform and fire. The two princes take up arms and destroy all the Rakshasas except Mareecha who escapes. Here is a very funny description of Mareecha's defeat and flight.

Rama aimed at him an arrow inspired by Manavastra. It seems to have been an ice shaft. ('Seetheshu.') It seems it lifted him bodily and threw him into the Sagara (sea), a hundred yojanas away and immersed him again and again till he was out of breath. But he is not killed. And the funniest thing is that Rama triumphantly points out to Lakshmana the plight of Mareecha in the Sagara. What telescopic eyes Rama and Lakshmana must have had to be able to see a hundred yojanas (456 miles) away! Here one matter has to be understood: - which was this Sagara and where? Was this the Sagara south of which Lanka was situated or is it the Sagara which the 60000 sons of Sagara excavated? Is it the same according to the episode of Hanuman's flying? The Sagara where Lanka is, is more than 1000 miles away from Shahabad district to the south. If we are not careless enough to equate the Sagara of Sagara, with Sagara in which is Lanka, it may be plausible that Rama and Lakshmana were able to see Mareecha tossed about in the Sagara of the sons of Sagara. The Yajñabhumī of Sagara is said to have been in a place where Himavan and the Vindhya's approached each other. The Rajmahal hills are almost one with the eastern ridges of the Vindhya's. It may be that the great rivers, the Ganga, the Yamuna, the Gomathi, the Gogra and the Son fell into a great sheet of water by separate mouths and when the eastern end of the lake gave way all the other rivers became tributaries of the main river Ganga. Traces of that Sagara may have remained, even in Valmēekī's time. Even now the Ganga inundates the low lying banks on either side and becomes a vast sheet of water, where the other bank is not visible to the bare eyes, like the rivers Nile and the Brahmaputra. I may here bring to the notice of the reader what Raja Sekhara says in his 'Kavya Meemamsa'-that it is Kavi Samaya (poetic convention) to describe a sagara as if it were samudra. If so, what is a sagara? It must be a natural or artificial inland sea. The Sagara excavated by the sons of Sagara and filled up by the Ganga must have been such a one, and perhaps is the sagara into which Mareecha was immersed. Probably Mareecha escaped the arrow of Rama and fled away behind the reeds of the jungles on the banks of the Ganga and Mareecha is said to take refuge in Lanka. Viśvamiśra successfully finishes his sacrifice. Here ends the first great exploit of Rama - the driving of the Rakshasas from Malada Karoosa country to rid the Aryans of that place, of

Rakshasa rule. In the 31st sarga Rama asks "What are your further orders?" He says "I want you to go along with me to the sacrifice which Janaka of the Mithila country is performing". In fact, he has other ideas; to justify his name as friend of all, and then to see that Rama marries Seetha.

He tells Rama "You will see a great bow there", thus inspiring in Rama's mind a desire to test his own might on the bow. There are 4 versions about how this bow came into the hands of Janaka. One is in this sarga, the 2nd is what is told by Janaka, the 3rd is what Parasurama is alleged to have revealed, the 4th is what Seetha tells Anasooaya. None of these can be easily reconciled with one another. The same Valmeeki cannot have composed all the four. Why should there be so much discrepancy and contradiction? I shall devote a special section, placing all the 4 in juxtaposition in a separate section. The disciples of Viswamithra who follow him to Videha seem to have been at least a few hundreds. "Sakatee satha mathram" - "hundred wheeled carts" went with them. This shows that this Viswamithra was a great kulapathi. He must have had a small army with which he kept Mareecha and his Rakshasas at bay. The disciples tell Rama 'This bow of immeasurable strength was given by the Devas some time before, in an assembly during a sacrifice' (Sl. 8). Then follows in Sl. 12: That was the fruit of the sacrifice, this great bow which was begged for by the Mithila from the Devas. The important thing to be noted here is that the bow was given to the king of Mithila which he specially begged for. 9-10 or 11 slokas do not throw any light as to who that king was or whether that Dhanus was Siva's. All that could be inferred is that the king was the present ruler of Mithila who got it as a gift from the Devas during a sacrifice he performed. In the 12th sloka the last word is "Sarva Deva thair" by all the Gods. There seems to be a grammatical mistake here. It does not make sense. So I have translated it as "from all the Gods". It cannot be Arsha. Then there are 3 beautiful slokas describing the leave taking of Viswamithra and the denizens of the Siddhasrama, birds and beasts. It is evidently from this that the 1st Kalidasa in his Abhijnana Sakunthalam got the idea, when Sakunthala leaves the forest for the city. They go north and reach the banks of the Son when the sun was setting. They rest there for

the night. This gives an opportunity for retailing fables. The first starts in the 32nd sarga. It is about Viswamithra's genealogy, a spurious tale about it put in'o his own mouth in reply to a question by Rama about, to whom belongs the country where they have arrived that night.

Kusa, Kusanabha, Gadhi, Viswamithra.— Though Kusa himself is a Brahman (Brahmanayoni—Born from Brahma—Brahma sutha son of Brahma—attained Brahmaloaka), he orders his four sons to establish kingdoms. Vasu founds the Magadha, and we are now in his country and there is a fairly true account of the capital on 5 hills with the river Sumagadhi winding among them. One Adhoor-tha Rajas is said to have founded Dharmaranyam, the old name of Gaya. Kusanabha built Kausambi—a silly anachronism. It is only after Hasthinapura was washed away by the Ganga, that Kausambi was founded about 30 miles to the west of Prayag. Kusa founded Mahodaya (perhaps the same as Kanyakubja—modern Kanpur) A silly story is invented in the 33rd sarga from the name Kanyakubja (kanya—about the virgin, kubja—hunch backed) Kusanabha had 100 daughters through a heavenly danseuse. They were loved by Vayu. They refused his overtures. So he made them all hunch backed (Evidently they were afflicted with rheumatism). They were married to one Brahmadata, a son of Chooll by another heavenly danseuse. His capital was the city of Kampilya. (Another contradiction of the Mahabharatha and the puranas. It is the southern capital of the Panchalas) There is also an anachronism here. The only Brahmadata that we know of is the son of Anuha, the son-in-law of Suka, the son of Krishna-dwaipayana). Then Kusanabha begets Gadhi, whose son I am. So ends the story. The whole story is a barefaced concoction which no Vedic scholar would have written. According to the sage Sownaka the genealogy which he gives for Viswamithra is, Isheeratha, Kusika, Gathi, Viswamithra. This Sownaka seems to have been the one who compiled the extinct version of the Rig Veda. The 2nd Mandala is known as Garthamnamdom. He must have been a descendant of that Vedic Rishi. Perhaps he was the same Sownaka who with his disciples performed Dwadasa varshikam sathra, the sacrificial sabha which lasted for 12 years, and in which the Sowthi recited the Mahabharatha epic as composed by

Krishnadwaipayana. In the 3rd Mandala of the Rig Veda known as the Viswamithra Mandala, Viswamithra calls himself only as the son of Gathhi (not Gadhi) or son of Kusika. He calls himself only a Vipra, and he is addressed only as a Vipra. He also says he is a scion of the Bharathas. The Vedic name of his father is Gathhi and not, as it has now been perverted to, Gadhi.

Gathhi means a composer of Gaththas – songs of a bard (Cf gaththa in the Avesta and also ‘Kathai’ in the Silappathikaram) Two of the Sookthas are by Gathhi. If Vipra means a Brahman, how did Viswamithra become a kshathriya? Even in Rig Vedic times, if Kusa was a Brahman, how could his descendants become kshathriyas?. The Brahmanical theory is that Brahmanism comes by birth. I suggest that even this genealogy of the Ramayana proves that Brahmanism was not by birth but by profession. There are Kshathriyas who become Brahmanas like the Moudgalyas and my own gothra Rishi Haritha, and Brahmanas become Kshathriyas like Drona and Kripa, the Sungas, the Kanvas etc. Our puranas are a blank sheet to most of us, especially to the so called Brahmanas. There he will find the significant sloka ‘from this line of Bharatha descended brahmanas, kshathriyas, vysias and soodras’ I shall go to this subject again when I go to the story of Viswamithra as narrated by Sathananda. Then, on the next morning, Rama asks whether they have to cross the Son which is fordable, yet full of sands — Thus the 35th sarga starts. Viswamithra tells him ‘No: I know the path which Rishis follow’, and so they go away from the Son straight north and reach the Ganga at midday. The gazetteer says, the Son nearly a mile broad is full of quicksands, and so, dangerous to cross on foot. On the banks of the Ganga they settle, bathe and cook their food and eat and rest. The book has to be puffed up – so Rama asks for further stories. How did this Ganga become Thripathhaga, flowing in three paths? Curiously enough Viswamithra after mentioning that Ganga was the daughter of Himawan and was given to the Devas, begins the story of Skanda. Ridiculous and indecent is the story of how Siva’s copulation was cut off at the request of the Devas and semen which spilt out, was swallowed by Agni, and a great white mountain was the result and a jungle of reeds ‘Saravana’ which glowed like fire and the sun, and that Karthikeya rose from the

same. The Devas go to Siva to express their gratitude for having restrained himself. Uma curses them that they shall be sonless from their wives. Then a new story arises in the 37th sarga about the birth of the very same Skanda. The Asura Tharaka had conquered all the Devas. Indra was powerless. They wanted a new commander-in-chief capable of killing the Asura.

But they themselves were not capable of producing a new child. They remembered that the fire God Agni was not present when Uma cursed them with sterility. Somehow they forgot the earlier story. The fire God had been re-inforced by Siva's semen. Ganga was the elder sister of Uma. Hence Uma may not get angry. Agni embraces Ganga. But Ganga is not able to hold it. She aborts on the slopes of the Himalayas. The rocks are converted into gold and silver and so a child stands up and he is nursed by the 6 krithikas and sucks their breasts with 6 faces. In the 38th sarga, the story goes to Sagara's sacrifice. Indra steals the sacrificial horse. Sagara orders his sons to recover it. They dig into the bowels of the earth after having wandered over the surface. Here comes some special geography and physiography - the four elephants which bear up the earth etc. They find the horse and when they go to seize it, they are burnt to ashes by the benign Kapila who is no other than the Eternal Narayana. This atrocity is committed by the Supreme at the instance of the Devas who complain that the excavation by Sagara's sons is against their interests. These persons who want to recover their own property which had been stolen by the notorious chief of the Devas, are destroyed. How benevolent God is! Instead of telling the Devas "You rogues, go and tell that wicked arch thief, your chief, to return the horse to its true owner", he destroys the owners. What ethics, what morality! Sickening. When, after a long time, Sagara's sons do not return, Sagara sends his grandson (it seems his son by another wife was a criminal maniac) Amsuman to search for his uncles' whereabouts. He enters the excavation, sees a huge heap of ashes and bones and the horse grazing near by. He wishes to perform his uncles' ex-equal ceremonies. But Garuda who is their maternal uncle advises him to get Ganga water to purify them. He returns with the horse to his grand father, who completes the Yajna and dies shortly after, not knowing how to

get Ganga down to the earth. So two generations pass without being able to bring down Ganga. Sagara is said to have reigned 30000 years; Amsuman 32000 and Dileepa 32000. (Of course, this cannot be the fictitious Dileepa created by the 2nd Kalidasa in his Raghuvamsa). Perhaps they add cyphers to the true count. Each handed down the wish to bring down Ganga, to his successor. It was left to Bhageeratha, the next king, to fulfill it. He does thapas on the Himalayas to Brahma, who directs him to Ganga. She is willing, but frightens him saying, "Nobody can stand the force of my fall on the earth". So he prays to Siva who consents to soften the fall of the waters. Ganga pours down from heaven with turbulence and violence, on the head of Siva who stands up to receive her. She is confined in his tangled locks unable to move out, try as she may. Here was a fix. Bhageeratha wanted the waters. But the waters were seen nowhere. Learning that Ganga was in Siva's head unable to free herself, he again prays to Siva to let her out. He is pleased to allow her through one of his locks and she follows Bhageeratha on the land. On her way one Janhu was performing a yajna and she went and submerged his grounds. He got angry and drank her up. Poor Bhageeratha, he looks back and finds no stream behind him; learning the cause, he prays to Janhu to free Ganga. Janhu was kind enough to let her out through his ears. I have read somewhere that there is a lake named Gohna, on the slopes of the Himalayas, before one of Ganga's tributaries emerges out of the Himalayas. Perhaps the stream entered a valley and filled it up forming a lake and found the exit closed by a cross ridge and later broke through the ridge. Gohna is very much like Janhu or may it be that Janhu, the upper riparian owner, obstructed the flow by an embankment; and Bhageeratha and he amicably settled the problem. I may bring to the notice of the reader that this Janhu is said to be of immeasurable glory. There is a Janhu who was 6th in descent from Bharatha, the son of Sakunthala and it is said that the great Viswamithra was 6th in descent from him and Viswamithra in the Aithareya Brahmana says that he is a descendant of the Janhus. Luckily Bhageeratha washes the bones and ashes of his great grand uncles with Ganga water and they all go to heaven. A nice story though incredible. Here again I have to bring the Govindaraja. It seems when the Ganga water sprayed over the body of Siva and flowed, the Rishis came and

touched it or washed themselves in it. The text is 'Pavithram ith pasprasuh.' (Holy-so touched or washed.) When we perform our daily worship, or other occasional rituals, we again and again wash our hands, saying 'Apa Upa Sprisya'. But not so the anti Siva fanatic. You ordinary folks may think that it is holy because of coming from the head of Siva. It is not so. We know that Ganga is also coming from the foot of Vishnu (Vishnu padothbhavam). So Siva was purified and after some more blab he goes on. Owing to the touch of Siva's body, though it was originally pure, it had become impure, and so they would not bathe in it, but only touched it. This story goes on till the end of the 44th sarga. There are two other names of the Ganga - Bhageerathi and Janhavi. Thus by means of this fable both the names are explained Bhageeratha's daughter - so Bhageerathi; and Janhavi's daughter - so Janhavi. How clever. It is thus our ancestors' brains were wasted. So also why it was called the Sagara. Later day people quietly or ignorantly confounded it with the ocean. There is geological evidence, that there was an inland sea between Prayag and Benaras or perhaps it embraced Patna. As I have already mentioned, of this inland sweet water sea we have clear evidence in the Ramayana itself and in the Mahabharatha, that the rivers, Ganga and Gomathi fell by separate mouths. 'Yathyeeva Yamuna Purna Samudram Udakakulam' (Ayodhya kanda sarga 105 sloka 19) The full Yamuna flows into the water-filled sea. In the Mahabharatha, Sabha parva, Adhyaya 17, Verses 18 - 20, Brihadraththa the the father of Jarasandha, king of Magadha, had two wives and the poet says 'Between his two wives, he looked like the Sagara between Ganga and Yamuna' Perhaps even in Mahabharatha time, the inland sea had not completely dried up. As regards the Gomati in Ayodhya Kanda, Sarga 29 sl.11, she is described as Sagaram Gamam. That is again good evidence of the fact that there was an inland sea. At the time of the Ramayana or Mahabharatha, the myth of Thri-Vent had not been invented. They know of no Saraswathi open or underground. In fact, in the Ramayana there is no mention of the great and holy Vedic Saraswathi. A small river of that name is mentioned as crossed by the messengers to summon Bharatha, beyond the Ganga. In the Salya parva, in the section describing the Gadayudha of Bhishma and Duryodhana, Balarama describing his pilgrimage recited the course of the Saraswathi from the foot hills

of the Himalayas upto Prabhasa where it fell into the sea opposite Dwaraka. That sea has now shrunk into the Runn or Rann of Cutch today. The present Dwaraka is a fake. Even in the time of Kalidasa the first, the Saraswathi was seen and known. Such is propaganda when coupled with religious fanaticism. It makes the true, false and false, true. In their abject ignorance, people believe blindly any nonsense. It is written: one has only to compose a sloka in Sanskrit: write it down on palm leaf or birch bark and have a dozen disciples to get it by rote and repeat it incessantly, and It a Scriptam Est!

All Hindus, literate or illiterate, educated or uneducated, intellectual or non-intellectual have been so steam-rolled by the propaganda of centuries that forgetting or ignoring or ignorant of the Vedas and Puranas, they believe in this series of atrocious lies that it is necessary to lift the curtain mildly and slowly to let in the light of truth. Anybody who has read the early Puranas, the Vayu, the Mathsyas or even the Vishnu will see that most of the modern so called Brahmans are descended from Kshatriyas, and are even Parasavas. There is no mention of their undergoing soul-torturing austerities for millions of years to attain brahmanhood. Take the case of Vyasa who is really Krishna-Dwaipayana, the son of Parasara by a fisher-girl. Of course there is a fantastic story how this fisher girl is not a fisher girl but a Kshatriya princess. It seems that Vasu, the Chedi king, wandered in the forests of Yamuna when he remembered that his queen was in her courses. He commits onanism and sends the virile fluid in a basket made of leaves through an eagle, directing it to be deposited in the queen's lap so that she may be inseminated. It seems another eagle snapped at the basket and the basket dropped into the river. There a big fish kept its mouth wide open and swallowed it and it became impregnated. Surely that big fish was an Apsaras cursed by a mighty Brahman. When the Chedi king's cook buys the fish from the fisherman and cuts it open he finds a beautiful girl in it, as also a boy. The king keeps the boy and sends the girl to be brought up by a fisherman. The fisherman made a living by owning a ferry and lived by transporting passengers from one bank to the other. As the girl grew she helped her father in the ferry boat. One day it happened that the great and holy Brahman,

to be born to people who called themselves Brahmins. The Sambar Sadam Vendor in a Railway Station canteen, the boot-lacer of the Harveys, Parrys, Lever Brothers and Burma-Shells etc. who manage to amass wealth from the leavings and droppings of the foreign beasts, think themselves greater than Viswamithra because he was not a born Brahmin. Before I pursue the story of Viswamithra, as related by Sathananda in the extant Ramayana, it is only right for us to understand who he was according to the most sacred books of the Brahmins. There are 10 Mandalas of hymns in the Rig Veda. He is the seer of one whole Mandala, the 3rd. Moreover the first 6 Anuyakas of the 1st Mandala are seen by his sons. There are various other hymns scattered in the 8th and 10th Mandalas by his descendants. The Rig Veda does know the difference between Kings and non-Kings, except in two places. It does not speak of Brahmins as a caste. Vasishta, Vamadeva, Viswamithra and all other Rishis are only known as Vipras. Nowhere are these Rishis called Brahmins. They call themselves only as Vipras, Karus and Jarithas-knowers, makers and decaying mortals. In the sakala recension of the Rig Veda the sage Sawnaka says in his introduction to the third mandala "Kusikasthu Aisheerathih Indrathulyam puthram Ichchan Brahmacharyam chachara Thasya Indra eva Gathhi puthro jagne, Gathhinah Viswamithra Jaina, Sah Thritheeyam mandalam apasyath"—Kusika the son of Isheeratha, desiring to have a son equal unto Indra, studied the Veda (performed penance). To him, Indra himself was born as son, gathhi. His son was Viswamithra. It was he who saw the 3rd Mandala. This Sawnaka, I suggest, was the sage in whose 12 years sacrifice, the Sowthi narrated the Maha Bharatha. That must have been at least 3500 years ago. He must have handed down the tradition about Viswamithra in his compilation of the Rig Veda. Nowhere in the Rig Veda is Viswamithra called a king. Angire any of his ancestors to the third generation as recited by Sawnaka, called kings. In the third Mandala, Viswamithra calls himself a Kusika, Viswamithra, or Gathhi's son; also as a Vipra. He is so called by those who address him, never as a king or Kshathriya or Raja. Here I wish to remind the reader that all who lead a saintly, ascetic life are not Rishis according to Sawnaka. It is only he to whom the Devas have vouchsafed, a Vedic manthra that is entitled to be called a Rishi. And Vedas means the

"Thrayee" Rig, Yajus, and Samam. The composers, of the Brahmanas, Aranyakas or Upanishads are not entitled to be called Rishis, much less, the Ramanas, Aurobindos and Sai Bata. Rishis need not be ascetic celibates like the Pseudo-Sanyasins of these days, the so called Sankaracharis, the umpteen mattedhipathis. All the Puranas and the Mahabharatha assert that Bharatha, the son of Sakunthala, found that his own 3 sons were unfit to succeed him and adopted a Bharadwaja. Dewapi, the elder brother of Santhanu, father of Bheeshma, renounced the world, and took to the profession of a Brahman at Prithhoodaka on the banks of the Saraswathi and became the priest of his younger brother who ascended the throne. He is one of the Rishis in the Rig Veda. Thrisanku, the alleged Chandala, had a son by his first wife, who became a Brahman, and his descendants are even today the Vishnu Vriddhas. Thrisanku's 2nd wife bore him the son Harischandra, who succeeded to the throne. The Kasi King Divodasa (known to the Rig Veda) had a son Maithreya and his descendants are the Maithrayaneeya Brahmanas. The famous Prathardana, also known to Rig Veda, was another son of Divodasa. He succeeded his father to the throne. I have all ready mentioned that Kakshivan, a Vedic Rishi, was the son of Deergba-thamas by a slave-girl of the Anga king. I am mentioning all these and I can give a whole book of such examples from our ancient books to show that this inhuman theory of caste by birth was a later concoction and it was in pursuance of this Brahman-by-birth, that innumerable stories about the greatness of birth-Brahmanas were invented, and the beautiful Ithihasas of Krishna Dwaipayana and Valmeki were defiled and desecrated.

Apart from the farcical story about Viswamithra in the extant Ramayana, the Mahabharatha has 3 versions of how Viswamithra became a Brahman. I do not remember if any of them gives him a name other than Viswamithra. The Yaju purana says it was Chithra Rathha. But as against the Rig Veda which knows him only as a Vipra what is the value to be attached to these fanciful genealogies and imbecile tales? There are many myths and other stories in the Rig and Yajur Vedas. Their meanings are obscure, in some utterly unintelligible, in others, not merely to us of these days, but also to the so called Rishis

of more than 3000 years ago. It is to cover our ignorance, and our unwillingness to face the reality that some of them disclose that, that brain-stultifying theory of Apurushayavada was started. Thus hundreds of generations of Dwijas went on repeating the manthras, without understanding them, but took great pains to see that the tone accent and conjunction was carefully preserved. They repeated them parrot like. They brainwashed themselves and others, that to try and understand their meaning was a sacrilege, that to miss the tone accent or conjunction was a great sin, which would lead to dire consequences. Thus the Nada Brahman theory arose. To show that all this is pure bunkum, I shall place before the reader the 15th Sooktha of the 23rd Anuvaka of the first Mandala of the Rig Veda. It is a Sooktha, about Agasthya's family life. Most of us may not probably know the special nomenclature used in the Rig Veda. When a person is called a Rishi, it means he is the seer, he is the person who, inspired by the Devas, sings their praise or addresses another person. Devatha means the one praised or addressed. We may take Rishi and devatha—addressor and addressee. Thus Sarama (the Divine Bitch) goes to the Panis (a class of Beings) and warns them of Indra's attack. Here Sarama is the Rshi (Rshika) and the Panis are the Devatha. The Panis reply. Then they are called Rshis and Sarama becomes the Devatha. In the above 15th Sooktha Agasthya's wife Lopamudra addresses her husband, (1) "Poorveeraham, Saradassasramana Dosha Vasthar, Ushaso jarayantheeh. Minathi sriyam jarima thanoonam, Apyoonu pathneer Vrishano jagamyuh." - In early days I have been toiling hard day and night; the dawns are making me old. Old age diminishes or lessens the beauty of bodies. Surely the virile men went unto their wives. (2) "Yechidhi poorve Rithasapa Asan sakam devebhīravadan rthani. Thechidavasuh na - hyantham Apuh, Samoonu Pathneer Vrishabhī jagamyuh" - Those our ancestors lived in finding truth. They spoke the truth along with the Devas.

They surely lived. They did not reach the end vainly. Really the wives went unto their virile husbands. Then she continues: (3) "Na mrisha srantham yadhavauthi Devah Viswa Ith spridhah Abhyasnavava. Jayavedathra Sathaneethim Ajim, yath Samyancha mithuna vabhyajava" - Devas do not protect those who

merely waste their lives in vain asceticism. Let us enjoy all the battles of life. In this let us conquer the hundred-fold stake so that we may closely join together as a pair. (4) This is by Agasthya "Nadasya ma rudhathah kama Agath ltha Ajoitho-Amuthah Kuthaschith. Lopamudra Vrishabham seerinathi Dheeram adheera Dhayathi Swasantham"—Love came to me, a river eroding (its banks); from here it was born, from this place, from somewhere. Lopamudra is intensely pleasing the virile man, the frail one is milking the strong one who is breathing very hard (5) This is again Agasthya "Imam hi somam Anthitho hruthsupeetham upabreave. Yath seem Agaschakruma, thath sumrlathu, pulukamo hi martyah."—I praise this soma which I have drunk to my heart's fill; whatever faults we may have done, let them be forgiven, for the mortal is full of desires. Agasthyas disciples are said to speak the 6th manthra. "Agasthyah khanamanah khanithraith, prajam Apathyam balam icchamanah. Ubhaw varnow Rishir ugrah pupo-aha sathya deveshu Asisho jagama." Agasthya the resolute sage, dug with spades, desiring to obtain progeny and strength, and increased both the Varnas (Brahman and Kshathriya?) His praises and blessings went true to the Devas. Is there any word in this hymn which is un-understandable. The language is plain. What is the (Apourusheya) in this? It is a pleasing idyll of the loves of Agasthya and Lopamudra. One can easily piece it out. Agasthya did not perform his marital duties towards his wife Lopamudra, but wasted his valuable life in vain austerities. The lady naturally felt the neglect. So she reminded him how his ancestors did not waste their lives in meaningless thapas (mrisha srantham) but lived a full life, producing progeny and wealth. He wakes up. He performs his duties as a grihastha and his years are blessed. I have placed this before the reader not only that the Apaurusheya vada, is a soul-destroying fiction, but the phantasmagoric exploits attributed to Agasthya are all the vapourings of the deceased imagination of an opium eater. Why? What relevancy has all the above to your Ramayana Vimarsa? It is really more relevant than the fictions about Viswamithra narrated by Sathananda in the Balakanda. It shows that the concoctions about Agasthya, how he drank up the ocean, how he ate up and digested an Asura named Vathapi, how he sent Nahusha headlong down into the deepest abyss, how he ordered the Vindhyas not to rise, are the fruits of the self-boosting

Brahman imagination, not worth the time wasted in hearing them. So wherever you meet Agasthya in the extant Ramayana, the reader may keep this Rig Vedic hymn in mind, and assess the true worth of such stories. One word more about this sooktha, 'Ubhau Varnow puposha' My inference is that his descendants were some of them Vipras and some Kshathriyas, and hence caste was not by birth, but only by profession. Hence in the Puranas, after coming to an end in narrating the genealogical table of the Chandra Vamsa kings from Bharatha onwards to Kshemaka, it is stated that 'this great dynasty which produced many a Brahman Kshathriya, Vysya and Soodra came to an end'. The arrogant impudence, the utter dishonesty which started the theory of caste by birth has been the cause of the moral degradation of Indian man, and the want of brotherly feeling between man and man, and the justice party, the D. K. and the D. M. K. are the bitter fruits of the same. The mahatma (M. K. Gandhi) was a Vysya by birth. But was there a truer Brahman than he in India 'Sathyam (truth) Daya (mercy) Sama (Control of senses) Ahimsa (non-killing) and Thithiksha (forgiveness) all were in him. "Na bibhethi yada chaya yada-chasmanna-bibhyathi Yadanechhathi nadweshi Brahma sampadyathe thada —When a man neither fears, nor is feared, when he does not desire nor hate. He becomes Brahmana. Gandhi feared none, nobody was afraid of him nor did he dislike, much less hate another not even the Churchills and Dyers Dr. Besant instinctively knew him as a Mahatma So the son of Gathi (The Singer) was known as the friend of the universe 'Viswamithra' yet stupid and vulgar stories have been fabricated about him, so that the Thairsadam Sambharsadam vendor and the foot stools of the foreign exploiters and block suckers, may boast that they are of a higher status than Viswamithra Who was he? We learn from the Rig Veda, that he was the purohith and adviser of the Bharatha King Sudas who ruled on the Banks of the vedic river Saraswathi. The king went out on a foraging expedition to the Kangra valley. The sutlej and Beas were in flood Viswamithra discovered a ford by which Sudas and his army crossed the rivers safely. Viswamithra boasts that is was manthra (advice) that save the Bharatha tribe Vasishta also aspired to be purohith and adviser of Sudas. In the VIIth mandala Vasishta boasts that it was by his advice that Sudas conquered the confederacy of the ten kings of western Punjab and Afghanistan.

There was bitter rivalry between the two, and for some generations, between their descendants. The Mahabharatha and the puranas continue the fight, till at last Viswamithra gives up the fight, and gets reconciled to the Vasishta, as we find from the Ramayana, and even as early as the Aithareya Brahmana, where we find Viswamithra as Hotha and Vasishta as Brahma in the Rajasooya of Harishchandra. Those who have read or heard the Kalmashapada story, can know how bitter and cruel was this rivalry. Kalmashapada quarrelled with Vasishta. He set up Samkhana the son of Kalmashapada against his father.. Viswamma took the side of the father. In that terrible fight Kalmashapada ate up (destroyed in battle?) his son and more than a hundred of Vasishta's sons were destroyed (sons means disciples?). Viswamithra is said to have invoked by incantations Rakshasas who entered the body of Kalmashapada, and ate up his own son and the sons of Vasishta. It is said that Vasishta even attempted suicide by trying to drown himself in the Sutlej and Beas, but the rivers refused to drown him. The puranas do not tell us how this quarrell ended. Viswamithra must have retired from it. We find that Kalmashapada is reconciled to Vasishta and his Purohithship continues upto the time of Thrisanku (Sathya Vratha) when there is a break. I shall speak further when we come to the Thrisanku episode, as told by Sathananda. We can now understand who the Rakshasas were, who obeyed the orders of Viswamithra and who the Sakas, Yavanas, who were under the command of Vasishta. Viswamithra had many a Rakshasa tribe under his command. May I remind the reader that there were 3 tribes of Rakshasas, the Paulastyas: the Agasthyas and the Viswamithras - It is with them, he sided with Kalmashapada. Vasishta took the side of Sankhana with his Sakas, Yavanas, Khambhojas etc. all hill tribes of the northern Punjab. They were the tribes who were created by the Cow. They were under the orders of Vasishta. In later days two of the greater exploits of Viswamithra were remembered. They were embodied on the Vayupurana, and Aithareya Brahmana, long later, the two travesties there of, are found in the extant Ramayana. Viswamithra had become a legend.

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Viswamithra is so famous that the Brahmans on the northern shore of Ganga hasten to the southern Bank with a big boat and

escort him to Vaisali Visala, Here comes another anachronism, None of the ancient puranas or the Mahabharatha mention such a town or country. It is in the Jina and Buddhist chronicles that we meet the name. Though all the kingdoms of Aryavartta, and their kings are mentioned by name in it as partaking in the 18 day battle no Vaisali King is referred to. If this visit to Vaisali were true, it would be clear proof that Valmeeki lived in Kaliyuga, and perhaps later than Mahaveera and Buddha. A false geneology is faked for the Ruler. Two Sihhala puranas are invented and placed in that tiny country (1) is the Amritha Mathhana. It was here the milk-ocean was churned to obtain nectar, and the huge mandara mountain was used as the rod. I shall not repeat the story, a fantastic story of trickery, treachery and Butchery. The only Deva who come out with credit in it is Siva who swallows the poison, and saves the world. But I shall deal more in detail about the 2nd story in the 46th sarga about the birth of the Maruths. Dithi the mother of the Daithyas who were cheated and slaughtered in the Amritha Mathhana, wanted to revenge herself and so prayed to her husband Kasyapa to give her a son to kill Indra. So he impregnated her womb, and she awaited confinement in due course. Indra pretended to be her servant, and attended on her. One day she was sleeping with her hair on her legs, a bad sinful posture. Indra who waited for an opportunity, at that instant entered her vagina, and attacked the factus and cut it into 7 pieces. They cried. He told. "Marodeeh" do not cry. So they were called 'Maruths'. Then he jumped out, and begged the pardon of Dithi, saying you were 'Asuchi' unclean, impure. So I have not done any wrong. It seems she accepted the excuse and asked him not to do any further harm to her children. He promised that they would be his friends and followers. Thus another set of Devas, was invented 12 Adithyas, 11 Rudras, 8 Vasus and 7 Maruths apart from the 2 Aswins. So runs this nasty story. But who are the 'maruths' according to the Rig Veda they are (Sardha) a set of numerous devas who are all brothers and none of them being older than another. They are the sons of Rudra and the lady Prsni. They are the favorites of all the Rishis. They are called Rudra-Soonavah and Prsni - Matharah. They are praised in more manthras than most other Devas except Agni and Indra. They are glorious, irresistible, and beautiful. The Vedic Agasthya is specially fond of

them. They are perverted into Daithyas. Can any body imagine, that a Rîg Vedic Rshi who himself has praised them would have told such abominable lies to Rama, that the Vedic Scholar Valmeeki would have put such stinking filth into his Itihasa. What a wicked and obscene story. It must be a so-called Brahman who wove it out of his dungheap brains. It is many stories like this which have been fabricated to defile and desecrate the glorious Itihasa of Valmeeki and puff it up to its present size. How quietly we in our ignorance, and want of true culture, revel in such stories. Sumathi the Visala King hears of Viswamithras arrival. 47th Sarga. He hastens to receive him with honours. After performing the highest worship he with folded hands, "No one is more fortunate than I, that you should have honoured me with your presence" (48th Sarga). Then he notices the two princes. "Who are these two who have reached their youthhood", "Sampasthitha Youvanow". Youvanavasthha stats at 16. This clearly clarifies "Gonashodasa varsha" of Dasaratha. Viswamithra introduces them to the Visala King, and then leaves with them towards Mithila. They reach the outskirts. There they see a deserted looking hermitage. In answer to Ramas question the Gauthama Ahalya story is narrated. Indra to spoil and lower the Thapas of Gauthama seduced his wife, and Gauthama fell into the trap and cursed both Ahalya and Indra, thus losing the fruits of his hard won Thapas. Adrsya sarva Bhoothanam, Vayu Bhaksha Nirahara Thapyanthee Bhasma Sayinee. Ihevarsha sahasranee - unseen by all, living on air, without any food, performing penance, and lying on ashes for thousands of years. Thus you shall be till Rama comes here. At the same time he curses Indra to lose his testicles, the source of his virility. At once Indra's testes fall down (pethathuh) now I shall take up each of these from the puranas we learn that there was one Saradvata Gauthama who married the daughter of the Kasi King Divadasa, named Ahalya. This Gauthama and his son Sathananda by Ahalya were the purohiths of Seeradhwaja Janaka the king of the Videhas. This Ahalya transgressed her fidelity to her husband, and Gauthama separated himself from her. He is said to have gone to a peak of the Himalayas to perform penance. Later Viswamithra heard of this, and true to his name, reconciled the husband and wife, and they lived together

after that. Else, the fact that Gauthama appears at the very moment that Viswamithra with the two princes enter the Asrama, becomes inexplicable, unless we should believe, that Gauthama who had been performing Thapas on a Himalayan peak, by some Divyadrishiti came to know that Rama was coming. But the latter day Brahman would not tolerate the condonation of Ahalya or be satisfied with the punishment inflicted on her by Gauthama. So the Kshathriya kinsman who seduced her was made into Indra. They made Gauthama curse her to become a stone, and remain such till by accident Rama should step on her and purify her to regain her human form, Thus hitting two birds with one stone one adequately punishing Ahalya, (2) boosting Rama into the Supreme. Next, how did they associate Indra with Ahalya. There is a passage in the Thaitthareeya Aranyaka, when in invoking Indra during a particular soma-Savana (Soma distillation) Indra is called "Ahalyayai Jaramesha vrshana, swasya mene-Oh paramour towards Ahalya, ramtesticled one, He thought of it as his own" Their Apaurusheya vada prevented them from offering a sensible explanation. So they spun out a stupid story, connecting it with the Gauthama Ahalya episode. I make bold to offer an explanation of the above passage. Ahalya is an endearing form of Ahana-Ushas-Dawn (cf kanya - kanyaka - kanyaita - unmarried woman). Indra and Agni, are said to be her beloveds, because in the prathas savana (Soma purification or distillation at dawn) they are the deities that are invoked, later Soorya is also called the Dawn's Jara as he rises shortly after Dawn, and hence metaphorically described as a lover pursuing the beloved. Thus Gauthama's wife Ahalya was equated with the Dawn Ahalya next all virility is specially associated with mesha-ram, and Vrsha-bull (In fact, Vrsha-one that sprinkles semen). Thus the obscene imagery of Indra's testes being the same as that of a Ram was created. So the Rishis curse caused Indra's testes to be destroyed, and a substitute was transplanted. Here another image. Generally the Brahman who officiated for the pithrus (ancestry) was fed with a ram which had been castrated. The castrated testes was stuck on Indra. Such was the imagination of some so-called Brahmins. Thus an indecent obscene and disgusting story was invented. But, what did really happen? Gauthama, who was living separate from his wife heard that Viswamithra was passing through his hermitage

on his way to the sacrifice of the Maithhila. He could not have known about Dasaratha's sons. Just like Sumathi, Maithhila and others, He felt it his duty to welcome the great Rishi with due honors. A Grhastha must have his wife to welcome an honored guest (Athithyam). Hence he relented, and asked his wife to offer Padya and Arghya to him. The princes were introduced to the Lady and they prostrated before her and caught hold of her feet, so that she may bless them (Jaghhathuh Padow) Sl.19 49th Sarga. Imagine the Mahavishnu fallinga at the feet of this fallen woman (Pathitham). Viswamithra must have gone through Gauthama's Asrama with the special object of conciling the husband and wife. That is the only conclusion we may come to, when we read the very first question which Sathananda put to Viswamithra. Viswamithra had just then introduced to Maithhila and his Purohith Sathananda, the two princes. He told them how they saw Ahalya and met Gauthama (Ahalya darsanam Chaiva, Gauthamena Samagamam). "Api the munisardula mama matha yasaswinee. Darsitha Rajaputhraya thapodeergham upagatha. Api Kausika Bhadram the Guruna mama sangatha" was my mother who had performed a long period of austerities, shown to the king's son good wistes to yfo of haaseve wang my molhr and king of the Please note carefully the reply of Viswamithra, "Nathikrantham Munisreshtta yath karthaviyam krthammaya. Sangatha munina pathnee, Bhargaveneva Renuka". The opportunity was not wasted. What had to be done was done by me. The wife was joined to the Muni just like Bhargava to Renuka. That Sathananda understood the true import of it is seen by the rhapsody he pours towards Viswamithra. If Rama had been the true cause of the reconciliation of the husband and wife, and if Rama's presence had really purified her, one would expect Sathananda to praise and extol and offer worship to Rama as an Avathara of Vishnu. But just hear what he says in 3 slokas 13, 14 and 15 of the 51st Sarga. I may hear remind you of what Vasishta said of Viswamithra. "Swagatham the Narasreshta Dishtya Prapthosi Raghava"-welcome to you oh. great man, luckily you have come Viswamithram Purasknthyah Maharshin Aparajitham"-with the unconquered great Rishi Viswamithra as your leader. Achin thpa Karma Brahmarshi thapasu athula prabhah" the Brahmarshi of unimaginable deeds and of unequalled glory to his

Thapas, "Viswamithro Mahathojah Vethsyenam Paramangathim". This Viswamithra of great splendour. Do you know him to be the highest attainment. Nasthi Dhanyatharo Ramathvaththonyobhuv kaschana. In this earth there is no other more fortunate than you. Goptha Kusika puthrasthe yena thaptham mahath thapah - that this son of Kusika who has performed great austerities should be your protector". One other matter of which I would like to comment is "Bhargaveneva Renuka". Who is this Renuka? and who the Bhargava. We know of only one Renuka, the Kosala princess who married Janadagni the son of Rcheeka and the sister's son of Viswamithra. Parasu Rama was their son, For a very slight mistake, mentally desiring the gandharva king. She was condemned to death by Jamadagni and Parasurama is said to have beheaded her Which is the truth? Was she killed or was her so called offence condoned It is Viswamithra, her husband's maternal uncle who says, it was condoned. Whom are we to believe? I have no doubt that Viswamithra reconciled his nephew to his wife just as he reconciled Gauthama to Ahalya. I am sure the story of Parasurama's beheading his mother is a latter day Brahman's concoction. The woman was such a low creature, that any thing she does to anger her lord and husband deserves death In this connection I shall place another story in the Mahabharatha about the Gauthama - Ahalya episode They had a son called Chirakarika (one who takes along time to do an act) For a similar transgression, and he seducer is the same Indra, the father orders his son to kill his mother, and in great irritation goes to the forest. But the son is not to be hustled He deeply meditates. "How shall I obey my father and yet not kill my mother. True it is one's highest duty to obey his father. But is it not my Athmadharma (duty to my own self) that I should protect my mother What a dilemma? How could I escape sin? After killing a woman, and that my own mother. How can I ever have happiness in this world? How can I transgress either duty: True father is supreme. But mother is noless, even a man who is a hundred years old must conduct himself as a two year old child towards his mother Again his thoughts are in a whirl. From slokas 14-23 he expatiates on the greatness of the father, and then from 24-35 he remembers the greatness of the mother, in the 36th sloka he says

“once a man has clasped the hands of a woman in his own, even if she has been untrue to the man, she commits no wrong, it is the man who seduces her that commits a sin. Yes, the Devas once weighed the father and mother in a scale. They found the mother weightier. So the mother shall not be killed and he kept. After some time the father returned. He had deeply cogitated on the correctness of his own conduct. By the grace of the Veda's he had studied, he was filled with forgiveness. He relented, He repented. He shed tears, The lord of the Devas purandara came, and craved hospitality. I put myself at his service, I housed. It was a vast assemblage of tents and huts full of Brahmins from various countries. Hundred of carts were parked. Rama surprised and wondering at the magnificence, asked the sage, “Where shall we fix up our abode” Viswamithra pointed out a vacant site by a pond. The king heard of Viswamithra's arrival and hastened at once to visit him with Sathananda his Purohith leading and welcomed him with Arghya. Then the king placed a seat for the sage and with folded hands addressed him Adya Zunja samrddhir me saphala Daivathaih Krtha! Adya zagna phalam praptham Bhagavath. Darfanath mama, “I have been granted Today the fulfillments of my sacrifice, by the Gods. I have attained the fruits of my sacrifice by your gracious presence. I have brought this out to the Readers attention to make them note how high all the Rishi's and Kings held him in their Esteem. It is after all this Janaka notices the two princes. The sage duly introduces them; gives the story of the Siddhasrama of his passing through Visala and how Ahalya was reconciled to Gauthama, and mentioned that the boys would like to see the Maha Dhanus (The Great Bow). He does not say that Rama's arrival was the cause of Ahalya's reconciliation. Ask with Gauthama not does he call the Bow Siva Dhanus. But it is from the 16th Sloka of the 518 sarga which starts the Story of how the khatting Viswamithra become a Brahmin of tents and huts full of Brahmins from various countries; hundreds of country carts were parked. Rama wondering at the magnificence, asked the sage where they shall fix up their abode. Viswamithra pointed a vacant site near a pond. The king heard of Viswamithra's arrival, and went at once to visit him with his purohith Sathananda leading, and welcomed him with Arghya.

Then the king with folded hands placed a seat for him. Sl 13. "Adya yajna Samrddhir me saphala daivathaih krtha. Adya yajna phalam praptham Bhagavath Daranath mama" "my sacrifice has attained its fulfillment by your presence. Your sight is the fruit which I have obtained by my sacrifice". I have noted this to bring to the Readers, how high all the Kings and great Rishis of that time esteemed Viswamithra. It is after all this, Janaka notices the 2 princes. Viswamithra duly introduces them, and gives the story of Siddhasrama, of his passing through Visala and how they saved Ahalya, and how she was reconciled to Gauthama and that the youths wished to learn about the great Dhanus (Maha Dhanushi). He does not say that Rama's arrival was the cause of Ahalya becoming visible or that the Maha Dhanus was Siva Dhanus. But it is this 51st sarga which starts the spurious story about Viswamithra having become a Brahman though he was by birth a Kshathriya. From the 6th and fed him, when on such an occasion a mistake was committed, Is there any transgression by the woman. No neither my wife nor I, nor Indra did any wrong. Of course it is a slip from duty (Dharma Pramada). He. Jealousy brings about passion and rage, even of celibates. I was jealous. I am now plunged into the ocean of grief and sin. Having thus caused my wife's death who can save me from this inexpressible sin. Perhaps my son the Chirakarika. the noble boy might have saved me. He approaches his son "Oh. save me, and save your mother and what ever fruits I may have acquired by my Tapas. Oh. Chirakarika". The son with tears in his eyes prostrated before his father, and took him to his mother unharmed. The father lifted up his son, embraced and kissed him, and blessed him. A more moving, instructive, and ennobling story, it will be hard to find in any literature. Compare the two stories. In both the husband and wife are Gauthama and Ahalya. In the Ramayana the son is Sathananda. In the Mahabharatha he is named Chirakarika. Surely it is a causal name (50th sarga). From the hermitage of Gauthama, they go north east and enter the sacrificial ground of Maithila. Please note that Gauthama's Asrama is perhaps an upavana nearby Garden of the City. It was a vast assemblage. I have already dealt with 1 to 16 slokas, about Sathananda's questions about his parents. Here in these 15 slokas special interpolations have been fabricated to suggest that the credit

of Gauthama's reconciliation with Ahalya was due to Rama. Than the false geneology of Viswamithra is repeated. After thousands of years as a ruler, (no mention of the kingdom he ruled over) one day he starts with his Army on a tour of the earth. He sees the Asrama of Vasishta. 52nd Sarga describes the feast which Vasishta gave to Viswamithra and his army by the agency of his cow. 53rd Sarga. Viswamithra offers tens of thousands of cows in lieu of Vasishta's cow, also lands and gold. He refuses. 54th. Viswamithra tries to remove the cow by force. The cow asks Vasishta 'do you abandon me'. He says, 'No, you may save yourself. I am a Brahman and he is a Kshathriya and a king.' Then a phoney story up to the end of 56th sarga. How the cow and the Bamboo cane of Vasishta destroy Viswamithra's sons and his army and all Viswamithra's weapons and Asthras. The Army of Yavanas, Sakas etc. created by the cow to save herself, destroys the Army of Viswamithra. Viswamithra then does Thapas and acquires Asthras from Rudra. All to no avail. Viswamithra thus defeated flees in terror to the forest, and takes the vow to become a Brahman. 57th Sarga. He first goes to the south (South of what, where, all unknown). a dishonored man without home or country. But his wife true to a Hindu wife's duty followed him. He begot many sons. After a thousand years, Brahma appears before him. Viswamithra craves Brahmanhood. Brahma laughs, and says "You are now a Rajarshi." Naturally Viswamithra was ashamed of himself and his thapas. He started harder austerities. Remember he is only a Kshathriya yet. No where near, even an ordinary, low down, birth Brahman. Then an obstacle to his Thapas arose. The king of Ayodhya one Thrisanku, an early Ancestor of Rama came. Please also remember that Thrisanku means the man of 3 stakes. His true name is not given in the Ramayana. But they could not hide the fact that he was a Saihyavadee-truth speaker, and 'Jithendriah', one who has conquered his senses. He wished to perform a sacrifice by whose merit, he could ascend to heaven in his own mortal body. He requested his purohith Vasishta to help him. Vasishta said, it was impossible. Then he went south, where were 100 brilliant sons of the Vasishta (He lost 100 sons during the Kalmashapada fight. He must have been very prolific. (with many wives). He prayed to them to translate him to heaven in his mortal Body, what their

father was unable to do. They laughed at him and called him a fool and drove him back. Then he committed the awful (unpardonable) sin of saying "If you all refuse I shall find out another guru who may be able to fulfill my desire". Ordinary humans, who may be annoyed at this may say "well do as you please or you may be damned" not so, the mild Brahman of completely self controlled, desires and organs of sense. They smelt the loss of priestly emoluments, perquisites and privileges of a Raja Purohith. Hence full of the milk of human kindness they curse him to become a chandala (can any body be idiotic enough to believe this) Sooner said than done. The king becomes a chandala. His colour changes to dark his Royal robes become rotten rags. His golden carriages and armlets and other jewels become jingling iron pieces, and there he stood a disgusting sight before all the world. Take care. How the highest becomes the lowliest. Poor Thrisanku, what became of Ayodhya? He wandered about and goes and meet Viswamithra. Did Thrisanku imagine that the today Kshathriya and yesterday Kshathriya who was put to ignominious flight by the greatest and holiest Brahman of those days, could at all help him in the fulfilment of his desire. But as the tamil saying goes a Has a tale aleg or father a tail? The Rajarshi recognises Thrisanku in his hideousness and says "Why have you come to me. Thrisanku replies "I have never told a lie before, nor shall I ever tell one hereafter. I have done all my duties in this world- My desire is to go to heaven in this body. When I put it to my guru Vasishta, he said it was impossible. Then I went to his sons. They reduced me to this state. You are my last and only refuge. Viswamithra takes pity on him, and promises that even in that body of a Chandala he shall be translated to heaven. What audacious vanity! He knows he has been defeated by Vasishta. He knows he has not become a Brahman. How could he know the rituals and manthras, to propitiate the Devas, nay if necessary to compel them to obey him, or are we to think it is not the Brahman alone who was the master of manthras and rituals but all others kshathriyas or vasyas were also capable of performing yajnas. It is to such contradictions that such imbecile stories lead us to. He at once sent out all his disciples in all directions to invite all Brahmanas (Brahmavadinah). So this kshathriya had

his own disciples. What did he teach. He had no right to teach according to Manu. Were they merely his servants? Most of them came trembling in their shoes. How? Why should these holy Brahmins be afraid of a kshathriya who has fled his country having been conquered by Vasishta, a Brahmin. What were his powers to command the obedience of these Brahmins? But the Brahmins of Mahodaya and the 100 sons of Vasishta scorned the invitation. They poured vials of wrath and derision "A chandala is the yajamana, a kshathriya a rithwik, and he expects us to go there". Viswamithra cursed them to become non Aryans, and instructed the Brahmins who had come, to start the yajna according to his directions. And they, afraid of Viswamithra started the performance. When Viswamithra called on the devas to accept the oblations, they refused. Then he told Thrisanku "Ascend by the strength of my Thapas you shall enter the heaven". And Thrisanku actually placed his feet on it. Then Indra and the Devas said "You are a person who has been cursed by your Guru (I suppose Guru or Guru's sons is all the same). There is no place here for you" and they pushed him down and he fell head hanging down towards the earth. Then he cried out, 'Oh, save me'. Then Viswamithra shouted back "Stay where you are" and Thrisanku stayed in mid heavens. Viswamithra said, I shall create other worlds and other heavens. Why? I shall make another, an Indra (or I shall create another Indra) or I shall make this world without an Indra, and then he began to create another series of Devas - good Lord. How could this fellow, who was not able to save himself and his kingdom! How was he able to create new worlds and new devas. Curiouser and curiouser, the Rishis and Devas got afearred. Instead of saying "you fool, Indra shall destroy you by his thunderbolt, if you do so and act sacrificially against us". What do they do? They go down to him on all fours and beg him to desist and pleaded that Thrisanku does not deserve to go to heaven. Then it seems Viswamithra said "I have vowed that he shall ascend to heaven. I must keep my word". Then they enter into a compromise. "Let where Thrisanku stays be a heaven. He shall be the centre of a string of stars and worlds" and so the devas echoed and it is even so to this day. Oh Brahmins and non - Brahmins of today, Do you know where Thrisangu Swarga is what are the stars around it?

Just as the Greeks had various tales about the constellations in the sky, So also the Hindu - Brahman. It seems the bright star the southern most in the constellation of the southern cross, is Thrisanku. As the other stars are north of him, and for a person looking down from the Northern hemisphere, it looks as if it is hanging down; So Thrisanku has been hanging down head down - wards in the sky. They have also named the two brightest stars in the Centauri, Viswamithra and Galava. But what is the significance of all this non - sensical twaddle. Funny ! that a kshathriya should have been able by the merit of his own mantras and rituals to compel the Brahman and his Devas to come to terms with him. Hence a Brahman alone can not boast that he alone has got super natural powers. But about the phantasy that Viswamithra the kshathriya created all the stars in the south. Does it mean, that it was he who first distinguished them and named them and brought them to the knowledge of the northerners. In fact, to the man north of the Vindhya, the southern cross and the centauri will be barely visible, and that for a very few weeks in the year. Does it mean that he was the first to come below the Tropic of Cancer and was able to fix up the positions of the various stars in the southern hemisphere. Was he earlier than Agasthya in the south ? We know that canopus the star in Argonavis, is Agasthya. But Thrisanku is lower. Surely this farrage of nonsense must be a later concoction. Valmeeki could not have had anything to do with it. Is there any other story about Thrisanku ? Yes. There is one, related in the Vayupurana I shall place it verse by verse before the reader and he may judge for himself, which is sensible, natural and akin to reality. It is a human beautiful soul - elevating story. The story starts in the 78th sloka of the 88th Adhyaya of the Vayapurana "Thasya Sathyavratho nama sutha a seen mahabalah. Thena bharya vidarbhasya hritha bathwa Divaukasan. Panigrahana manthreshu, nishtam samprapitheshviha. Vishnuvridhdah suthasthasya, Vishnuvridhdas yathas Sathyavratha. Ethe hyangirasah puthrah kshathropethah samasritah. His son was the very strong one. By him the wife of the Vidarbha King was carried away, after killing the devas, When the manthas appeartaining to panigraha (marriage) had been brought to a fimale. Sathyavrata's son was Vishnuvridhha, from whom the Vishnuvridcha Brahmanas are descended. They have

all been organised, into the Angirasas, as those who were once kshathriyas. "Kamath, balath cha mohath cha Bhavinorthasya vai balath; Thath kritham thena Dheematha owing to love, strength and confusion of sense, and the unpreventability of what had to happen in the future that very intelligent man did that wrong. "Thamadharmena Samyuktham pitha thrayya runo thyajath. Apadhwamsa ithi Babusah Avadath krodha samanvithah. Pitharam so braveeth, ekah, kwa gachchameethi vai muhuh. Pitha-chainam Athhovacha swapakath saba varthaya". The father Thrayyaruna abandoned him who was defiled by unrighteousness. Full of anger he again and again said "Bedamned". Then he told the father "where shall I go". The father said "go and live with the Dog-eaters". Nabam puthrena puthrarthhee Thwayadya kulapamsana Ithyakthas sa nirakremath nagarath vachenath vibhoh. "I do not care for a son like you, today, by you oh. defiler of the family". So ordered, he went out of the City at the word of his lord. "Na cha tham Dharayamasa Vasistabhagavan Rishi". That bhagavan Vasista would not also support him. "Sa cha Sathyavrattha Dheeman Swapakavasathbhanthikam Pithramukthah Ayasath veerah; pitha chasya vanam yayou". That intelligent Sathyavrattha abandoned by his father, lived in the neighbourhood of the dwellings of dog-eaters. The father retired to the forest. "Thasmimscha Vishaye Thasya navarsath pakasasanah. Sama gwadasa Sampoorinah thenadharmena vai thada. Owing to that unrighteousness Indra would not rain for fully 12 years in that, his country. "Thena thividanem babuda deeksham tham durlabham bhuvi. Kulasya nishkrithih swayakrithayam cha bhaveth Ithi". By him (Sathyavrattha) at this time in many ways that difficult penance (Deeksha) in the world was undertaken to purify the family and himself. Thatho Vasisto bhagavan pithra thyaktham na Avarayath. Abhishekshyam yaham Rajye paschadanam Ihi, prabhuh. Then that bhagavan Vasistha did not prevent (him or the penance) him who had been abandoned by his father. I shall annoint him later, thought the lord. "Daramscha thasya' vishaye Viswamithro mahathapah. Sannyasya Sagaranoope chachara vipulam thapah..." Viswamithra leaving his family in that country went to the shores of Sagara and performed great austerities. "Thasya pathnee gale badhya madhyamam puthram aurasam. Sishtanam bharanarthhaya, Vyakreenath gorathena vai.. " His wife put a halter round the neck

of her middle son and sold him for a hundred cows to maintain the others. "Tham thu Drishtwa gale baddham Vikreetham cha Naroththamamah. Maharshi puthram Dharmathma mochayamasa suvrathah." Seeing that maharshi's son bound by the neck and sold, that great men of good and righteous conduct, liberated him. Sathyavratho mahabuddhih bharanam thasya chakaroth Viswamithrasya thugtyartham anukemparthhamiva cha." That very intelligent Sathyavratha, maintained the son, both owing to his merciful feelings, and to please Viswamithra Thasya Vratheena, bhakthya cha, kripaya cha prathijnaya Viswamithra kalathram cha bhabhara vinaye sthithah." By his devotion, his good conduct and vow he also maintained Viswamithra's wife with humility "Hathwa mrgan varahamshamahishamschavanecharan Viswamithra Sramabhyase thanmamsam Apachatthada. He killed the forest beasts deer boar, and bison, and cooked them near the hermitage of Viswamithra "Upamsu vratham Asthaya deeksham dwadasa varshikeem. Pithur niyogath Abhajath nripe thu vanam Asrithe". Under his fathers orders, when the king had retired to the forest, in silence (secretly?) he underwent a penance for 12 years "Ayodhyam chaiva Rajyamcha thatthavanthapuram munih Yajyopadhyaya samyogath Vasishtah paryarakshath". Both because, he was the performer of the kregi sacrifices and as the purush, Vasishta ruled Ayodhya and the country and the Harem. "Sathya Vratasathu bilyathu bhavathisya vaibath. Vasishtobhyadhikam krodham dhirayamisa manyuna. Sathya vratham owing to his childishness and the strength of waist was to happen in future bore against Vasishta great anger and feelings of revenge "Pithra rudimsthu chadrajyath pirithyaktham swam Athmijam Ni varayamisa munih Vasishtah karanena Vai. Panigrahana minthranam nisthasyath sapatnam pade. Janan dharmam Vasishtasathu nacha minthranichechhathu ithi Sathyavratho rosham vasishto minasekaroth. Gurubuddya thu bhagavan Vasishtah, krithavamsathathha Nathu sathyavratho buddhyath upamsu vrathan asya Vai. Vasishta had his own reason, not to prevent the father who wept in grief for abandoning his own son. The reason was, the minthras of marriage end at the seventh step" (The marriage tie becomes final Though he knew all the rules, this fellow would not care for them So the sage was angry within his mind to wards Sathyavratha. The Bhagavan did so because he

was the Guru, not otherwise. But Sathyavrattha did not know Vasistha's secret thought Thasmimsthu uparathe yo yath pithura-seeth mahamanah". When the father died that which was the (order) of his the great minded", "Sathu deeksham dwadasa-varshikeem Deeksham tham udvahath balee. Thus Sathyavrattha carried out the 12 years vow. Avidyamane mamse thu Vasisthasya mahathmanah Sarvakamadugham Dheum Sa dadarsa mahathmanah. Tham vai krodhachcha mohachcha sramachchaiva kshudhanvithah. Dasyu dharmam gatho drishtwa, jaghana balinam varah. Tham thu mamam Swayam chaiva Viswamithrathma jamsthattha. Bhojayamasa, thath drishtwa Vasistasthan thathathyajat" When no flesh was available he saw the all-desires-milking cow of the mahathma Vasistha; He killed that cow owing to anger, loss of sense, tiredness and hunger. like a robber. With that flesh he satisfied his own hunger as well as that of Viswamithra's sons. When Vasistha came to know it, he finally abandoned him (perhaps any idea of crowning him). "Oh lowest of men. I will sink into you, oh cruel man, an iron stake, if you had not been pierced by 3 other stakes. "Pathaye kroora, he kroora, thava sankum Ayomayam Yadi the threeni sankoom na syur hi, purushadhama. Pithuschapari thoshena, gurordogdhree vadhena,cha. Aproxhitho payogena,thrividhas the vyathikramah." By not pleasing your father, by killing the guru's cow, and by using the unpurified thing (does it mean living as man and wife with a lady who had been already married) Evam sa threeni Sankooni drishtwa thasya mahathapah. Seeing thus three blots or scars in him, "Thrisankurithi hovacha Thrisankusthenasmrithah" called him Thrisanku and thus he is remembered "Viswamithrasthu daranam Athmano bharanam Krite thathasthasmaivaram pradath, preethas thasmai Thri-ankave". When Viswamithra knew how his family had been maintained, then pleased he gave a boon to him. "Chandyanamah varenathha gurum varenripathamajah". The prince craved that Viswamithra be his purohith. "Anavrishti bhayethasmin gathe dwadasa varshike" And the 12 years of rainless skies passed off. "Abhishichya thada Rajye yajayamasatham. munih. Then he crowned him in the kingdom and performed sacrifices for him. (What became of Vasistha?) Thathas thasmai varam pradath thada preethas Thrisankave. Nishatham daivathanam cha Vasisthasya cha, Kausikah. Sa

sareeram itada them vai divam Atopayath Prabhuh" "mishtha-sstu Vasishtasya, itath Acbbutham ira bhavath." After that Viswamithra gave a boon to Thrisanku, full of affection towards Thrisanku. The Kausika, in spite of the Devas and in spite of Vasishta raised him in his own body Thrisanku in his own mortal body to heaven. The Lord did so in spite of Vasishta. and it was a wonder. This is the natural realistic beautiful human story narrated in the Vayu purana. What may we infer from it? A prince of the Ikshvaks defied the rules of marriage, by carrying away a lady whose rituals of customary marriage had just been concluded. Vasishta the family purohith disapproves. He tells the Prince's father to compel his son to give up the lady. The prince refuses. The purohith holds up the sin to horror and persuades the father to exile the son. The son with his wife lives on the outskirts among wild tribes who hunt with dogs and perhaps eat them. The father cannot forget the son, even when the son went away; he sheds bitter tears of grief and retires to the forest as a Vanaprastha, and there dies. The great Bhagavan cannot brook the return of the prince to the City, assumes the throne, harem and the kingdom under his control. So there came a twelve-years famine owing to the sin of the prince. But even the great Rishi Vasishta could not save the land from the famine. Viswamithra seems to have lived in Ayodhya during this period. He left his wife and children in Ayodhya some time before the prince forcibly carried away the legal wife of the Vigarba King. When the famine came Viswamithra's wife sold one of her sons to maintain herself and her other sons (note the law of those days. Selling to slavery, the power of both parents over their children). During this period we may infer that, The prince used to hunt in the forests sell the flesh of the animals in the market. He must have noticed the sale, and knew who they were. He releases the boy, and undertakes to feed the family. He knows the power and prestige of Vasishta. The idea of getting the aid of Viswamithra has entered into his mind. When Viswamithra returns to Ayodhya perhaps anxious about his family, He learns the prince has been maintaining them. In the meantime on one occasion when game was not available, he found the cow of Vasishta wandering in the forest and lulled it and divided the flesh between himself and the children of Viswamithra (How is it, the wonderful cow of Vasishta which could produce and create armies

from every organ of its body tamely submitted to being killed by this exile). Vasishtha impotently cried out that he liked to stab the prince with an iron spear. But contented himself with giving him the name of Thrisanku. So when Viswamithra returned from his penance, and learnt how Thrisanku had maintained his family, he was immensely pleased and granted him a boon. Surely the prince must have awaited meeting him. He must have told Viswamithra of Vasishtha's conduct in usurping the throne and keeping him out of it. "So please become my Guru and save me". How Viswamithra was able to oust Vasishtha from the throne and crown Sathyavratha is a mystery. The purana does not give any hint. How Vasishtha could have retired tamely is incredible. Anyhow according to the Vayupurana, Viswamithra as Guru Gowns him performs yajnas for Sathyavratha, and again presses on him to crave a boon. And when Thrisanku expresses the desire to go to heaven in his mortal body, Viswamithra does it for him, practically compelling the devas to accept Thrisanku inspite of all the counter machinations of Vasishtha. To me it appears whatever the mysterious, romantic and marvellous colour may have been given to an episode in the dynasty of the Ikshvakus, the truth is this. The prince must have been exiled the kingdom by the father at the instance of Vasishtha. The son quietly awaited the time when his father died. When Vasishtha opposed his return. He must have prayed the help of Viswamithra. The old enemies fought against each other and Viswamithra won and installed Sathyavratha on the throne. I am sure the Vasishtha gothra Brahmins concocted the story in the Ramayana and Valmeeki never wrote it, and Sathananda never narrated it, least in the presence of Viswamithra. The Vasishtha Brahmins had made him a kshathriya. How could he be placed over Vasishtha. They ignored the III mandala of the Rig Veda or were they ignorant? Sudas gave him precedence over Vasishtha in his Sabha, and Viswamithra boasted "na gardabham puro aswath nayanthi". They do not lead an ass before a horse and Saunaka says that even now the Vasishtha gothra brahmins ignore the 3 manthras in which this sentiment is stated. After Thrisanku passed Harishchandra succeeded. He performed a Rajasooya yajna and Viswamithra was the Hotha and his nephew Jamadagni was the Adhwarya. Angirasa Ayasya was the Udgatha and Vasishtha the Brahma to point out any mistakes of commission or omission.

who was named sunassepha learns that Viswamithra is there, and goes to him, falls at his feet and weeps "I am going to be sacrificed like a beast. Oh, save me". My parents have abandoned me. Viswamithra takes pity on him, and asks his sons that one of them should proxy. They refuse. So he drives them away and curses them to wander along with Vasishtha's sons. Then he cast a protective manthra on Sunassepha, and instructs him, that when he is bound to the Vaishnava stake, he should call on Agni and sing these two manthras. One on Indra and the other Indranuja(vishnu). So during the course of the yajna, Sunassepha followed Viswamithra's advice and was saved and Ambareesha finished his sacrifice. This story requires a careful commentary. (1) Who is this Ambareesha? There is only one Ambareesha in the list of Kings of the Ikshvaku dynasty. He is the middle Pravara Rishi of my Haritha gothra. Otherwise he is not known as any conspicuous figure in the solar race. No purana speaks of his having performed any notable sacrifice or other exploits. There are umpteen kings of Ayodhya who are said to have performed valiant deeds or other notable acts. Mandhatha, Kakuthstha, Dundhumara, Thrasadasu, Purukuthsa, Thrisanku, Sagara, Bagheeratha, Rama. But Ambareesha is not one of them. But he is a special pet of the Vaishnava Bhagavatha. Vishnu starts with his chakra whenever called by him. Of no other king of Ayodhya, it is said that he performed a human sacrifice, except Harischandra the son of Thrisanku. I shall show clearly that it is Harischandra's Rajasooya that has been perverted and travestied in the above manner. (2) Where is Ayodhya? Where Barigu Thunga, and where Pushkara? Ayodhya on the Sirayu, Barigu Thunga in Garwhal in the lower Himalayas at least 500 miles west from Ayodhya. Pushkara in Rajputana at least 400 miles south of Barigu Thunga and 600 miles southwest of Ayodhya. So this gentleman instead of returning to Ayodhya as soon as he got the proxy goes further away from Ayodhya. It only shows that the forger knew nothing of the geography of India. (3) Who is Richeeka? He is one of the Bhrigus. He is also called Apnavana. The Bhrigus are a famous, a prosperous and powerful tribe. Who had spread all over northern India and established respectable colonies. Bhrigu Thunga (high land of the Bhrigus seems to have been one of their centres. It is well known in all the puranas and the Mahabharatha as a place of pilgrimage.

Richeeka is the 4th among the 5 Pravara Rishis of Valmeeki's gothra. Jamadagni the father of Rama of the Parasu being the 5th. He is the son in law of Gathhi the father of Viswamithra. He gave a sthreedhanam of 800 silver white horses with one black car each as sthreedhanam to marry Gathis daughter. Now Gathi is a king and his daughter is a Royal princess. But Richeeka had no son. Gathi also had no son. He asked his daughter to pray to Richeeka to grant her a son, and also a brother. Richeeka grants her and her father each to be the parent of a son. Richeeka's son by his wife Sathyavathi (daughter of Gathi) is Jamadagni and Gathi's son is Viswamithra. Do you think or can you even imagine that Richeeka and Gathi's daughter would have sold away a son of theirs, even supposing they had more than one son? were they starving and had not the wherewithal to appease their hunger? Why, their son Jamadagni married Renuka a Kosala princess. Look at the absurdity of the whole thing. (4) Thus Viswamithra is made the maternal uncle of Sunassepha and Viswamithra by the force and merit of his powerful manthras was able to save Sunassepha from the jaws of death. Remember, he is only a Rajarshi. (5) One more thing to be noted, is that he advises Sunassepha to invoke the mercy of Indranuja = Indra's younger brother = Vishnu. Now we shall go to the story of Sunassepha and his connection with Viswamithra, as narrated in the Athareya Brahmana and the Bahvicha Brahmana and what sookthas and hymns are attributed to this Sunassepha in the Rig Veda itself, and what inference we can draw from those sookthas. "There was a king, an Aikshvakava, called Harischandra. He had a hundred wives, but no son Narada and Parvatha sojourned with him as guests. He prays to Narada how he is to get a son. Narada advises him to worship Varuna to grant a son. So Harischandra worships and Varuna grants him his prayer with the horrible condition that son was to be offered as an oblation to Varuna in a yajna. Thus in due time one of his wives bore him a son. He was named Rohitha. The son grew from infancy to youth. At every stage of his growth Varuna came to claim the boy, and Harischandra (the truthful) put Varuna off by various excuses "Let his teeth grow". "Let his milk teeth fall out" and so on till the son was able to wield arms and take care of himself. Varuna persisted. The boy slipped away. Once a year he came to see his father. The father

reminded his son of his promise to Varuna, but the son ran away. Then Varuna got angry and afflicted Harischandra with dropsy (mahidara). The son heard of it, consulted his father and then went out. He found a poverty stricken Brahman named Ajcegartha. Sauyavasi of the Angirasa clan. He his wife, and his 3 sons were starving. It is better here that I transcribe the very words of the Brahmana. "Sashtam varsham Aranya chachara". Rohitha wandered a sixth year in the forest "Sah Ajcegartham, Souyavasim Rishim Asanayapareham Aranyeupeyaya". He approached the sage Ajcegartha the son of Suyavasa, who was on the brink of starvation "Thasya he thrayah putrah asan" he had 3 sons. Sunah Puchcha, Sunassepha and Suna Langula. Thamhovacha, Rshe Aham the satham dadami. Aham esham ekena Athmanam nishkenai ithi. "I shall give you a hundred cows. I shall retrieve myself by one of these." Sah jyestham puthram nigrinhanah uvacha, "na Imamithi". He caught hold of the eldest and said "not by this one." "no evam imam ithi". Kanishtam matha. The mother (said) not by this my youngest. Thowha madhyame sampadayam chakruh. Sunassephe. Both therefore gave up the middle one Sunassepha "Thasyaha satham dathwa, tham Aranyath gramam eyaya". He gave the hundred to him, left the forest and returned to the town. "Sa pitram ethya uvacha. thatha, santha aham anena athmanam nishkreenai ithi". He went to his father and told him "father I shall retrieve myself by this man" The father was pleased and invoked Varuna. "I have got a Brahman to be sacrificed to you". Varuna was gratified "a brahman is superior to a kshathriya". and instructed him to start the sacrifice according to the Rajasooya rituals. "Etham Rajasooya yajna Kratham provacha. Tham etham Abhishechaneyeshu purusha pasum alebhe". Varuna taught him the procedure of the Rajasooya yajna. In this, among the things which are bathed the human animal is killed. Thasya he Viswamithro hotha aseeth, Jamadagnir adhvaryuh, Ayasya Udgatha Vasishtho Brahma. The four chief functionaries were Viswamithra who throws the oblations into the Agni as Ayasya recites each manthra in a loud tone, Jamadagni prepared the platform and gathers all the materials and Vasishtha watches, if any act is omitted, or mistakes committed, and points them out then and there, so that they may be rectified. Sunassepha was duly bathed, he had

to be led to the stake, and bound; nobody would lead the boy to the stake. "Thasya nyckitharam na vividuh Sa hovacha Ajeegarthah Scuyavasth mahyam Aparam Satham dathbah, aham enam nyckishyami ithi". Then the Ajeegarthah (evidently he had come to the yajna to get largesses) the Sowyaavast said "give me another hundred, and I shall bind him to the stake" and so they gave, and so he bound his son". After leading him thrice round the stake "Thathah the enam Visasitharam na vividhh" Then they could not find a man to kill him. Again arose the father "mahyam aparam satham dathbah aham enam Visasishyami" ithi; give me another hundred, and I shall kill him. They gave him another hundred, and Ajeegarthah sharpened his sword and approached the boy. "Athha Sunassepha eekshanchakre, Amanusham iva vai ma visasisyathi; Hantha aham devathah Upadhavam". Then the poor boy looked around. What; these are killing me just as if I was not a human being. Alas, I shall quickly seek the protection of the Devas. He seems to have been a born poet. He first says "Kasya noonam, kathamasyamrithanam menamahe-charu devasya nama". Among the immortals, whose name, who is the foremost, which Devas beautiful name, shall I think about. Then he says Agni is the first and foremost of the devas, Him I shall invoke. Thus Sunassepha sings 97 hymns, in 7 sookthas of the 6th Anuvaka of the 1st mandala of the Rig Veda, 15, 21, 10, 13, 9, 7, and 22. In the 1st sooktha, he first invokes Agni in 2 hymns. Agni tells him to call Savitha, who is praised in 3 verses. Savitha in turn asks him to praise Varuna, to whom he has been dedicated. So the next 10 hymns are in praise of Varuna. Then the 2nd sooktha is wholly in praise of Varuna. The 3rd and the first twelve manthras of the 4th are devoted to Agni and the 13th to the Viswa devas. The 5th sooktha and the first 4 manthras of the 6th are in praise of Indra. Then 2 hymns intervene in praise of the sacrificial utensils. The rest are on Indra. The 7th sooktha, the first 16 manthras are on Indra, next 5 on the Aswins and the last on Ushas. I have placed the above (one) so that the reader may follow the story in the Brahmana, and (two) to note that none of the hymns is in praise of Vishnu. The Brahmana story goes on that each deva pointed out to Sunassepha the next deva to be invoked, and Sunassepha turned from one to another till he ended with Ushas. He implores who will place me in Adithi so-

that I may see the father and mother (Dyaus and Prithivee). As he goes on towards the end, the 3 bonds by which he had been bound to the stake cut themselves loose, and the abdomen of Harischandra becomes normal. All the 4 Rishis are lost in admiration at the greatness of the young man. Then they all tell him "you alone are fit to bring this yajna to its close", and sit quiet. He continues it and brings it to its proper end. But the story is not over. None of the Rishis, not even Viswamithra has helped him. The young man afterwards goes and sits on Viswamithra's lap. The father is amazed at his son's greatness. He feels repentant. He calls to him "son, we shall go home". Was it because Viswamithra was the Chief priest, or did something in him, attract the boy. Ajeegartha told Viswamithra, "oh Rishi give me back my son". "Nethi hovacha Viswamithra Deva vai imam mahyam Arasatha" "no" said Viswamithra. "The Devas gave him to me". "Saha devaratha Vaiswamithra Asa". Thus he became Devaratha the son of Viswamithra. From the Devarathas are descended the Kapileya Babhravas. Then Ajeegartha said to Viswamithra "You keep quiet", "We shall both call", and then he spoke to his son "Angiraso janmana asi, Ajeegarthis sruthah kavih. Risho parthamaha thihantoh. ma pagah, punarehi mam". "You are by birth an Angirasa, you are a poet you are learned in the Vedas and the son of Ajeegartha. Oh. Rishi, do not go away from the line of your ancestors. Come back to me." "Sa hovacha Sunassepha, Adarsuhthwa sasa hastham, no yath soodreshu lepsyathe, gavam threeni satham thavath Avrineethhah, math Angirah". That Sunassepha then said "All saw you sword in hand. Oh Angirah You preferred 300 cows to me. This does not obtain oven among Soodras". Then the father implored "Tathvai Thatha thapathi, papam maya kritham, thadaham nihnuve thubhyam, prathi yanthu satham gavam". "That oh child, now burns me I have done a sinful deed. That I shall return for your sake. Let the hundred cows go back. Then Sunassepha replied "yas sakrith papam kuryath kuryathena".

Napagah Sowdayath dharmath Asandh,
He who once commits a crime may commit
move off from the habits of soodras. What
has been done by you (uncompoundable or)
Viswamithra pressed on "Bheema esha

at him.
, So say
Bhahvicha
Bala Kanda
are you would.
s Bharathar-
the Rig Veda.

Visisasishuh. Asmathma ethasya puthrobhochmama eva upchi
 puthratham". "Terrible was the Sawyavasi with sword desirous
 of cutting. Therefore do not become his son. Come to me as my
 son." Then Sunassepha said oh. Rajaputhra (evidently addressing
 Harischandra. In the very beginning Harischandra is said to be
 Rajaputhra). Just as he says, so you also promise that I an
 Angirasa may be recognised as Viswamithra's son. Then Viswa-
 mithra said "Jyeshto me ithvam puthranam syah. Upcyah me
 daivam medajam thena vai thwa upamanthra ye." You shall be the
 eldest of my sons. You take part in my divine knowledge and you
 take part in my property. It is by that I invite you" Then
 Sunassepha said ch. chief of the Bharathas tell all these the signs
 by which I may become your son. Then his sons Madhuchandas,
 Rishabha Renu Ashtaka and all the youngers in one voice said
 "yath nah pitha sarjanathe, the same as this is to me he vayam" "What
 our father promises, in that we stand by him" "Purashtwa
 sarve kurmahe, ithvam Advancha vayam". "We place you in
 front, we are all behind you". Viswamithra was pleased with his
 sons, and blessed them "You shall be full of cattle and sons.
 You have upheld my prestige. The Gathis have secured a leader in
 Devaratha. Oh kushikas here is Devaratha. Follow him. Thus
 you may share my property and my knowledge (Vidya). The
 Gathis live with Devaratha as one family. "Adheeyatha Devaratho
 Rikthhavor ubhavor Rishih. Janhoonam Adhipathye Daive
 vede cha Gathhinam. Deva Ratha learnt and partook of the joint
 property of both heritage in the chieftancy of the Janhus and in the
 family worship and vedic knowledge of the Gathis." Here you have
 a full explanation of Viswamithra and his ancestors. Who were the
 Janhus. We meet with a Janhu in the Sarga on the descent of
 Ganga from the heaven for the sake of Bagheeratha. Janhu's
 sacrificial ground was flooded by the Ganga and he swallowed it. "There
 is only one Janhu, and he is the 6th in descent, re-incar-
 nated by a Bharatha, and Viswamithra is 6th in descent from Janhu. Brahmanism
 the puranas. If this be true, at least the Atharvya and applications of
 Brahmanas corroborate it. Then the signature in the ends in the utter
 about Viswamithra's ancestry must be false. I am sure. Sudas, Kalmasha-
 shabha bull among Bharathas In the Illmandala

Viswamithra calls himself a Bharatha and Bharathagrya. This clearly shows that this Viswamithra could not have been the father of Sakunthala the mother of Bharatha. Here we have two stories of a human sacrifice. Sunassepha is the pasu (animal). I have already shown enough reasons that the Bhargava Richeeka was never in need and would not have sold his son, and that he had only one son Jamadagni who was also one of the great rishis (In fact he is one of the Saptharshis of this manuwanthara). I have only to quote manusmriti, the most authoritative smriti for all Brahmans to show that the Ramayana story is a base concoction. In the 10th Adhyaya sl.105 'Ajeegarthassutham hanthum upasarpah Bubhukshithah'. "Ajeegarthas started to kill his son, being hungry". And the whole story of how he sold his son Sunassepha and then tied him to the stake and was ready to kill him is narrated in the commentary. Which also quotes the Bahvricha Brahmana as another authority to bear to the truth of it, and manu in the next two padas says "Ajeegarthas committed no sin, because he had to save himself from starvation" except this Ramayana version there is no version in any other ancient literature that one Ambareesha ever performed a purushamedha. Anybody who accepts the Brahmanical tradition about the respective holiness and authoritativeness of Brahmanical literature must know before the Rig Veda, the Athareya and Bahvricha Brahmanas and manusmriti, and accept what is mentioned in them as more credible and respectable than what is mentioned in an Adikavya. To one who has not been brainwashed, it must be clear that the Ramayana version must be much later than the versions above mentioned, and can only be a travesty of the older story. The ignorance of the Rig Veda which the forger displays is despicable. The impudence of the fellow who substituted Bhargava Richeeka for Angirasa Ajeegarthas, and making Viswamithra the maternal now of Sunassepha is colossal. But that he must have been a for youva bigot is clear. I have shown that in all the 97 manthras replied Sunassepha, Vishnu is not mentioned even by name. You Napagah & from me that in the whole of the 3rd mandala, there He who once, nor a manthra in which Vishnu is specially invoked, move off from fellow says that Viswamithra taught Sunassepha a has been done &ranuja. You do not except Valmeki a true vedic Viswamithra prech falsehoods. He was writing an Ithihasa not

a kavya Next we go to the 63rd sarga on the Menaka episode. That rogue pimp and pander, the king of the Devas sends her, and Viswamithra is seduced and falls. Sakunthala is said to be the daughter of that connection. How many Viswamithra's were there? There was only one, the son of Githi. He was the father of Madhuchandas, the seer of the very first manthra of the Rig Veda and the adoptive father of Devaratha who was originally the Sunassepha. In fact I forget to mention that Saunaka the compiler of the Rig Veda in introducing the seer of the VIth Anuvaka says he is Sunassepha the Ajeegarthi who become Devaratha the Viswamithra. Though I believe that again and again in the family of the Kusikas great men were born who took the Patronymic of Viswamithra, the original Viswamithra was a scion of the Janhus who were a branch of the Bharatha dynasty. To hide the fact that Dushyantha the father of Bharatha, married the Brahman Kanva's daughter Sakunthala, this story was invented. But Kanva was an Angirasa. They made him a Kasyapa and a celibite. While the Rig Veda shows he had many sons. One thing must be admitted. Just like the story of the decoying of Rishya Sringa, this is also very poetic. Then we go to the Rambha story. It is the same rascal Indra that sends her to doom. (When was this? Did Ravana rape her before this, or after she rose from the effect of the curse of Viswamithra to be a stone for myriads of years?) Then we pass on to his further Thapas in the east when Brahma says, "you are now fit to be called a Brahman" and Vasishtha gives his imprimatur. The later Brahman burst with malice and envy at the status given to Viswamithra, and he invented all these Brahman boosting stories. But of a wonder, he did not grasp the significance that a kshathriya a non-Brahman could do deeds which no Brahman could do. (1) raise a man to the heaven in his mortal body, (2) create new worlds? (3) save a man from being sacrificed like a ram or goat. (4) teach Rama the art of war and statecraft. The theory of re-birth according to the Upanishad was taught by a Rajaputra to Uddalaka. The worship of ancestors and re-incarnation are the two pillars on which the whole edifice of Brahmanism has been built. Here let me pause to analyse the implications of these stories, especially the attainment of so-called Brahmanhood (1) The fight of Viswamithra and Vasishtha which ends in the utter defeat of Viswamithra. (2) How the stories of Sudas, Kalmasha-

pada, Thrisanku, and Sunassepha, show that it was Viswamithra proved himself the greater and mightier. (3) That the Menaka and Ramba stories are contemptible hoaxes. No doubt the forgers were birth proud Brahman, they wanted to boost the greatness of the birth-Brahmans. They practically blacked out the previous history of the Aryans many of them elevated themselves to the status of Kings by hook or by crook. And then they termed themselves "Bhoosuras" gods of the earth and asserted that no man who was not born in a so-called Brahman family could be a Brahman and falsely and fraudulently asserted that Viswamithra was the sole exception. To screen their ignorance of the Vedic language, and if they did know it, to hide the implications of the vedic manthras, which show that the Rishis were ordinary humans with lust, anger and greed, and that the Devas were really the various, mostly visible forces and forms around this earth, which those Rishis were able to control, to some extent, and had framed certain formulae (manthra) for those purposes. The latter day Brahman invented the Apaurusheya Vada theory not only of the original Samhitās, but also the texts expounding the rituals. Nobody can or should dare to understand them. It would be a mortal sin involving damnation, to try and understand them. Thus they covered themselves with an impenetrable curtain, so that the light of truth may not pierce their brains, nor of their descendants, and stultified their god given brains. So they contented themselves merely by repeating the verses like gramophones. That the modern intellectual Brahman in spite of the new knowledge which he has learnt from the English, French and German is yet obsessed with the same Apaurusheya Vada came to me with a shock this way. Mrs. Krishnamona was a learned and cultured lady. She was contributing to the Madras daily "Hindu" articles translating portions of the Upanishads. She took up the 3rd section of the 4th Adhyaya of the Chchandogya Upanishad. "Sathyakama the Jabala consulted with his mother Jabala, "mother I wish to study the Vedas (Brahmacharyam). To what gothra do I belong". She told him "Naham ethad Veda", Thatha, yathgothras thvam Asi. Bahvaham paricharanthee youvane thvam alabhe. Saham ethanna veda, yath gothras thvam asi. Jabala thu nama aham Asmi. Sthayakamo nama thvam asi. Sa Sathyakama jabalo Bruveethah Ithi". Mrs. Krishnamona translated it correctly as follows:- "I do not know

Is, my child, what gothra you belong to. I was working as a servant in many places, in my youth. Then I got you So I do not know to what gothra you belong. My name is Jabala. Your name is Sathyakama. So, say that you are Sathyakama the Jabala". There was nothing wrong in it. It was the bare truth. The lady commented that Sathyakama's mother must have been unmarried. Sankara in his Upanishad Bhashya has twisted and strained the meaning of "Bahvaham Paricharantee" and writes "my husband had so many guests always in his house and my whole concern was to attend to them, and you were born at such a time and so I do not remember your gothra" even the great Sankara had to bow to brahman Sentiments and pride. If her husband really could entertain so many guests, would he not be a rich and famous man. Every one would have known his gothra, or at least his name. Why did she not say "this is your father's name. So call yourself such a man's son". Evidently she did not know to whom she bore the boy and she was a truthful woman. I would say more truthful than Sankara himself. Down came the late Dr Nagaraja Sarma "How dared this lady translate it that way How dare a woman dive into the meaning of the Upanishad. It is a part of the Veda. There is the Apaurusheya Vada If at all, she ought to have followed Sankara" I am not quite certain if the lady was ever afterwards allowed to deal with such subjects in the 'Hindu' news paper by its proprietor and editor, an orthodox Vaishnava. To finish what happened to Sathyakama—he went to Haridrumatha gonthama and prayed that he may be taken as his disciple. The sage asked him what his gothra was? the boy replied truthfully as his mother had told him. The sage who was a true Brahman was pleased, "you are a brave and truthful boy". I shall teach you. Ha! What a difference between the so-called Brahman of these days and the great sage of the Upanishad period. If the Brahmins instead of remaining wooden headed gramaphones had used their brains in unravelling the secrets in the vedas they would not have come to the contemptible position in which most of them are today. Instead of their manthrams and thanthrams, their homams and their incantations on which they wasted their brains they should and could have expanded their knowledge of medicine and surgery of mathematics and Astronomy, physics and chemistry. The fools said, that to be a physician, one of the noblest professions of the world, wa

sinful, and beneath the dignity of the Brahman. There were such great masters as Charaka, and Susrutha. Their books have been sealed. The mathematics of Aryabhatta, Varahamihira and Bhaskaracharya are lost. Instead we have Astrology Palmistry samudrika lakshanam and sakunams by observing birds and beasts. where were your manthrams and homams when Darins and Alexander invaded your country, and slaughtered innumerable Indians? where was your Brahmadanda? When the Sakas and Hunas ruled on the banks of the Saraswathi? When the Turks and Afghans and Moghuls ruled in Indraprastha and later when the beef-eating beer-bibbing British beast strode over the whole of India, sucking the life blood of your people. Oh! you have yearned after the loaves and fished of his service and swallowed the leavings and droppings from his table. Even now after your so-called independence you abjectly imitate the pomp and pageantry of the foreigner. After all what was the great civilisation and culture of your ancients? Slavery was an institution, woman was a chattel. The father was an autocrat. Parents could sell their children as slaves. Manual work was considered derogatory. No doubt we had high ideals. Our philosophical speculations were wonderful. But all that was only paramarthha (for the future after death) not Vyavahara (for mutual conduct in this life). The slave was to be a slave for generations. No hope in this life. Why! learning was taboo to the soodra. It means that the so-called Brahman had no confidence in his own God. 'Isavasyam' was only to be written in air. The soodra, if he learns, may become equal to a Brahman, a consummation to be avoided by all means: a man or woman can sell their children as slaves to procure food, but to kill a cow and eat it when you and your wife and children are about to die of starvation is an abominable sin which can never be expiated. And the people had been brought to such a defeatist state as to mouth the saying "Raman Andal enna, Ravana Andal enna" "What if Rama rules or Ravana rules", our fate is the same". Before I conclude, I would request the reader to digest the slokas 113 to 118 of Sarga 91. of the Vayu purana and sloka 4 of sarga 92 of the same which I herewith translate "Brahmanas, Kshathriyas chaiva Vyslas, Soodras thathaivacha. Ethasya vamsa sambhoothah Vichithraish karmabhir swakaish". In this dynasty (Soma) Brahmanas, Kshathriyas, Vaisyas and Soodras were born each according to his different works (or profession). Having thus disposed of the

infamous fables about Viswamithra, I go to the 66th sarga. The next morning Janaka waits on Viswamithra and humbly tells him "I am your servant What shall I do next?". The Rishi says, "These boys have come to see your famous bow. Show it to them". Then Janaka begins a story about the Bow. "Devaratha Ithi khyathah Nimes shashto maheepathih. Nyasoyam thasya Bhagavan, hasthe datho mahathmana ". There was a king named Devaratha 6th in descent from Nimi, oh. Bhagavan. This was given by the Great Soul into his hands as a deposit. "Daksha yajna vadhe poorvan Dhanur Ayamya Veeryavan. Rudras thu Thrirdasan Reshath Saleelam Idam abraveeth, Yasmath Bhagarthhino Bhagam nakalpayatha mesurah. Varangani maharhani Dhanusha Sathayami vaha ". Of old during the destruction of the yajna performed by Daksha. Rudra the powerful bent his Bow and told the Devas. Sportively full of anger " Oh. Devas because you did not set apart an oblation to me who was desirous of one, I shall with this Bow cut off your very valuable heads. "Thatho Vimanasassarve Devavai munipungava. Prasadayanthi Devesam thesham preetho bhavath bhavah. Preethi yukthas sa sarvasham dadow thesham mahathmanam. Thadethath devadevasya dhanurathnam mahathmanah. Nyasa bhootham thada nyastham. Asmakam poorvaka vibho..." Then all the Devas full of fear, begged for mercy of the lord of the Devas, and Bhava became pleased with them. Full of pleasure, he gave to all those great souled devas (What? Is it the Bow?). It is that gem of bows, of that great souled Deva of devas that was placed as a deposit with our ancestor ". The first thing to be noted is that the 12th sloka is only a half-sloka. The second is that this half-sloka contradicts the 8th sloka. The 8th says. The great souled one (Singular number) gave the Bow into the hands of Devaratha. The 12th says that it was given into the hands of the Devas. Which is true? The 13th sloka clearly says that the Bow was placed with Janaka's ancestor. The 12th sloka seems to be an irrelevant interpolation. But the 3rd and most important thing to be noticed is that the Bow when it came into the custody of Devaratha was whole and not broken nor otherwise enfeebled. According to Seeradhwaaja Janaka that Bow of Rudra which was a gem among Bows, was worshipped as an heirloom by his family for many generations. The next thing to be noticed is that Viswamithra and his disciples said that it was in a

sacrifice by that Janaka himself that the Devas at his request gave him that Bow. May I suggest that the forger introduced that half sloka the 12th to try and reconcile the new story with that of the first story. Is it to suggest that Rudra gave his Bow to the Devas, and they gave it to same Janaka, perhaps an ancestor. This was the first attempt to make the story obscure. This was also the attempt to boost Rama as one who broke the Sivadhanus. Then Janaka starts with Seetha's birth and how she was brought up as his own daughter. He says; "While I was ploughing the field (Kshethram—a field for raising crops), she was raised up by me from the plough share. She was obtained while clearing the field. So she is well known as Seetha (Furrow) How we have quibbled over this "kshethram" and it is said that it means Yajna Bhumi. Janaka does not say that he was arranging to perform a sacrifice and hence was preparing a ground for it. When Dasaratha performs his yajna, he does not plough up the land himself. I have not read any where that the land where a sacrifice has to be performed must first be ploughed and that by the yajamana himself Here Janaka uses the words "me" and "maya", clearly telling us that it was himself that held the plough. All that we can clearly say is that Seetha was a foundling, perhaps Janaka's Aurasa daughter by a peasant lady. The name Seetha - furrow should have suggested to the ingenious forger the story of her being born out of the earth and thus she becomes the daughter of earth. Videha was a small Country and Janaka may not have thought it beneath his dignity to plough his own home farm. Because if we remember what Seetha says "Janaka was sowing seeds" which is the sacrifice where the yajamana has to sow seeds on the yajna bhumi. One thing to be noticed is that when Janaka adopts Seetha as his daughter, he was childless, neither son nor daughter. We do not know whether any of his wives ever bore him any child after this. Janaka makes a Veeryasulka of his daughter, a lady who shall be gifted to him who shows his power by bending the Bow. Seeradhwaja is not a weakling When some of the princes who sought her hand failed even to lift the Bow, they conspired to carry Seetha away and laid siege on Mithila. After a year Janaka drove the besiegers away and freed the city. He was no Vedanthin crooning to himself "Videhayam thu dagdhayam na me dahyathi kinchana". When Videha is burnt nothing of mine

is burnt. On the other hand he invades samkasya a petty neighbouring state, conquers it, and installs his own younger brother Kusadhwaja on the throne. The 67th sarga shows Rama breaking the Bow. Janaka with the approval of Viswamithra sends messengers to Dasaratha informing him of the exploit of Rama and requesting him to consent to the marriage of Rama and Seetha and inviting him to the marriage. One thing to be noted is "tell Dasaratha that his sons are under the care of Viswamithra" "Munigupthaw" 65th sarga. The couriers rest 3 nights on the way and reach Ayodhya on the 4th day. This seems to be fairly reasonable compared to the 3 nights journey which Govindaraja speculates in his ignorance, as the time taken by the couriers sent by Vasishtha to bring back Bharatha from Rajagriha. I believe the distance from Ayodhya to Mithhila is less than 150 miles while that from Ayodhya to Rajagriha is at least 600 miles. Dasaratha starts immediately with his purohiths and his two other sons and an Army and reaches in 4 days. (rather strenuous, journey; curiously enough his wives, not even Kausalya and Sumithra are taken along with him. Funny according to modern notions '!) In sargas 70, 71 after mutual adulation they narrate each the genealogical table of his dynasty in a mutilated form. And then suddenly another daughter of Janaka springs up - we have never heard of her before, nor are we going to hear of her at any time hereafter - and she is betrothed to Lakshmana. Two other girls are improvised. They are said to be the daughters of Kusadhwaja, the brother of Janaka. They are said to be betrothed to Bharatha and Sathrugghna. Kusadhwaja and his two daughters are said to be specially sent for from Samkasya. By the bye, how old is this Samkasya. Among the various cities and kingdoms and their rulers narrated in the Mahabharatha just as we do not find a vesali, so also we do not meet with a Samkasya. It is only from the Buddha's chronicles that we know of the existence of Samkasya. If Valmeeki had written of Vesali and Samkasya, he must have lived years after they were founded. These two daughters are betrothed to Bharatha and Sathrugghna, but after their alleged marriages we do not hear of them. Dasaratha seems not to have had any idea of the common courtesy of inviting Aswapathi the Kekaya king His own father-in-law. But by a sort of miracle the crown prince of Kekaya Yudhajith drops down from the skies, just in time. Poor

Sumithra, she had none to represent her at the marriage of her two sons. 72 and 73 mutual adulation. The 4 marriages. There is only panigrahanam, no mangalya Dharanam which is the most important among the southerners, Brahman or non-Brahman. I make bold to assert that mangalya dharanam is a later innovation adopted by the Brahmans from the Dravidians. There are no vedic manthras for it, as for panigrahanam. The grihyasoothras talk only of Panigrahana manthras but not of any mangalya dharana manthra. The later Brahman has improvised an ordinary Anushtup sloka for it. 74th sarga. Next morning Viswamithra vanishes. That is the only word. He is not said to take leave of anybody nor does any body give him a send off, not even Rama and Lakshmana. He is never seen after his work was over. We may reasonably infer that Valmeeki specially brought in Viswamithra so that the hero of his poem, may have a complete physical, intellectual, moral, ethical and spiritual education that will fit him for the great deed he accomplished in the fulness of time for saving Devas and men from the Rakshasas. Then comes a gross forgery concocted by a bigoted Vaishnava, an anti-Siva fanatic. The Vedic scholar Valmeeki would never have befouled himself with such a concoction. It is both for boosting up Rama as well as to insult Siva. At the same time it says, "Janaka's story of how he got possession of the Bow is a lie", and belittles the fact of Rama in breaking the Bow. I do not know how anybody with some sense and reason in his head can reconcile these two versions, one supposed to be by Janaka, and the other by Jamadagnya Rama, and this Rama is also an avathar of Vishnu. Jamadagnya was generations older than Dasarathi Rama. He was the sister's grandson of Viswamithra. He is supposed to be immortal though the Mahabharatha is clear that he and Dasarathi Rama are found together in Yama's Sabha. Both dead as a doornail. He is alleged to be doing Thapas in Mahendra Parvatha after his having destroyed the Kshathriya's 21 times (generations)-yet Dasaratha and his sons are alive and kicking and ruling a kingdom. Dasaratha with his sons is returning to Ayodhya from Mithila after the marriage. Jamadagni Rama jumps down from the skies and challenges Dasarathi Rama. Dasaratha implores for mercy. Vasishta and other purohiths are chanting manthras for the safety of all. Jamadagni Rama stalks straight towards

Dasarathi Rama. "Do not think too much of yourself. You only broke an already broken bow. Do you know? Two Bows of equal strength were manufactured by Viswakarma. One was given by the Devas to Rudra and one to Vishnu. The bow to Rudra was the **Thripuraghna** bow. The devas wanted to know who was the more powerful and they cringed before, and Brahma set up the two against each other, and the two began to fight; Vishnu set up a roar. It stunned Rudra and his bow was broken (Jhimbithan) and Rudra ran away crestfallen, and Vishnu strode triumphant, and the Devas knew who was the greater. It is that Bow of Rudra that he threw away into the hands of Devaratha that you further broke. Here I have that Vishnu's Bow here. Vishnu gave it to my grand-father Richeeka (the man who sold his son for hundreds of cows, to be slaughtered by Ambareesha) and it came to me from him, now try your vaunted strength on it". Of course, Rama is able to string it and Jamadagni Rama falls at Dasarathi Rama's feet "I know you are the great Mahavishnu. I wanted to see you. This challenge was only a pretence" and he goes. Dasaratha and Rama return to Ayodhya. The thripura story is a Yajur Veda story. In what a despicable light it shows the 3 great gods, Brahma as a cunning jackal and Siva and Vishnu as two brutal canines. And yet these are supposed to be omniscient. I have taken up this episode sloka by sloka in my chapter on the "Siva Dhanus Lie"; yet I shall discuss the story here. There are various under-currents, which have brought about this fabrication. According to the puranas Jamadagni Rama is an avathar. He conquered all kshathriyas. Rama must be made to conquer him. Jamadagni Rama was defeated by Bheesma of the Mahabharatha. So our Dasarathi Rama must have defeated Jamadagni Rama. Jamadagni Rama is said to have been a disciple of Rudra. So from his own mouth he ought to admit that Vishnu was greater and thus Rama was also greater than Rudra. In the Dakshayajna Vadha Rudra is said to have killed and destroyed the yajna. But yajna is Vishnu, according to the later Brahmans. He is the protector of Yajna. It is even said in that story that Vishnu in the shape of the deer tried to run away with the Yajna Banda on its antlers. They connected this daksha yajna vadha story with an Astronomical myth. The mriga siras constellation is yajna. Ardra is Rudra (Betelgeuze) and sirius, mrigha vyadha the deer hunter Bhairava

form in which Rudra is said to have destroyed the sacrifice of Daksha. This Rudra must be lowered. Dasarathi Rama must be exalted. His feat in breaking the bow of Rudra is a small affair. See how he handled the bow of Vishnu. So he must be Vishnu. But what became of this Vishnu Dhanus, Did Dasarathi Rama carry it away with him or did Jamadagni Rama humbly crave for it from Dasarathi Rama No. Rama gives the Bow to Varuna. But most surprising of all, how did it come into the possession of Agasthya. It is how these creators of forgeries confound themselves in contradictions and improbabilities. They all reach Ayodhya safe, and the 3 queens welcome their sons and their daughters-in-law. In the 18th sloka the sons are all called "Kumaras=youths, that is, at the time of their marriage they were not "Balas"=children. It completely corroborates the "Samupasthitha youvanow of Sumathi and Janaka and elucidates the meaning of "Gonashodasavarsha". Can we conceive of a boy of 12 and a girl of 5 as cohabiting with each other. It clearly shows that Rama was sixteen and Seetha a lady who had attained age at least one year before her marriage Then after a few days Yudhajith takes away Bharatha with him to Rajagriha under the orders of Dasaratha. Poor Kaikayee, it is not said that Bharatha takes his wife with him, but Sathrugghna follows him, not that Yudhajith invited Sathrugghna. Is it natural that Kaikayee would have willingly parted from her newly married only son, and that for 12 years, as the later day forgers would have it As soon as Bharatha is out of the way, Dasaratha entrusts Rama with all the dignities and duties of the de-facto Ruler, and Rama becomes very popular with the citizens of Ayodhya and people of Kosala. Valmeki is a great poet and a Reader of men's minds. He fore-shadows the mind of Dasaratha, how he is making all preparations for ousting Bharatha and installing Rama (Then) As I noted the last sloka ends "Vijahara Bagoon Rthoon". Please note that is "Rthoon" and not "Samah", seasons, not years. See the ingenious commentary of the Govinda Raja. "The poet says Rthoon, because he wants you to understand that Rama dallied with Seetha in different ways according to the different seasons" and thus shows he is a master of the Vathsyayana Soothras. What utter boob. Then did Govinda Raja forget that Rama according to his own interpre-

tation, was only 12 and Seetha was 5. The pat answer by the Govinda Raja followers is Rama is Mahavishnu and Seetha is earth's daughter. So no wonder that the various ways of dalliance according to the season came natural to them. Yes, such things can happen when Mahavishnu (Rama) marries his wife's (and so his own) daughter (Bhumatha). The last sloka in Balakanda is about the loves of Rama and Seetha "Vijahara bahoona Rthoon" they played together for many seasons. Thus Balakanda ends. More than 3/4ths of it may be cut out as spurious forgeries which have nothing to do with Ramayana. Next we go to the Ayodhya Kanda.

COMMENTARY

AYODHYA KANDA

It is clearly in this Ayodhya Kanda that Valmeeki shows, his true insight into human nature. Here also, we see his command of the language, and his poetic gifts (unfortunately even in this Kanda the forger has poked his nasty nose). He brings before us the working of the mind of Dasaratha, to achieve his hearts desire to crown Rama to succeed to the Kosala throne and to overreach his wife Kaikayee who married him on the solemn promise that the son born of her womb shall be entitled to succeed in preference to the sons born of the other queens. Even in the first chapter he has rid himself of the uncomfortable presence of Bharatha the son of Kaikayee. Yudhajith's invitation is only a pretext. If it were true, it came as a convenient opportunity for helping his desire. Kautalya says one of the ways of guarding against an unwanted or disaffected son is to send him to his mother's relations. So Dasaratha sent his son Bharatha to far off Rajagriha (600 miles as the crow flies, from Ayodhya), to facilitate his supersession by Rama. He wants to know whether any of them may be partisans of Bharatha. His promise to his father-in-law when he bestowed his daughter on him could not have been a secret from the people of Ayodhya. In this Kanda the poet also shows us, how Rama overcame his natural ambition, how Kaikayee's mind worked and how Kausalya subdued her own ambition and grief owing to the firmness of Rama, so that she condoned the wrong of Dasaratha, and beautiful portrait of Seetha, her strength of mind and her love for Rama. In the 1st Sarga the 7th to the 34th sloka are all padding. In the 35th sloka is clear that Dasaratha was hatching a plot to enthrone Rama, even when himself was alive and was in a position to influence his subjects. Why should Sabhas of the subjects be convened? From the previous history of the dynasty, we know that when a King grew old, he retired from the throne and entered the Vanaprasthasrama (cf. 2nd Kalidasa, Raghuvamsa "Vardhake muni Vrithheenam), and his eldest son naturally succeeded to the throne. We have never

read or heard of all this preparatory story of calling a Sabha, and consulting the subjects and crowning a Yuvaraj, while the old man remained on the throne, in the case of any of his ancestors. In this attempt to overreach Kaikayee he wants to fortify himself with the approval of his subjects and justify his wrong way. He had not sufficient belief in the goodness of man. An honest man, in such circumstances, who wanted to be absolved from a solemn promise would have called a family Council, his father-in-law Aswapathi, and his brother-in-law Yudhajith, his son Bharatha, and his wife Kaikayee and Rama; pleaded before them his heart-felt desire, and abided by their decision. What a pity. Dasaratha instead of acting straightforwardly, preferred crooked ways. If Valmeeki has delineated the character of Bharatha correctly, he would have been the first to stand-back, and gladden his father's heart. Would all these things have happened? Would Rama have been exiled? Alas! Rama himself repeats again and again "It is Fate". "It is the will of the Devas". Then there is a lot of repetition and boresome laudation of Rama in the 2nd Sarga. But the 19th Sloka is revealing. "Thasya Dharma Vidushah Bhavam Anjnyaya Sarvasah". The members of the Sabha feeling the real desire of that right knowing King. "Oochus cha manasa juatwa". Said, understanding in their mind. "Yes, yes we also wish to see him crowned". Just as a crowd claps when a demagogue harangues them. How dare they oppose when the King expresses his desire. Dasaratha wants a further confirmation, and they praise Rama to Dasaratha's hearts content. Here 4 slokas 37, 38, 39 and 40 are very important and instructive. "Yadavrajathi sangramam gramarthhe nagaraya va. Lakshmanena saha Bhrathra Navijithya nivarthathe. Samgramathu punaragamya kunjarena Rathhena Va. Pauran Swajanavannithyam Kusalam Pariprichchathi. Puthreshvagnishu darseshu pitha puthran Ivourasan..." Whenever Rama goes out with Lakshmana on a foraging expedition to capture a Village or Town, he never returns without conquering. Coming back from the battle on elephant or chariot, he meets the subjects and inquires of their welfare as if they were his own sons. So these petty kings had always their petty wars, each wishing to get at his neighbour's treasury or territory. Also Dasaratha, after sending away Bharatha, saw that Rama ingratiated himself into the affections of the Citizens of

Ayodhya, and knowing that Rama had become popular convenes his Sabha. Perhaps Rama's successful forage which increased the wealth of Kosala was another reason why he preferred Rama to Bharatha. The first two Sargas contain 106 slokas. By excising the repetitions, we can cut it down to less than 50 concise and beautiful verses. In the 3rd Sarga Dasaratha orders his purohith to arrange for the anointing of Rama as Yuva Raja. He does not retire, but asks the Purohith to arrange for the coronation of Rama as King - even the very next day. He sends Sumanthra to bring Rama to the presence; he comes in a chariot. Was his dwelling so far away from Dasaratha's dwellings that it required a chariot. Yes, the old Dwapara Kings, as Kautalya advises keep themselves well guarded as far away from all others even though they may be their own sons. Dasaratha, tells Rama of his coming coronation as Yuva Raj, and advises him as to how he should treat his subjects. Rama takes leave of his father and returns home. The friends of Rama hasten to inform his mother, and she gives presents to them to show her gratification. Very soon after, Dasaratha recalls Rama 4th Sarga Why? What is the new information or advice which the father wanted to give his son? Sumanthra goes and brings him back. When the first meeting took place, it was in the presence of the assembly. Now they had all dispersed. When the Sootha came again with the chariot and calls him to the presence, Rama feels doubts. Perhaps father had changed his mind, and hesitates. Sumanthra says "It is your pleasure to go or not to go". But Rama follows the charioteer and stands before Dasaratha. Dasaratha talks some Astrology, and continues "before my senses leave me, get yourself anointed, Sl. 23". This night you had better live a celibate, starving along with your wife. Lie down on a bed of grass". Here comes a much more important and thought provoking advice. "Subridaschaa Pramaththas thvam Rakshnathu Adya Samanthathah. Bhavanthi Bahu Vighnani karmanyeavam vidhani Vai", iet your friends, ever vigilant protect you, to-day on all sides. In such kinds of businesses (or ventures) many obstacles rise. What is the obstacle which Dasaratha anticipates? Rama is to be awake. His friends have to surround him and protect him vigilantly (with weapons in hand). Does Dasaratha fear that enemies of Rama may on hearing of his coronation try to remove him or even kill

him. If not, why all this, keeping a close guard on himself. If not, who were the enemies. Can there be any enemy of Rama. If they were they must be partisans of Kāṅkayee and Bharatha, who would naturally oppose the crowning of Rama, specially in the absence of Bharatha. They would think it was treachery towards Bharatha. Next comes a much more important exposure of Dasaratha. At odd moments, Valmeeki lets us into the true story. "Viproshithascha Bharatho Yavath eva purath ithah. Thavadeva Abhishekasthe praptha kalo matho mama". Even at the very moment Bharatha went to live out of this City, was sent out of this City, even then my mind was made up that the time for crowning you had come. It lets the cat out of the bag. Why? What has Bharatha to do with the crowning of his elder brother except to dutifully enjoy the festivities? Would he object if he were in the City at the time. Even if he kept quiet, would his friends start a revolt and induce him to fight for the crown. It is thus at critical moments and crucial places that the great poet lays bare the working of the mind of Dasaratha. Can we believe that he waited for 12 long years, before he brought his thoughts to function. Even one year must have weighed heavily on Dasaratha's mind. But the cunning man waited to see that Rama made himself popular among the citizens. So that they may acclaim his enthronement. It was spring when the marriage took place. Another spring had come, Rama had rooted himself in the affections of the people. Bharatha may return at any moment. Kaikayee may naturally desire to see her son. So his designs may be frustrated. So that Astrological Bunkum. So Rama shall be crowned the very next day. And if Bharatha comes later Dasaratha will present him with a *fait accompli* and Rama once crowned will show his true piace; Rama the most powerful archer. Hence his calling an assembly, he was in a hurry to get Rama anointed on the very next day. He has already consulted Astrologers "They say that to-day the moon is in Punarvasu (Rama's birth asterism) Tomorrow the moon enters Pushya. So get yourself crowned even tomorrow. My mind eggs me on". Again, a man who embarks on a dubious project, of suspicious morality thinks that he may not be exposed or his wrong act may be condoned. His conscience pricks him. So he first comforts himself as follows "Kamam khalu Satham vriththe Bharatha the Bharathas sthhithah. Jeshta-

nuvarthee Dharmathma Sanukroso jithendriyah". See how beautifully and sonorously the poet weaves his verse and with how many implications. Dasaratha not only wants to justify himself but also to clear Rama's mind of any doubt he may have about the righteousness of his acting according to the advice of his father. "You are the elder. So it is his duty to subordinate himself to you. So you do nothing against my desire. Bharatha is a "jeshtanuvarthee" a follower of the elder. He is a "Jithendria", one who has his desires under control. So even ruling as a King may attract him; he will control the desire. He is a righteous boy. He knows that it is only Dharma that you as elder should ascend the throne. He is "Sanukrosa" full of sympathy. So he will sympathise with me his father to fulfill my desire. Why should all these thoughts enter Dasaratha's mind? Had Bharatha ever conducted himself to make Dasaratha think that he was ambitious and unscrupulous, a man who would gladly oust Rama the rightful heir according to the law of primogeniture. Dasaratha seems to have thought, that Bharatha knew that his mother was a Rajya-sulka wife, and so may lay claim to the throne in rivalry to Rama. In spite of the good certificate he gives Bharatha his mind is not free from suspicions about Bharatha. So Dasaratha continues "Kintu chiththam manushyanam Anithyam ithi me mathih. Satham thu Dharmanithyanam Krithasobhi cha Raghava. Yet I know that the minds of men are fickle, unstable. Even of men who generally follow the righteous path; and who have been well cultured. So Oh Rama get yourself crowned even tomorrow". Rama returns to his quarters. Here a very serious doubt arises in our minds. "Did Rama know of the promise to crown Bharatha made by his father when he married Kaikayee? Though he might not have known of it till he attained age of discretion and discrimination. Assuming that he did not know it when his father proposed crowning him, did it not surprise him that his father should be in such haste to crown him and that, in the absence of Bharatha, without inviting Aswapathi or even Janaka, who in fact would be overjoyed to see his son-in-law crowned. What is the significance of "Paschath sroshyathi priyam" He will hear of the glad news later. It shows the sly cunning of Dasaratha bordering on dishonesty. Why should Dasaratha discuss about the state of mind of Bharatha, if he thought Bharatha had no

cause for grievance. This promise, the great poet keeps a secret till the last moment. He gives us hints about it at times. Bharatha goes to Chitrakoota to bring back Rama. Rama refuses. Bharatha sits Prayopavesa. Rama is unable to move him from his resolve. Then it is almost dramatically, Rama divulges the truth "I must be truthful. I must save my father from an untruth". It is then that Bharatha knows that he should no longer compel Rama. But when did Rama know of it. Was it in the interval of about 2 months from the date of his exile. No. He must have known it earlier. It was an open secret in the Bazaar. Yet however righteous, truthful and well cultured he was, the joyous thought of succeeding to the throne, seems to have carried him off his feet. His only thought was the impending coronation, and how to prepare himself and Seetha for it. At the moment he nourished a secret desire to succeed to the throne and also condoned it by thinking that Bharatha would not oppose it, because of his natural goodness and the love and respect for his elder brother. Any how, he had not the courage to tell his father "Do not be in a hurry. Let us call in Bharatha and those who are specially interested in him. If they free you from your promise well and good. If not let Bharatha be crowned". This is the first Blemish which the great poet points out in his hero. But surely he made ample amends. That momentary aberration was completely effaced by his subsequent conduct. He clearly saw how his father in his fondness for him was about to forswear himself, and that himself was to be an abettor of the untruth. When queen Kaikeyee insisted on the fulfilment of her rights, and his father sat confounded and bewildered before her, then the great and good Rama felt the falsity of his position and that of his father. He comes to the one and only righteous conclusion, that he should renounce all desire for the throne, that his father should be saved from the sin of being forsworn, and that his step mother's rights must be vindicated, even to the extent of going to the forest. It is here we see his nobility of mind. One cannot but praise and revere him for his goodness and strength of mind. Perhaps Rama felt that it may be the death of his father. But truth shall be obeyed. Truth is Supreme. How he must have felt that he himself was about to swerve from the path of truth. Glory be unto you! Oh. Rama. Now I go back to the story and resume the thread.

Before Rama reaches his mother's apartments Sumithra and Lakshmana are there, and Seetha awaits him. What does it matter to Sumithra whether Rama or Bharatha succeed to the throne. Her sons have no chance. It must be because she is a dependent of Kausalya. On hearing the glad news all join in the worship of the family deity, Janardana. Rama enters and announces that he is to be anointed crown prince the next morning. Here please note the reaction of his mother. She ejaculates "Vathsa, Rama, Chiranjeeva hathas the Paripanthbhinah. Jnatheen me Sriyayukthah. Sumithrayascha nandaya". Here again note how the great Poet lets us into the secret. "Oh, child Rama, Your enemies are destroyed. Full of prosperity make my and Sumithra's relations happy" Who are these enemies of Rama, Who have been destroyed? Was not Rama beloved by all. Why should Sumithra's relations alone be advanced? Why not Kaikayee's? Does it not suggest, that Kaikayee will not be pleased to hear the news, and that her relations are the real enemies whose expectations have been frustrated. Rama tells Lakshmana "You will be the same to me whether I am King or not". In the meantime Dasaratha has ordered Vasishtha to go to Rama and give him the preliminary purificatory ceremonies. So in the Vth Sarga the prior rituals to Rama's coronation on the next day are performed. The news of Rama's Coronation spreads into the City. There are great rejoicings, and all the citizens await the next day for the festivities of the coronation, perhaps just as the Delhi people awaited the arrival of the British Queen. The King retires from the Sabha and enters his palace. In the 6th Sarga Rama duly worships with Seetha the family deity Narayana, takes some rest and gets up early before dawn to prepare themselves for the day's festival. The City is agog, with the citizens who have already awoke to partake of the festival. Then the poet with consummate art takes us to the next scene in Sargas 7, 8 and 9. In the evening, a hand maid of Kaikayee goes to the highest floor of Kaikayee's apartments. She is very much attached to Kaikayee. She is a slave (Dasee) born to one of Kaikayee's relations, and so is also her relation. She was born in the same place (perhaps in the harem where Kaikayee was born) "Jnath, dasee, yatho jatha". That clever Govinda Raja either wilfully gives a wrong translation or is ignorant of the true meaning.

She has been brought up with Kaikayee. "Kaikayasthu sahositha". From there she sees down the streets. She sees the jubilation of the people and asks for the reason. She is told of Rama's coronation to take place on the next day. She is surprised. She knows that her own mistress's son should be crowned. She sees that a trick is being played upon her mistress when her son is away. So she runs down to acquaint her mistress of the plot to dethrone her son. She tells it to Kaikayee. Kaikayee does not understand the significance of it. She first says "It is good news. Take these presents for being the first to bring the news". Perhaps she thought what if Rama is crowned as Yuva Raja. After Dasaratha's death my son may be king, or as she is alleged to have said to Manthara, well let Rama Rule, and after his death my son will Rule. Manthara is said to have become aghast at Kaikayee's ignorance of Raja Neethi. She carefully puts it to Kaikayee, fact after fact, argument after argument, to convince Kaikayee that her son and her son's sons have no chance of over stepping on the throne, and in fact Rama may even do away with Bharatha as a dangerous rival. So she advises her, "let your son to save his life be in Rajagriha under the kind protection of your father and brother, or perhaps better, let him enter as a Vanaprastha, even from Rajagriha into the forest, and not dare to put his foot into Ayodhya". Over and above all she kindled her jealousy of Kausalya. I shall now give the reader some extracts from the original text. "Dhruvam thu Ramah Prapya Rajyam Akantakam. Desantharam Vanayetha Lokantharam Athha be Va." Certainly when Rama gets the throne unobstructed, he will either send Bharatha out to other lands, or perhaps to the other world. "Thasmad Rajagrihadeva Vanam gachchathu the Suthah". So let him go to the forest even from Rajagriha. "Ramasya Sahaje Ripuh". Your son is a natural Born-enemy of Rama, because both of them are claimants to the throne, the one by custom and the other by a special promise. Again how revealing is the relation between the two Queens "Darpath nirakritha poorvam thvaya Sowbhagyavathbaya. Rama matha sapathee the kathham variam noyathayeth" .. You, owing to your greater charm and pride have despised her and so Rama's mother would take her revenge on you. You have thought you were the mother of the future King and so treated Kausalya discourteously... Now

that she becomes the Queen-mother. She will show her contempt for you. "So Kaikayee is further primed " Manthhara tells her It is not enough to get your son crowned you must also see that Rama is made harmless! See that he is exiled for a certain long period. By that time Bharatha will get rooted in the affections of the people, and Rama will not be able to dislodge him. And then Manthhara is not satisfied in her own mind whether the youth and physical charms of Kaikayee alone are enough to wring the 2 prayers of the coronation of Bharatha and the exile of Rama from an overbearing husband. So she reminds her of the two boons granted by Dasaratha to her, when she saved his life from Sambara. He is down half-dead in his war chariot, Kaikayee carefully removes him from the battle field and nurses him back to life. "Claim them now". He cannot refuse unless he wants to be forsworn and commit a heinous sin. So Kaikayee throws away all her jewels and silks and lies down on the bare floor in the "Krodha gare", the anger room. anger at the injustice perpetrated on her and her son. One has to read the Ramayana in the original to understand the greatness of the Poet. How the Manthhara brings round her mistress, some times it looks as if the poet makes Kaikayee resist the advice of Manthhara very obstinately to show off the cleverness and cunning of Manthhara. Shakespeare's Iago is no match for her. But Iago was a villain by instinct and nature. But Manthhara was a good and true servant of her mistress. There was absolutely nothing wrong or immoral in her advice to Kaikayee. She tells her the bare reality as goes on in the world. She sees the dishonesty of Dasaratha and teaches Kaikayee to make him keep his word. But in a world where woman was only a slave and chattel, how dared Kaikayee not to give up her son's rights, to please the whims of her husband and lord. So she has become a synonym for a bad, a wicked woman. She ought to have submissively obeyed her master and accepted the favours he condescended to bestow on her. Dasaratha is a "Dharmabhritham Varah", chief among those who uphold righteousness. He is a mahatma. He may try his best to forswear himself. Yet he is a "Sathyasandha" "Truth bearer". Such is positive morality. Such is propaganda. What shall we say of the people who praise Dasaratha and revile Kaikayee. Oh. the utter moral debasement! The solemn

promise, the "Prathijna", The man made, may be thrown to the winds, unilaterally. He is a good and honest man. The lady who insisted on his fulfilling it was to be execrated. When Kaikayee insisted on her right the fellow had not the common honesty and good sense. "Yes. I shall send for Bharatha. We shall wait a few days just give me some time. When he comes, if he wishes he shall be crowned". Instead, he abuses her, insults her, I divorce you and so on. That is not the state of mind of a good man. But great is propaganda. But Rama was essentially a man of truth. He must have remembered the old promise. "Pura Bharathah Pitha nah sah matharam the Samudvahan Mathamahe Samasrausbeeth Rajya Sulkam Anuththamam..." Oh. Brother when that our father married your mother he solemnly promised to your grand-father, the priceless Rajya Sulka (Stridhanam of the Kingdom). It is not like a "Varadanam" gift of a boon. A Varadanam may not be fulfilled owing to circumstances. It is gift owing to pleasure. But this is a solemn contract. The man has received full consideration, the gift of the lady. How could he wriggle out of it? So let us disabuse ourselves of all falsehoods and sophistries and look at it on the basis of truth. All, we may accuse Kaikayee, is that she need not have asked for the exile of Rama. But her son the less powerful has to be crowned. Rama may easily dethrone him. She has heard of the "Ugrathvam Raja dharmanam", the unscrupulousness of Kings. Manthara has also told her that if Rama is away for a period Bharatha will be rooted in the Kingdom - One funny thing to be noted here is the Ikshvakus live thousands of years. Dasaratha himself has lived 60000 years. How did Kaikayee concede that a paltry 14 years will be sufficient for Bharatha to fix himself in the Kingdom - We find that Dasaratha, as soon as Bharatha was sent out made Rama the defacto Ruler, with the very object that he might get rooted in the affections of the citizens. Manthara only took a leaf out of the Rajathanthra text which Dasaratha had studied and acted upon. Before I go to the 10th Sarga I shall say a few lines about the harem of Dasaratha. Till the marriage of Kaikayee Kausalya reigned supreme in the harem. Sumithra was her shadow. The other threehundred and fifty ladies in the harem were not queens, but only objects of Dasaratha's lust. How could this man procure children? (Perhaps the one years

rigorous deeksha when the Aswa (horse) was wandering in the forest before being sacrificed put some virility in him). They dared not show any individuality. Kaikayee came on the scene. She was a stranger, a princess in her own right. She was at least as pretty as the other two. But she was young. She was well educated. She knew first aid and could nurse a sick man to health. Perhaps she also knew horsemanship. Surely she must have known how to guide a chariot. It is only human nature that the middle aged Dasaratha should show more fondness towards his young and new wife than to the older ladies. It is not unnatural that the earlier queens should envy the new queen. Kaikayee must have been proud of her youth, beauty and lineage as also, that the son born to her will succeed to the throne and seeing that Dasaratha was more attached to herself than to the others must have put on airs and shown a covert indifference, if not disdain towards the others. As Bharatha said "Our father has been always only in your apartments". And after some years when she accompanied him to the battle field (like Sathya Bhama accompanying Krishna and guiding his war chariot for him) and saved him from death, gratitude plus love made him infatuated with her so that he neglected the other two ladies and Kaikayee knew it. I have already transcribed the sloka "Darpannira Kritha etc" - you have proudly treated her discourteously. Therefore between Kaikayee and Kausalya no love could be lost. In fact they were bitter enemies. In this same Ayodhya Kanda in the 20th Sarga Sl 38 Kausalya laments "Na Drihta poorvam kalyanam sukham va pathi paurushe. Api puthre thu pasyeham ithi Rama sthitham maya". I have not had any happiness or partaken of any joyous occasion in the rule of my husband. I have been waiting for long that I may get them when my son comes of age. The terrible news of the exile of Rama completely prostrates her, makes her forget all her life before Kaikayee crossed her path, and even till the Birth of Rama. "I have not enjoyed any happiness or feast in my husband's care". Then she describes the sad life she has lead in a series of heart broken lament through 8 verses 39 to 46 both inclusive. "Su bahoonya mano jnani vakyani hrdayachchidam. Aham sroshye sapathncenam Avaranam Vara sathi". Even though I am the senior most and best among all my co-wives who are lower to me in status, I hear many insulting (grievous) words,

which cut my heart. "Atho Duhkbatharam kimnu pramadanam Bhavishyathi. Mama soko vilapascha yadriso yamananihakah". What more grief can there be for a proud woman. My grief and lament is endless. "Thwayi sannihithe thatha Aham Asamnira Kritha. Kim punah proshi the thatha, dhruvam maranameva me" Child, even when you are here, I have been treated disdainfully. What greater disgrace (will I have to endure) when you are out of the land. Surely death is my only refuge. "Athyantham nigriheethasmi Bharthuh nithyam Athanthritba. Parivarena Kaikayyah Sama va thhava Varan". Never cared for by my husband, I am extremely despised by the followers of Kaikayee whether of good or low status. "Yo hi mam savathe kaschith Athavapyame vathathe. Kaikayyah Puthram Anveekshya, Sajano nabhibhashathe". Even he who serves me, and he comes to be (to speak), thinking or remembering the son of Kaikayee will not talk (to me openly). Can there be any better proof that the Rajya sulka, was known not only to Kausalya, but also to all the people. Then Kausalya bursts out in anger. "Nithya krodhithaya thasyah kathhamnu kharavadi thath. Kaikayyah Vadanam drashtum puthra sakshyame Durgatha". How can I, unfortunate, bear to see the face of that Kaikayee always angry and spouting out harsh words. It is here that Kausalya gives us the true age of Rama. "Dasa Saptha cha varshani thava jathasya, Raghava. Asithani Prakankshanthya mama dukkha parikshayam". **Ten and Seven years since you were born.** I have been patiently living expecting an end to my sad fate. "Thadakshayam mahath dukkham nothsabe sahithum chiram. Viprakaram Sapathneenam evam jeernapi" This harsh treatment by my co-wives. I cannot endure this unending grief even though I am old or because I am old. Even Dasaratha after his quarrel with Kaikayee, repents of his conduct towards Kausalya "Na maya sathkritha devi sathkararha krthe thava" Oh Kaikayee, on your account I did not treat the lady fairly even though she fully deserved respect. The poet's greatness flashes out in such scenes Now I again take you back to the 9th Sarga. Manthara has primed Kaikayee well for her meeting Dasaratha. She reminds her of how she saved Dasaratha's life "It is you who told me of it. Have you, forgotten it? The Devasura war is in the southern region near the Dandakas. The enemy is Sambara. He is a Mahasura. His army is

composed of Rakshasas. Poor fellow. No Asura would help him! "Thathrakaroth mahathyuddham". There your husband fought a great battle. "Sasthraischa sakalee krthah". He was cut into pieces by weapons. "Apavahya thwaya Devi samgra math nashta chethanah. Pathisthe Rakshithah". You carried him away from the battle field while he was senseless, and you saved your husband. It cannot be that she carried him away in her arms but that she drove the war chariot skilfully from the battle field. Either she herself was the charioteer or the charioteer may have been killed, and she took his place. What a brave woman! He gave you two boons, remind him of it and ask him to grant them now. I have no doubt that this battle must have taken place and Dasaratha soundly beaten. Most probably between the date of his marriage and the date of his exile Rama led an expedition to Vajjayantha the Capital of Sambara, destroyed it killing the son of Sambara. This cannot have been before the marriage. Dasaratha could not have said, that his son was unfit to fight the Rakshasas. Viswamithra would have retorted. "Why man, Rama revenged you on Sambara. Why are you afraid?" We know Rama's first battle with the Rakshasas as narrated in the Ramayana was with Khara and his army in Janas than in the Dandakas. It is Sumithra that gives us the information. "Dadow chashtmani drivani yasmai /
 - Brahma mahowjase. Danavendram hatham drishtwa Thimidhwaja Sutham rane .." [In the 44th Sarga Sumithra is consoling Kausalya and tells her to be brave. "Your son will not sink in the course of the 14 years. He will return triumphant. Did he not acquire all asthras granted by Brahma who was pleased to see that the son of Thimidhwaja (the whale bannered man) was killed by Rama". Sambara is the Thimidhwaja. Thus again Valmeeki lets us into another of Rama's exploits, which must have given a compelling reason to Dasaratha to go back upon his promise and fall back on the law of primogeniture. The 10th Sarga tell us that the 60000 year old, hastens to Kaikayee's apartments to copulate with her "Sakamabala Samyukthah Rathvarthham manujadhipah". He does not find her. "Na hi thasya pura devee tham vebam athyavarthatha". Before that day the lady never failed him at that time. Curiously enough there seem to have been in these palaces of ancient Kings, a special room in which an offended lady hid herself. Dasaratha finds her there.

“Sa manmathha Sarairviddhah, kama vega vasanugah”. What a Jithendriya of 60000 years! The Poet again shows consummate art. He makes Kaikayee by slow degrees fix Dasaratha to his boons. She pins him down. Here come two verses which show how tyrannical old Kings can be and that the government in the old days was really an autocracy. Dasaratha tries to cajole Kaikayee “Kasya va the priyam karyam, kena va vipriyam krtham. Kah priyam labhatham adya ko va sumahadapriyam...” Whom do you want to do a good turn? Who has done you wrong. Whom do you want to be made glad today and whom do you want to get a very bad thing? “Avadhyo vadhyatham ko va, ko va vadhyo vimuchya tham”. Whom do you want to be executed who has committed no crime. Who is the person who deserves execution, but shall be released. “Daridrah ko Bhavath vaddhyo dravya van va pya kinchanah.” Who is the poor man that shall be made rich and who is the rich man who shall be impoverished. In the 12th Sarga the Poet piles up the agony. Dasaratha tells Kaikayee “I will not fulfill the boons I gave you”. She retorts “You call yourself a Dharmika” righteous man. I suppose you will tell men in the assembly and other Kings “Yasyah prasade jeevami, ya cha mam Abhyapalayath. Thasyah krtham maya mithhya Kaikayyah Ithi Vakshyasi”. “By whose grace I am alive who specially saved me, to her I behaved falsely. So you will boast”. So you want to abandon me, crown Rama and sport with Kausalya. I shall rather die than lift my hands in salute to Kausalya. Dasaratha is bewildered, stunned, and not being able to answer her, starts a series of abuses and insults. He weeps and wails. He prays and entreats. She is adamant. He falls at her feet. “I cannot live out of the sight of Rama”. Nothing moves her. Thus 13th and 14th Sargas move on. She is called a Papa sinful woman. But she says “Truth, truth, do not swerve from it”. Thus the night drags on. The dawn is about to break. Dasaratha pronounces “Thalak”. “Yas the manthra krthah panih agnow pape maya dhrithah. Tham thyajami, swajam chaiva thava putram saha thvaya...” That hand purified by manthras, of yours which I clasped in front of the Fire, that I now abandon. Not only you, but along with you even your son who is my own son. When she further insists he loses his good sense “Dhigasthu Yoshitho nama Satthas Swarthhaparas sada”. Let the very

name of woman be damned, rogues and self-interested. Then Valmeeki makes him regain his senses. "Na braveemi sthriyas sarvah, Bharathasyaiva Matharam". No I don't speak of all women, but only of Bharatha's mother. But after all is not Dasaratha himself a "Swarthhapaara", selfish. Preparations are going on for the coronation. After abusing Kaikeyee to his heart's content, he sends for Rama. But in this Sarga there is a muddle; 'Thathha Vilapathasthasya Paribhramitha chethasah, Astham abhy agamath suryah, Rajanee chabhyavarthathe'. With his mind in a whirl while he was thus wailing, the sun set, and the night came on. After the Sabha was dispersed and Rama was called in a 2nd time, it was evening and Dasaratha goes to Kaikeyee's apartments. And there during the night this conversation has been going on. We have already been told that dawn was about to break. Yet this nonsensical sloka intervenes. In fact in these two Sargas 13 and 14 there is a lot of repetition. Again the 15th Sarga is made up mainly of repetition of what has gone in the previous Sargas. In the 16th Sarga Sumanthra takes the Chariot to Rama to bring him to the presence. Rama dreams that he is going to get special favours from Kaikeyee. In the 17th, Rama goes through the streets of Ayodhya and the people who have crowded the streets praise him. In the 18th Sarga, he enters the palace and prostrates before his father and step-mother. His father does not welcome him as usual. He is disillusioned. Dasaratha does not speak to him. He sits dumb and haggard. Rama is surprised. He turns to Kaikeyee and requests her to intercede on his behalf to his father. She frankly tells him "He does not want to tell you the unpleasant news. Your father gave me two boons, now he is not willing to fulfill them. Of course if you say, you will perform it, I shall tell it to you". Rama excitedly replied "When once I say I shall do, I do it. There is no second word". 19th Sarga "Why should not father himself say it to me. Does he think I shall make him untrue." Kaikeyee tells him what her two requests are. Instantly Rama says "Send at once for Bharatha, crown him. I shall even now go to the Dandakas". Kaikeyee inwardly feared that Rama might refuse. But when Rama swore to obey, She was overjoyed. Poor Dasaratha groaned. He fell in a swoon unconscious on the bed. But Rama with full self-control, without any sign of grief or

sorrow in his face, returned to his mother's apartments to apprise her of the new turn in his fate. In the 20th Sarga, he sees her offering oblations in the Fire, dressed in silks. "Agnim Juhothi sma thada manthravath krithamangala". But the latter day Brahman will not suffer it. So he interpolates another half sloka, an explanatory verse is added. How could Valmeeki make such a mistake. A woman to worship Agni according to manthras No we shall correct him. "Dadarsa matharam Thathra havayantheem huthasanam". Make the ordinary predicate "Juhothi" into a causative "Havayanthee" offering through another and the Govinda Raja is immensely pleased Kausalya welcomes her son with glad eyes. She offers him some break-fast out of the offerings. Poor Kausalya "Sathya Prathijnam Rajanam Pitharam Pasya Raghava". See how the King your father keeps his promise (to crown you). She did not know that Rama was forcing Dasaratha to be a "Sathya Prathijna" a true keeper of his promise. The irony of it ! But Rama sadly announced "Bharatha will be crowned and I go to the forest for 14 years The mother falls senseless on the ground like a sal tree felled by an axe. Rama raises her in his arms and softly passes his hands over her. Lakshmana is nearby. Kausalya moans "Better you had not been born. There is only one cause for grief to a barren woman. Then she laments her fate in 9 slokas 38-46, which I have already dealt with above when treating about the relations of the rival queens in the harem. These same have been expanded in 5 more slokas 50-55. I do not believe Valmeeki wrote them. Lakshmana loses sanity, and shouts "Why I shall kill Father or imprison him and Rama shall be King". Sl. 21. Kausalya also loses her senses from 1 to 20 slokas "hear what Lakshmana says. Do so. I order you; I am your mother. You ought to obey me". But the great and good Rama does not lose his "Dhairya" steadfastness. He falls at the feet of his mother. "I pray you let me alone, I shall obey the orders of my father". To impress on her the sanctity of the father, he cites the example of one Kandu who killed a cow at the orders of his father. I have not been able to trace the allusion, nor is the erudite Govinda Raja. Then he cites the case of Sagaras sons who went to their destruction, at his orders, and lastly Jamadagnya Rama who cut the head of his own mother Renuka by his axe at the orders of his father. This flatly contradicts Viswamithra's story of how Ahalya

was reconciled to Gauthama as Renuka was reconciled to Jamadagni. The only way to reconcile the two versions is to believe that it is true Renuka's head fell asunder when her son cut her head off, but it pasted itself to her body owing to some manthra. Then he turns to Lakshmana, calms him and dissuades him from his rash opinions and again begs of his mother to give him leave to go to the forest, and there is a repetition of what has gone before in slokas 52 to 65. But Lakshmana is yet bristling with anger. Rama calmly tells him "If it gives Kaikayee pleasure to see me exiled, let her have that pleasure". I shall not stand in her way. "Yathā Bhavo nadatvōyam, krīthanthā vīthitho Bhaveth". If this is not fate. Fate must have so ordered. Thus the great Maha Vishnu sobs, poor Rama, he cannot conceal his feelings. "Kathham Prakrithi Sampanna Rajaputhree Thaththa guna. Brooyath sa Prakrithēva sthreemath, peedam Bharthri sannidhaw". Else How, a princess of natural goodness, of that character, How could she brazenly tell to her husbands face what is harm to me. Again he tells Lakshmana "It is all fate. You cannot, you shall not fight against it". Lakshmana is not convinced. "By manliness we can conquer fate. It is only a weak minded, or a feeble bodied that takes shelter behind fate. How could you obey the commands of a dotard infatuated with a woman. What you call Dharma, that I hate. Come along. You and I with our Bows and arrows can annihilate all, be they Devas or men. Our ancestors when they became old retired to the forest leaving the Kingdom in the hands of their sons. But this old man yet wants to play the King. Why? Those who want to see you in the forest for 14 years. I shall drive them to the forest for 14 years. Crown yourself. Why do you hesitate when I am near by you". In the 24th Sarga further lamentations by Kausalya. She proposes to follow Rama. Rama says "Kaikayee has outwitted our father. Who will take care of him, if you do not. It is your duty". After a lot of repetition she consents and gives him leave. "May that time be when I see you back with knotted hair and clad in bark and skins". In the 25th Sarga Kausalya prays to all the Devas, and pours blessings on Rama. In the 26th Sarga Rama goes to see Seetha and take leave of her, informing her of the turn in his fate. He is unable to speak out. She sees his care-worn face. She shivers with apprehension. "What is this? I have been waiting for you

to come back with all paraphernalia for the crowning ". Rama says, " That father exiles me to the forest. Just listen. He had granted two boons to my step-mother. She has called for them. (1) crown my son Bharatha. (2) exile Rama to the Dandakas for 14 years. So I am going ". He prepares her to bear the sad news with fortitude " Kule mahathi sambhootho, Dharmajne Dharma-charini ". " Born in a high noble family, Oh. knower of duties; Oh. follower of right conduct, I am going even today. So be brave. Serve faithfully both my mother and father. Do not be at tantrums at any time ". The great Lady retorts " What is this you are prattling ? When your father said "go" to you, he also ordered me to go with you. I laugh at you when you say " remain here ". Why I have started, I am going in front of you to the forest. I shall sweep the thorns off your path, and cast away the pebbles or stones that may hurt your feet, lead me on with full confidence. I am not a weakling. You need not teach me how to behave. I am well educated in all the ways of life. By your side, It is all the same to me, palace or jungle. You are the greatest warrior. So I have no fear. You can and will protect me I shall not cause any anxiety or care to you. So spake the great and glorious lady. Read the original, once, twice, umpteen times. What supreme love. What strength of mind, What self confidence and self - control. Yet Rama hesitated to take the risk of going to the forest with a tenderly brought up princess. He points out the fears and terrors that abound in the forest, the hard, harsh austere life she would have to lead in the forest. So enough of your idea of following me to the forest. Seetha replies " What you say to me about the forest is not new to me. In-fact I long to ramble in the forests; with you to protect me, what have I to fear ? Separation from you is equal to death. I cannot live without you, and burst into tears. Even then Rama was unwilling. Then she flares up " Pranayath chabhimanath cha parichikshepa Raghavam ". By a mixture of love and self-esteem she slighted Raghava. " Kim thwa manyatha Vaidebah Pitha me Mithhiladhipah. Ramam Jamatharam Prapya Sthriyam Purusha Vighram ". My father the Vaideha the king of Mithila, What did he believe when he got you as his son-in-law. A woman in the garb of man. Again she pitches into him. " Swayam thu Bharyam Kaumareem, chiramadhyee shitham sateem. Sailoosha iva mam Rama Parcbhyo dathum Ichchasi ".

Your wife, youthful wife who has lived with you for long faithful to you, her you want to cast away among others as if you were a Sailoosha (Pander). Perhaps she felt that she had used an unbecoming word -- no, no, it shall not be you shall not move one foot without me and so she flung her arms round his neck, embraced him and wept loudly raining copious tears Thus full of grief and completely down-hearted, she closely hung round her husbands neck, sobbing loudly. It was then that Rama felt, that her love for him was so great, that he should not leave her behind. He wipes her tears embraces her closely and murmurs, "you are my own good name and fame, you are my own self -- yes, we shall go together to the forest" She was overjoyed. Rama tells her to distribute her wealth among her dependants and the poor All this while Lakshmana is standing by and looking on. 31st Sarga. In sympathetic sorrow and admiration, he sheds tears, falls at the feet of Rama and begs him "Take me with you. I shall serve you as a bond-slave". Rama hesitates and tries to dissuade him. "If both of us go away, who is to take care of Kausalya and Sumithra our mothers. Dasaratha is under the thumb of Kaikeyee. She will not behave right towards our mothers". "No fear", says Lakshmana. Bharatha owing to his respect for you will protect our mothers. Moreover "Kausalyabibharyath Rama Sahasram Api mathvidhan. Yasyah Sahasram gramanam sampraptham upajeevanam" Why Rama, Kausalya can maintain even a thousand like me She has got 1000 Villages as maintenance of her own. Here we are let into another important fact of the family. All on a sudden the great Poet at appropriate time, as if casually gives us important information. Does not this show that Lakshmana and Sumithra were really poor, had no property of their own, and that Sumithra was a dependant of the Kosalendra dwitha Perhaps a foster-sister. How did Kausalya get a 1000 Villages as Streedhanam. Can we suggest that Dasaratha gave it to her when he married her. If so, why did he not gift an equal value to Sumithra? The truth seems to be Dasaratha married his agnatic cousin--her father was Suvratha the brother of Aja. Aja had partitioned the Kingdom with Suvratha and Suvratha ruled in Sravasthi So he and his son Bhanuman gave to Kausalya plenty of Dowry. Note Lakshmana saying "madvidhan" (persons like me). "So Kausalya will take care of my

mother". Then he continues "Do not you worry. They are safe I shall go with you. I shall carry the spade and the box. I shall do all the manual work. You and Seetha may ramble joyously in the wilds". Which they actually did while he slaved. What about Oormila? Here another story comes which throws a lot of light on the Sivadhanu—Bunkum. Sl. 29 "Lakshmana, what Varuna gave to Janaka during the sacrifice, the two terror striking Bows the two unbreakable armours, the two quivers of unending arrows and the two great golden plated swords; I have placed with our Guru in his house. Bring them". He went and brought them. Then Rama orders him "I would like to distribute my wealth to deserving people and my dependents Go and bring Suyajna, the son of our old Purohith Vasishta. Here, a surmise. Why should Rama call for Suyajna when Vasishta is alive Did he think that when he returned after 14 years, the old Purohith may have retired or perhaps may be dead So I shall be in the good graces of the new Chief Purohith who will succeed his father It also shows that these Purohiths were not immortals, and that Suyajna will style himself the Vasishta, as his father retires or dies. Suyajna comes and receives valuable presents along with Sathrunjaya the elephant which was given to Rama by his uncle Bhanuman. Vaidēhi presents her cot to Suyajna's wife. Then he orders that the Agasthya and the Kausika should be invited This Agasthya cannot be the one driven out by Thataka, nor perhaps the one who sends Rama to Panchavati. This Kausika cannot be the great Viswamithra who was the real guru of Rama and who brought about the marriage of Rama and Seetha. How is it that he does not invite the Vamadeva. After they have been satisfied with gifts, comes a revealing invitation. It is the Acharya of the Thairhareeya Veda. He is the Purohith for Kausalya, Rama's mother. She does not rely on the Vasishtas and Vamadevas. Rama heaps presents on him, so that his mother may be pleased. He ever attends on Kausalya with fervent blessings. Then the Katta Kalapas, who are Danda manavas Students with sticks. Evidently they are the Sishtas of the Thairhareeya Acharya They are said to be voracious eaters Vyasa divided the Vedas into 3 portions, Rik, Yajus and Sama. This was in Kaliyuga. It was in Janamejaya's time that Yajnavalkya quarrelled with his guru Vasampayana, and the Yajus was split into Krishna-Thairhareeya and Sukla-

Vajasaneya. So this Acharya of Kausalya could not have lived in Thretha or Dwapara Yuga, and Kattaka is only a branch of the Thaithareeya. Perhaps, it was originated by Uddalaka the father of Swethakethu some generations later. All this, if this is Valmeeki's composition, reveals to us not only that he was a late Kali Yuga man, but that Rama himself was also a Kaliyuga man. After distributing all his wealth, which remained among his dependants and servants, comes the farce of the Brahman Thrijata. He is said to be an old man who has married a young wife and produced young children. He is a Nirdhana. He hears that Rama is distributing his wealth. So he hastens. But alas! Nothing remains. Rama remembers that some of his cattle are grazing on the other Bank of Sarayu. So he tells the old man, "If he could throw his stick to the other bank, he shall have all the cows." The old man wins. The Sarayu is more than half a mile broad at the modern Ayodhya. No olympic champion could have done it. Evidently the great Poet to relieve the sorrow and gloom of Rama's exile, is funny and humourous. It does change the atmosphere. Two things here to be noted are, (1) According to the 6th Sarga of the Bala Kanda, there was no Nirdhana in Ayodhya, nor a "namrishtakundalah" man who did not wear a well polished glistening pair of ear-rings. (2) Has Lakshmana nothing to give away? Was he so bereft of all wealth? But a more serious thought arises. Where was his wife Oormila? She was an Aurasa daughter of Janaka, unlike Seetha who was only a foster child. How is it that neither Rama nor Seetha reminds Lakshmana. "Well, what about Oormila? You propose to follow us. You owe it to her that you remain in Ayodhya or get her permission before you follow us." None of them goes to her to take leave of her. It is simply incredible; quite unnatural. If there were an Oormila, one cannot conceive of the great Poet ignoring her. What an entrancing picture would the great Poet have painted about their leave-taking. Rama knows all Dharma, right conduct. How could he forget her. Hence it is not unreasonable to infer that the story about the 4 contemporaneous marriages is a concoction invented by later interpolators, just like the payasa decoction. Then comes another heart rending scene. The leave taking of Rama from his father. 33rd Sarga. In the meantime the citizens of Ayodhya have learnt the news. They crowd in the streets on his way to the

palace crying "We shall follow you to the forest leaving Ayodhya desolate". 34th Sarga he is ushered into the presence of his father. The miserable man orders Sumanthra to bring all the harem to see Rama. So all the 350 women and their maids come there sobbing and crying. The heart-broken man falls down from his cot insensible. Seetha along with Rama and Lakshmana rushes to raise him, and they gently put him back into the cot. He regains his senses. Rama craves permission to go along with Seetha and Lakshmana. The poor man feels the mistake he has committed. Yet, he says "I have been fooled by the boons I gave to Kaikayee. Never mind. You imprison me, and crown yourself King". "Ayodhyayam, Thvamevadya Bhava Raja nigrhya mam". Sl. 26 No, it is not my wish that you should go to the forest, he weeps. "At least stay this one night here. You may go tomorrow". No, says Rama. "I go this instant". He knows that the longer he stays the greater will be the uproar. He wants to avoid appearances of delay on his part. The Poet takes us through the harrowing scene in sad and sweet yet stately verses. Suddenly the sage introduces in Sarga 35th. The charioteer Sumanthra, boiling with rage, and gnashing his teeth, reviling and insulting Kaikayee; what gave him the courage? In Bhasa, we find that both Bharatha and Lakshmana address him respectfully and he calls them as if they were his own children. But Rama is given a superior status. May it be, that this "Sootha" Charioteer who is in the confidence and affection of Dasaratha is his own step-brother born to his father Aja by a Brahman wife? But Kaikayee does not budge. Dasaratha orders that all his treasures and Army should accompany Rama to the forest. Kaikayee sneers, "What you want to give my son, a powerless and defenceless Kingdom. Is that the way, you keep your sacred promise? You want to leave all the dregs to my son after draining all the sweets into Rama's cup". When she charges Dasaratha with his unrighteousness, she is called "mukthalajja" one who has lost all her sense of shame. How can a woman have the courage in the presence of others to castigate her husband? Dasaratha insults her calling her "Anarya" - ignoble. She retorts "Did not one of your ancestors exile his son Asamanja. So let Rama go". But the minister Siddhartha intervenes "Asa-manja was a murderous lunatic. What wrong has Rama done". Rama sensibly intervenes

"What is the use of all wealth and paraphernalia to me who is to live in the forest. No, I do not want them. A man gives up the elephant but wants to keep the halter. Bring me barks to clothe and a spade and box". Kaikayee at once saw them brought and handed them to Rama. Both Rama and Lakshmana threw off their silks and dressed themselves in barks. But poor Seetha, she looked on the barks with dismay like a deer caught in a net. She took a pair of grasswoven cloths, and with her eyes filled with tears turned to Rama, "how am I to clothe myself with these". Rama nears her, takes the clothes from her hands, and fastens them on her. It is in such scenes as these that the Poet depicts that we see his greatness. All the people around look on with moistened eyes. No prudery. No false modesty. The full love and complete confidence in each other makes them forget all their surroundings. "No" cry out all the ladies, "you and Lakshmana may go to the forest. Seetha shall not go". But Rama does not heed. He goes on fastening the cloth. Then Vasishtha takes his part in reviling Kaikayee. He bursts out with a new theory "Seetha is half Rama. So when Rama is in the forest, she shall occupy the throne till Rama returns". What nonsense. Rama is not a King. Where is the vacancy to be occupied. I think this intervention of Vasishtha is a pure interpolation. Vasishtha is not a fool who does not know the law. Sarga 38 is a mere pile up. At its end Rama tells his father "look at my mother, she does not oppose you or accuse you. Take care of her". In the 39th Sarga-Dasaratha laments "I must have done cruel deeds in my last birth, to suffer like this"—no man, it was your cunning stupidity that brought you to this plight. Then he ordered that enough clothes and jewels be brought and given to Seetha to last her during the 14 years. Of course I can understand the jewels. But the clothes. They must have made a few bales. Sarga 40. They ascend the state chariot driven by Sumanthra. Kausalya embraces Seetha and advises her how to behave. Seetha proudly replied "I know all that." and ends "Sthreenam bhartha hi Daivatham". The husband is the woman's Deva. Sumithra also advises her son. Loud lamentations, "stop, stop", arise from the over wrought feelings of the ladies. But Rama orders Sumanthra "hasten, Drive on". All the 350 women cry out "Rama always treated us as if we were his own mother. What fool this Dasaratha is, to abandon him". In spite of the

crowd on the road Rama goes to the banks of the Thamasa (modern Tons - marha) at sunset. Then some funny Astrology is trotted out and even Thrisanku is said to be a cruel planet. 42 Sarga. As long as the dust from the wheels of his chariot were visible - Dasaratha and his harem looked on for signs of Rama. When they vanished and Dasaratha lost sight of the last traces of Rama, he fell down on the dusty road, senseless. Kausalya and Kalkayee raise him up each by one arm. He sees Kalkayee. "Do not touch me, you wicked woman. I do not want to see you. You are neither my wife nor even a relation. Your people are not mine, nor mine belong to yours. I hereby abandon you. If your son Bharatha follows you, I hereby abandon him also. The Pinda (funeral oblation) he may give, I herewith repudiate". He rolled on the road, his eyes always towards the direction of the chariot. The Poet as only he can, unrolls the lament of Dasaratha in stately verses. Then Dasaratha cries out "Lead me to the house of Rama's mother". Night fell and in the middle of the night Dasaratha moans "My eyes have not returned from Rama. Oh, Kausalya, feel me with your hand. I am not able to see you. 43rd Sarga. Poor Kausalya, she is not able to stand the separation from her son. But she bravely waits on her husband. At the same time, her lament cuts Dasaratha to the heart. "Kalkayee has poisoned Rama's life. How can I live in the same place with her? When will I see my son's face? I must have cruelly behaved in my former birth - (The same theory of re-incarnation and reaping the fruits of acts (Karma) done in a former birth appears again. It is the foundation of Hindu moral and religious belief. You see it also among the Dravidians e. g. Silappadhikaram). I must have deprived many a mother of her child. Why should I live?" Then in the 44th Sarga Sumithra consoles her, "Why do you cry? No harm can befall such a brave and good man as Rama. He has done one of the noblest deeds by saving his father from untruth. He can't be lonely. There is my boy who will be constantly strengthening, at his side. Did not Rama conquer the son of Sambara "Dadwa chastrani Divyani Yasmal Brahma mahohjase. Danvendram hatham drishwa Thimidhwaja Sutham rane." Seeing how he destroyed

the son of Thimidhwaja (the whale bannered one is Sambara) Brahma gave your high souled son heavenly weapons.' The Poet in his own way lets us to know many an important fact in the story of Rama. Through Manthhara, he told us how Dasaratha was defeated by Sambara. Now through Sumithra he tells us how Rama avenged his father's defeat "Who can dare give battle to him. Surely he will return after 14 years, and you will shed tears of joy when you embrace him on his return. He will prostrate before you and seek your blessings". Then from 45th Sarga the Poet leaves Ayodhya and follows Rama to Chithrakoota. In these Sargas 45 to 55 we get a clear idea of the topography of the Country. The great Poet has footed it in his life. The chariot moves on slowly owing to the surging mass who crowd round it even outside Ayodhya. They follow the chariot. His tender heart does not allow him to drive rough shod. They halt on the banks of the Thamasa, a journey of about 12 to 15 miles South of Ayodhya. The people who have followed him go to sleep. Rama wakes up early. He drives away before the people awake. After going a short distance, he asks Sumanthra to double the track. They go towards the north, and then turn South, thus misleading the people who may persist in following him. Then they reach the high road (mahamargam) which was a refuge to people lost in the forest. The thing to be noted is that there was a fairly good road from Ayodhya to the Ganga. It was "Siva" good and level and "Akantaka" without turns and thorny shrubs. You will find such path ways between the Yamuna and Chithrakoota and between Panchavati and the Rsyamuka and Kishkindha. At sun rise the citizens wake up and find that the birds had flown. Sargas 47 and 48 describe the return of the citizens to Ayodhya full of sorrow and how their wives revile them for having returned without Rama. While Rama drives fast, past many villages where the people cry out aloud against Dasaratha and Kaikayee. He crosses the Vedasruthy river (modern Biswi). Then after a long time they cross the Gomathi (modern Gumti) whose banks were full of grazing cattle, and which falls into the Sagara "Gomatheem goyuthanupam Atharath Sagaram gamam". Now in Ganga it falls. Now there is no Sagara

any where up to the Bay of Bengal. Yet, may it not be that there was a Sagara into which Ganga, the Yamuna, the Gomathi and perhaps the Sarayu or Gogra and the Sona (son) fell by separate mouths. The Gomathi in early times must have joined the Ganga somewhere near Varanasi. Vide "Gomathee gangayos sange pureem Varanaseem mame". Now I believe that it has gone further east. The original Sagara must have been contained in the east by the foot hills of the Himalayas and the northern spurs of the Rajmahal hills. Some great convulsion of nature must have broken down the eastern shore and the Sagara drained off. They cross the Syandika (modern Sai). There Rama points out to Seetha "Sa maheem manuna Rajna dattham Ikshvakave pura". Thus far is the Kingdom granted to Ikshvaku by Manu the King "Rashtravritam" surrounded by Kingdoms. It makes one laugh derisively when ignorant men talk about Dasaratha as a Chakravarthi of the Ikshvaku Kings. The only person who conquered all other Kingdoms was Mandhatha and he alone was known as a Chakravarthi. "Yathra Sooryo Udeethi. Yathrasatham Yethi Bhaskarah. Iyam vai Prithhivee Sarva Mandhathuh Kshehram uchyathe". From where the Sun rises, and up to where he sets, all this earth is called the land of Mandhatha. Then the great Poet, in order to confirm that the Ikshvaku Kingdom was bounded by the Syandika and did not extend beyond lets us into the longings of Mahavishnu "Kadham punaragamya Sarayvah Pushpiha Vane. Mrgayam paryatishtami". "When shall I come back to the flowery banks of the Sarayu and roam about hunting". There seems to be some qualms of conscience. Does it not involve killing innocent creatures? It is not sinful to kill for the purpose of satisfying hunger. But to kill as a pleasurable sport! So he curbs himself "Nathy arthham Abhikankshami mrgayam Sarayu vane". "Not that I like it very very much to hunt in the Sarayu forests". Thus he crossed his native land. He tosses his right arm and with tears in his eyes bids farewell to Ayodhya and Kosala. "May I be blessed to come back to you". The Country folk flocked in numbers to see him. He takes leave of them and drove to the shores of the Ganga. The Poet rapturously describes the beauties of the Ganga.

They halt at Srngibera Pura (modern Singraur. The gazetteer tells us that it was swept away by the Ganga about 50 or 60 years ago). The Poet's description of Rama's journey from Sarayu to the Ganga shows a landscape which is just as it is today. Rama seems to have been familiar with the Country. It must have been, during his various hunting expeditions. It is then that he must have become an intimate friend of Guha and known Bharadwaja. He points out to Sumanthra the large Ingudi (almond?) tree full of flowers and fruits on the banks of Ganga, and tells him to halt. "We shall rest under this tree for the night". Then the King of the Nishadas comes on foot to meet him. He was dear unto Rama as his own self. He sorrowfully embraces Rama. "This place is just your own Ayodhya. What an unexpected guest you are! What shall I do for you? I have every kind of food and drink for you". Rama embraces him with his mighty arms and says, "Your very coming on foot is a great welcome. It is sufficient meat and drink for me. But tonight I am going to starve. But these horses of my father have travelled for and swift. If you can give them enough fodder, I shall be satisfied". What human kindness! Then Rama inquires of Guha, about his welfare and the welfare of his subjects. Lakshmana brings some Ganga water. Rama and Seetha partake of it, and then they go to rest under the tree. Lakshmana and Guha keep watch and the night passes while they are talking about Rama. Here please note that Rama had not the wickedness of untouchability. Guha though a Chief was a low-caste. His embracing Guha a forest huntsman, must be explained and commented upon by the Bhoosura. It shocks Govinda Raja. So he plods through half a dozen lines of sophistry to condone it. "You see Guha was a Vishnu Bahktha; hence though he was a low caste, mahavishnu to show his grace, touched Guha, condescendingly". Such is the conceit of these so called Birth-Brahmans. Rama told Guha "Kusa cheerajinadharam Phala mulasinam cha mam. Viddhi prathishtitham Dharme thapasam vanagocharam". "Know, I am an ascetic wandering in the forest, clothing myself in fibres, barks and skins, and eating fruits and roots". This was in reply to Guha's offer of meat and drink. Rama

was quite serious about the kind of life, purely vegetarian, he was going to lead. But nature had other views. As soon as he crosses the Ganga, she compels him to kill beasts, cook them and eat them. As long as he was under Viswamiahra, he had to. While Rama and Seetha were sleeping under the Ingudy tree, Guha asks Lakshmana to take rest. "There is none in the world dearer to me than Rama. I know every nook and corner in this forest. Without my knowledge no leaf can stir". But Lakshmana replies, "How can I sleep when I see Rama lying on the bare earth. I fear no one in Ayodhya will survive the separation from Rama. Ha! May it be that we return to Ayodhya after fulfilling the term of exile". Thus the night passed. Rama rises before sunrise. "Do you hear the Kokila cooing? We shall start early and cross the Ganga". Guha brought a strong vessel to transport them. All the three go to the boat. Rama takes leave of Sumanthra "Return to Ayodhya; we shall enter the forests on foot". Sumanthra weeps, "You are leaving us to the tender mercies of Kalkayee". Then he laments loudly for long, seeing Rama far away. "Dristwa Deoragatham Ramam Duhkhartho rurude chiram". It is clear that the later Brahman is not content with it. So he must insert a long conversation between Rama and Sumanthra. To him repetitions *ad valorem* only, can shew the sadness of the situation. The great Poet knows, Rama's silence spoke more eloquently of the sadness of the situation, than a string of words.- Therefore Rama is made to address Sumanthra from the 21st sloka and Sumanthra replies and the prattle goes on till the 66th sloka. Then Guha at Rama's request brings the milky juice of the Banyan tree and Rama and Lakshmana convert their hair into matted locks. They go to the water's edge, and Rama says to Lashmana "Aroha thwam naravyeghra sthitham Navam Imam Sanaih. Seetham cha Aropaya anvaksham Parigrihya manaswineem.." "Slowly get up into the standing boat. There after, you catch hold of the self-controlled Seetha and lift her up into the boat". No prudery. No false modesty. No stupid feeling that a woman once married should not be touched by a stranger. It also shows that Lakshmana never felt shy or uneasy in Seetha's presence. Kindly remember this

when you come to the sloka in Aranya Kanda. When Rama shows Lakshmana the bundle of jewels Sugreeva placed before them and asks "Do you not recognise these" and Lakshmana is idiotically made to reply "I have never seen any portion of Seetha's face or body except her feet, which I have seen every day when I prostrate before her. If the noopura were there I could identify it". And this is said to be the gem of a verse. If Lakshmana had said so, he uttered a lie. I may also remind the reader of the two scenes in Ayodhya Kanda, first where Seetha compels Rama, in the presence of Lakshmana to take her with him to the forest, and flings her arms round Rama's neck and embraces him, and then when they take leave of Dasaratha where Seetha decks herself with the jewels ordered by Dasaratha, in the presence of the assembled men and women. In the first scene during the dialogue between Rama and Seetha, her every feature, every gesture, every movement must have been noticed by Lakshmana with reverence and admiration or did he turn round and press his face to the corner between two walls, for fear of committing the sin of seeing Seetha? In the second scene, Dasaratha ordered all Seetha's jewels to be brought, and told her to adorn herself with as many as she pleased and the gracious Seetha with the natural glee which every woman feels (Does not a man also?), placed them on her limbs, each ornament where it should be, when Lakshmana was present. Did Lakshmana put a hood on his head, to blindfold his eyes? A more debased mental and moral state cannot be imagined. If a man notices a woman, he must desire to possess her. Valmeki who delineates so many men and women, and their emotions, could never write such a silly verse. He has written in the Aranya Kanda Sarga 16 Lakshmana alluding to the face of Sun-burnt Seetha. "Seetheva Athapa syama drisyathe nathu sobhathe". Like the darkened face of sun-burnt Seetha, it is seen, but does not shine. But Lakshmana seems to have thought it easier to lift Seetha into the boat and so he did and stepped into the boat after her. (No. What a sin, to touch her. A subdued breath of his, wafted Seetha from the bank into the boat). Rama later enters the boat and offers prayers to the Devas both like a Brahman and a Kshatriya. The Govinda Raja is shocked. Was not Rama to see that each caste conducted itself correctly?

"Swe Swe Dharma". Each according to his caste. This really shows that all the 3 castes were taught the Vedas and every body used the manthras as the occasion arose. But the Govinda Raja must go through a string of sophistries, to justify Rama and Valmeeki. If Valmeeki had been present when the Vaishnava Bigot wrote his commentary he would have surely said "Do not make a fool of yourself". Once on the bosom of the Ganga they all pay reverence to her, and Seetha prays to her to bless them with a return, and she shall offer incense and meat and wine to her. They soon cross the river and reach the Southern shore. They leave the boat and Rama says "Lakshmana! you lead. Let Seetha follow you, I shall go behind her protecting her. Poor Seetha, today she will learn what hardship there is in a forest life". The last 3 slokas are in Vamsastha metre (It must be admitted that they carry on the story unlike those which are in the earlier or later Sargas). The land they have stepped on is Vathsa Bhoomi. They feel hungry "Hithwa munivadamisham" leaving off flesh like an ascetic is given the go-by. So they kill 4 large beasts, cut off the edible parts, prepare and eat a full meal. They see a great tree. Under it they prepare a bed of grass and leaves and go to sleep. But Rama is unable to sleep. He says to Lakshmana "Hereafter, both of us have to take special care of Seetha. Can our father sleep quietly? Of course Kaikayee will be immensely pleased. To hurry up Bharatha's ruling the Kingdom may she not contrive our father's death? (How like an ordinary human being?) Poor old man. What may not happen to him at the hands of Kaikayee. Do you not think Kama (lust for woman) is more powerful than the desire to be righteous. (Is this mahavishnu thinking?). Else can any father exile a dutiful son like me (Self pity!). Lucky fellow, Bharatha, who is to be sole lord of the Kosala Kingdom. Surely, that woman Kaikayee came into our family for the death of our father, my exile and the crowning of Bharatha. Even now she with her head turned by prosperity may torment our mothers, mine and yours, on account of her hatred to me. Especially, let not the lady Sumithra suffer on account of me. Go away early in the morning. Rush to Ayodhya and take all steps to serve your mother. (Even here there is no mention of Oermila!) Seetha and I shall go to the Dandakas. Your presence in Ayodhya may also be useful to my

mother. Why, that mean woman may do a wicked wrong to our mothers. Go and hand over my mother into the righteous hands of Bharatha. In an earlier birth my mother must have parted children from their mothers. That is why this has happened to her. Shame on me, that I abandon even my own mother. She is deprived of her fruit. Woe unto me, that my mother should have given birth to a son like me who has landed her in abysmal sorrow. Do you hear that female parrot calling to her male "bite the foot of the enemy". What parental love it shows? What is the use of such a son like me to my mother. I can fight. I can conquer. But I am bound by the bonds of Dharma. To use force is wrong?" His eyes were full of tears. Then he was silent. All this I have faithfully translated (Slokas 6-27) to show you the great Poet and how he pictures Rama and his inmost thoughts. How sweet and pathetic. It is not Mahavishnu that Valmeki is placing before us, but a noble and righteous man, caught in the net of circumstances, slowly and carefully bringing himself to the mental state of the good man, the deep distress, the strength of mind which raises him from despondency, the feeling of love, and duty towards his parents, that sudden onslaught on his mind, the temptation to use his unrivalled power as a warrior to trample on all obstacles to attain his own desires. How he must have struggled inwardly to suppress it! "Adharmath Bheethoham" "I am afraid of unrighteousness". Can you refrain from feeling for him, loving, admiring and even worshipping the man Rama. Never forget that we owe all this to the great Poet—these ennoblings. Lakshmana in a few words soothes him "Oh, Rama, neither I nor Seetha can live away from you even a moment. Is it right that you should mourn like this? You are deeply distressing and depressing both me and Seetha". Then they all sleep. Early the next morning they wake up. They walk towards the confluence of the Ganga and Yamuna through a dense forest. They walk the whole day and at even—tide they see the smoke rising from Bharadwaja's Asrama. They enter and prostrate at the feet of the Sage. Rama tells him why they have come and says "We want to be ascetics". The sage welcomes them and says, "Rama, it is long since I saw you. I have also heard about the intrigues in the palace. You can remain here as you please till the last days of your exile. But Rama says, "If

I were to remain here, people from Ayodhya will flock to this place to see me, and cause disturbance to you and your hermitage. Please show me a place which is not easily accessible to the men of Kosala". Bharadhwaja instructs him "Just 10 krosas away (about 11 miles?) is the mountain Chithrakoota, (This seems to be wrong. Chithrakoota is really more than 40 miles away) with the river malyavan at its foot. That is the place for you. I have walked to it along a familiar path". Next morning they take leave of him. 55th Sarga. Bharadhwaja gives further detailed instructions: "Go to the confluence of the Ganga and Yamuna, and then turn and walk against the Yamuna for some length. There build a raft and cross it where you see a huge banyan tree on the Southern bank. You may either rest under it or proceed one krosa when you will come to a dense blue forest. Along that goes the path to Chithrakoota. I have trodden it many times." Rama and Lakshmana start with Seetha so that, up to Chithrakoota it was familiar land. They go west along the northern bank of the Yamuna. They note the huge banyan tree. They build a raft with Yamuna bamboos and rushes, spread over it soft twigs and reeds to make a soft seat for Seetha. Rama lifts Seetha into the seat. They go and push the raft. Seetha worships Yamuna, just as she worshipped Ganga. They cross the river, abandon the raft and move towards the Banyan tree. Seetha circumambulated it and prays to it to bless them with a safe return, so that they may see both Kausalya and Sumithra-Again no sister Oormila-Rama tells Lakshmana, "Take Seetha with you in front. I shall follow behind. Whatever flower or fruit Seetha asks for, get it for her". As they walked on, Seetha whenever she saw a strange tree or flower turned round and asked Rama "What is this? and this?" Lakshmana hastens to procure it. Thus after going a krosa or more, they kill more beasts for food. There they rest for the night. Rama awakens first and wakes up Lakshmana "Prabodhyamasa Sanaih Lakshmanam" (56th Sarga Sl. 1). Thus the bubble that Lakshmana never slept but kept a vigil all the 14 years is blown sky high. So that we may not quibble about it, the Poet makes it clear "Sasupthah, Samaye bhrathra Lakshmanah, Prathibodhah. Jahow nidram cha Thandream cha Prasakthem cha Pathhi Sramam..". He was asleep. He was woke up by his brother in time. Lakshmana gave up his sleep and dullness, and th

his last message to his father to send for Bharatha from Rajagrana and anoint him as Yuva Raj and added his own message to Bharatha that he should treat all the three mothers equally. Sumanthra is not content. "You see how the people love you and followed your chariot even up to Thamasa. When I return without you, how will they greet me? What shall I tell them and their women? Shall I say 'I left him at his uncle's house?'. No, Permit me to go with you even along with the chariot". Rama is said to reply to this childish prattle. "Look here, If you do not return what will Kaikayee think? 'This Dasaratha is a liar'. Go back quick to assure her that I am South of the Ganga. Let her not suspect that I am somewhere, whereabouts". Having consoled Sumanthra in various ways, he is supposed to ask for the Banyan juice to mat his locks. Even in all this there is no mention of Lakshmana. Then in Sarga 57, Sl. 26 Dasaratha hears that Rama has crossed the Ganga and falls down unconscious. Kausalya and Sumanthra raise him up. Kausalya asks him "What do you want. Here is Sumanthra. Why do you not ask him about Rama? Are you afraid Kaikayee is here? She is not here. Do sit up. Are you ashamed to talk of Rama, having done him a bad turn?". So saying she also fell down. There is a great lament. Sarga 58: Dasaratha regains his senses. He asks Sumanthra, "Where is Rama, what did he say? What did Lakshmana and Seetha say?" Then there is a lot of repetition and Lakshmana is made to spout out a lot of hot words. Sarga 23 is repeated. The later Brahman is not satisfied with what Valmeeki has written about Dasaratha's grief. So a whole Sarga 59 is interpolated. Sumanthra says "My horses shed tears, my chariot wheels would not roll, and then a stupid forgery Sl. 7 "Guhena Sardham, Thatraiva Sthithoham Divasan bahoon..." "There alone, I stayed with Guha for many days". The longest time he can have been alone with Guha may be 3 or 4 hours. The whole of the 2nd night Guha kept watch with Lakshmana. Next morning Rama starts to cross the Ganga. It is only after Rama entered the Boat that this man could have been with Guha. When Rama steps on the South Bank of Ganga, they have a last talk and take leave of each

other. Thus the forger betrays himself again and again. A lot of extravagant nonsense is trotted out. The trees wept, the leaves turned fallow, the flowers became smell-less, even the birds hid themselves, all for the grief at Rama's exile. Is this poetry? Of course poor Dasaratha must babble. He must heap abuses on Kaikeyee. A funny extravaganza is put into his mouth, which is neither poetry nor prose, and quite inapt. His grief is like an ocean which cannot be crossed. I have seen in the Mahabharatha in some places such raving about a battle field. Then we go to the Poet in Sarga 60. Poor Kausalya shivering like a woman possessed, rolling on the earth, begs Sumanthra to take her to where Rama lives. Sumanthra consoles her "Lady, Rama, Seetha and Lakshmana, all live happily in the forest as if in our Suburban gardens". 61st Sarga. Kausalya is beside herself. She bewails Rama's fate and accuses Dasaratha "What merciless act have you done to my son. He wanders in the forests in dire distress. Even if he returns in the 15th year, while Bharatha is ruling will he demean himself by ascending the throne which his younger brother has enjoyed. Why! my son can kill you and crown himself. But he is too good. "Thwam thu Nothsahathe hanthum, mahatma Rithrugauravath". "Respecting you as his father he can't think of killing you". Such a son has been killed by his father like the father fish eating up his sons. Yet as you are my husband I shall not abandon you". The poor man heard these harsh words. He was stung to the heart. Again follow a series of verses which wring your heart. Along with the grief for Rama he recollects a mistake he committed in his youth. Sorrow and repentance bow him down. "Ha! I am now suffering for a mistake, a sin, I committed then". Burning with grief shivering in distress, he folds his hands to Kausalya and prays for forgiveness. "Oh. forgive me. Dont torture me. Though you have good cause, remember your natural goodness and your kind heart. After all I am your husband who is equally grieved". The good lady immediately relents. She takes up his hands, and places them on her own head. "I lost my head. I ought not to have hurt you. Grief destroys a person's strength of mind. It makes one forget what one

has been taught" Five nights have passed since Rama went out. They have been like 5 years, and the sixth day passed and Dasaratha at night - fall fell into a deep stupor. Then he awakes. He recollects the wrong he did as a youth. An exceedingly pathetic incident, he recalls. (But even in this the wicked Bhoosura must poke his nasty nose). On the 6th night, about midnight he calls to Kausalya "Yadacharathi Kalyani subham va yadi va asubham. Thadeva labhathi Bhadrīe kartha karmajam Athmanah...". "Oh, good lady, whatever a man does, good or bad, a man reaps that only, the fruit of his act. For not having thought out carefully the consequences of my rash act, I am suffering. I had practised the art of aiming an arrow at an object, not in sight, by the sound it made. Its fruit has been bitter. Lady you had not then married me. The rains came, which make a man lustful and rash. After having burnt up the soil with his fierce rays, the sun enters yama's quarters. It was dark. I went out hunting on the banks of the Sarayu, eager to kill. I wanted to shoot an elephant or wild bull or any other big beast which comes to the bank for water. Then I heard the sound of a pot filling, in some invisible place. It seemed to me that an elephant was drinking water, and trumpeting. I let fly an arrow at the place whence the sound came. "Thathra Vak Ushasi vyaktha Praduraseeth Vanowkasah" "There in the dawn a forest dweller's voice rose clear". Here the words are simple and the meaning clear. But the word that puzzles me is "Ushas" It has no other meaning but "dawn". It does not seem to be apt. It is in the early night that he has started to hunt. It is said to be Pitch dark. The Govinda Roja does not touch the point. I suggest it is a misreading of "Thamasī" - darkness. Tha and ma must have been misread into "U" and "sha". I heard the cry, 'Ahha' of a man hurt in a vital organ and then heard the splash of his falling into the water. "How could any one kill me an ascetic I came to fetch water from the lonely river. Who has pierced me with an arrow? What harm did I do him? What is the law which permits the killing with a weapon a Rshi who has renounced all arms, and lives on roots and fruits? (Rshi does not merely mean

an ascetic, but one who has studied the Vedas, and the Vedas are restricted to the 3 higher castes). My hair is a tangled mass. I clothe only in barks. Who is desirous of my death. My death is a fruitless task. No. I do not grieve for my death. I sorrow for my blind old parents. I have been taking care of them, these many years. After I die who will feed them. Me by an arrow, and my old parents of starvation, who is the silly man of no culture, who has killed all three at one stroke". Trembling with fear and grief I went towards the place from which the words came. I saw the ascetic pinned by an arrow. Just read the Poet, "Avakeerna Jata Bharam, Praviddha kalasodakam. Pamsu Sonitha digdhangam Sayanam Sarapedditham..." The river silently flowing in the darkness, a man pierced by an arrow lying half in the water and half in the mud of the bank. Blood stained, rolling in the slush, with his matted locks dishevelled, with a broken pot on his side". "Then he saw me standing, trembling with fear and anguish. His eyes and his effulgence seemed as if they would burn me to ashes. "Thejasa Didhakshanniva". He recognised me "What harm have I done you? You have killed me, and my 2 blind old parents. I came to the river to fetch water to quench their thirst. How long are they to wait for the water? Ha! What is the use of Thapas, or study of the Vedas. "Sruthasya" ('Sruthi' is only applied to the Vedas). My poor father does not know that I am lying on the ground in death. Supposing he does. He is feeble and unable to walk without help, just as one tree cannot help another tree. Oh. Raghava. go quickly, tell him what has happened. Go by this footpath. It will lead you to his hermitage. Go and pray for pardon. Else in anger, he may curse you. My pain is intense. Please pull out this arrow". I thought, if I pull it out he dies. If not, he suffers torture. Seeing how I was in two minds, the man said "I shall steel myself. You pull it out". I pulled it out and he gave up his ghost with a horrified look in his face. In this 2 slokas have been introduced, the 3rd and 4th padas of slokas 50 and 51 and a whole sloka 52. It seems the dying man thought that Dasaratha was afraid to pull out the shaft for fear he may

commit Brahmanicide. Hence to assure him from that fear, the man said "I am one born to a Soodra woman, by a Vysya" so the inexplable sin of Brahmanicide will not attach itself to you. You may pull out the arrow, even though it means my death". Can any reasonable human being even imagine that a man suffering from terrible anguish would have thought that he should be giving out his caste at such a time to relieve the doubts of the killer. It is only a heartless vainglorious, Bhoosura brute that could have concocted this. The poet calls him a Rshi. He says he is a man who has studied the Sruthi (Veda). How can Dasaratha live after having killed a Dwija. Is not Brahmanicide inexplable, even though it might have been purely by accident. So we must concoct a stupid story. I shall proceed with the story, and point out the places where it clearly shows the man must have been a Brahman. Even in the 1-st sloka of the 65th Sarga, "Vadham Aprathiroopam thu, maharshes thasya Raghavah". The unnatural death of that Maharshi (a title for which Viswamithra did thapas in three quarters for myriads of years) just as the man recognised Dasaratha, Dasaratha also must have known him. How is it Valmeeki uses that word Maharshi about the illegitimate brat of a Vaisya and a Soodra woman? What desecration? Dasaratha fills the pot, with what water it can hold and went along the path. "I saw the two feeble, blind old pair without a protector, like two birds whose wings had been clipped. They heard the sound of my approach. The sage "muni" said "Why are you late. Come quick. Give us drink You have been playing in the river too long. Your mother is thirsty. Be quick. Have we, mother or father displeased you? Do forget it, Oh. Thapaswi. You are our legs. You are our eyes. Our whole life is wound to yours. Why do you not speak to us?" Overcome with fear and pity, in broken words. I let out the terror of the truth. "I am a Kshathriya, Dasaratha, not your son (the mahathmanah) Oh. Bhagavan, (note the use of the words mahathma and Bhagavan). Are these the words a Kshathriya and that an heir apparent will use towards those two. especially after he has learnt that the old man was a Vysya and the woman a Soodra. I came

bow in hand to the banks of the Sarayu to shoot a beast at the watering place. I heard the sound of water filling a pot. In ignorance I rashly let fly an arrow. I went towards the place. I saw your son transfixed by the arrow. At his own request I pulled out the arrow. He died. In ignorance I have done it. I place myself in your hands, can you, will you forgive me". He heard these cruel words. That Bhagavan Rshi was intensely grieved. "If you had not yourself confessed this to me your head would have split into a thousand pieces. A Kshathriya if he had done this knowingly, killed a Vanaprastha he would have been hurled to hell. He was a muni engaged in Thapas. How could you kill a man who was studying the Vedas? Thadrse Brahma Vadine (What atrocity! This low caste to dare speak the Vada, or study it). Because you did it in ignorance you and your dynasty are yet alive, lead us to the place where he lies dead, blood-be-spattered". I led them. They felt the body. They fell on it in despair. The old man wailed "Why boy. Why do you not prostrate and speak to us. Are you angry with us, that you lie silent on the bare earth. Are we not dear unto you. Rise, embrace us and speak to us; whose voice shall I hear in the late hours of the night reciting the Sastras. Who will hereafter worship the Agni (Fire) in the morning (huthahuthacanah) - one who has performed his fire worship (How dare this half Soodra worship the sacred fire?) Who will hereafter procure me my daily food? How can I maintain this old blind mother of yours. Stay a while. I and your mother will follow you to the abode of death, tomorrow. Then the old man's grief overpowers him. He curses Dasaratha "As you killed my son and plunged us both into eternal sorrow, so shall you grieve for your son in your old age". And that is what has come to pass. The last word of the old man is, "Ajeanaththu hatho yasmath kshathriyena thwaya munih. Thasmath thwam navis hathyasi Brahma hathya naradhipa..." Because, that sage was killed by you in ignorance the sin of Brahmanicide does not enter you. Does not this clearly show that the old man and his son were Brahmins? Oh. Kausalya, that wrong act of my youth flashed back to my mind and I am reaping the bitter

fruit thereof. Then he wept in terror. Oh. Kausalya, my eyes have grown dim. I am not able to see you. I am losing my senses. Thus wailing and moaning he passed away. Next morning the Panegyrists and paid flatterers (Sootha and Magadha Vaidis) sang their songs as usual to waken him. The first 10 slokas give us an insight how these Kings (petty or great) were exalted and revered and in most cases they forgot they were human beings and the Bhoosara was there to remind them, that they were portions of Vishnu, "Navishnuh Prithhiveepathibh". I have seen many a petty Zemindar of Madura district have his house which was known as a palace (Aranmanai). There was a special gate known as Acharavasa. Not many years ago musicians and flatterers called 'kattiyakara' used in the early morning to play there, to wake up their mightinesses. The sun rose. The King did not move. The hand maids came and tried to wake him up. He did not move. They held light grass blades before his nostrils. No breath. They knew him dead. A great lamentation. This woke up Kausalya and Sumithra who were sound asleep each on one side. Hearing the cry, Kaikayee rushed in. Kausalya at once (66th Sarga) reviled Kaikayee "Are you now satisfied. You have exiled my son and now you have got rid of our husband. You can enjoy the Kingdom, without any rival". She continued "Poor Janaka, an old man without any son, when Seetha is in the forest how can he live. (Why, is not Oormila here with you? Is she not his own daughter? Can there be better proof than this, that Oormila is a fake?) Then the ministers come. "The old man shall not be burnt in the absence of any son of his". So they preserve the body in a huge pot of oil. 67th Sarga 1st Sloka. How sweet and pathetic it is; read it again and again. How it sinks into you. Then the Raja kartharah (note they are all Brahmins). It does not mean King-makers but those who take part in the ceremonies connected with the crowning of a King. They look up to Vasishtha. He starts up with a series of slokas, how a Kingdom without a King goes to dogs. The Narajake boos drags on to umpteen verses to swell the count of slokas to 24000. Then Vasishtha comes to the point. "Bharatha lives in Rajagriha. Therefore let swift messengers go to bring him". Bharatha is 6 to 700 miles away. Rama only about 125 miles away. Why do not they call him? He could

finish the obsequial ceremonies, and return to the forest. Have they already forgotten him? Vasishtha instructs the ministers "Send them quick Let them not tarry. But let them not tell the truth. Let them merely say the Purohith asks you to come for a sudden and important business". The messengers, taking enough food for their journey, start (even if they ride 100 miles per day they must have taken 7 days to reach Kekaya). This is how the Poet describes their route. Along the near end of Aparathala and towards the north of Pralamba they went by the middle of the Malini River (Is this the one where Sakunthala was born?) They crossed the Ganga at Hasthinapura and went. They came to the Panchalas and then through the middle of Kurujangalam, they never tarried; crossing rivers and streams they came to the Saradanda river whose banks are densely inhabited, there they saluted the sacred tree (Chaithya Vriksha) on its bank and entered the City of Kulinga. Then they reach the Abhikala and crossed the Ikshumathi stream, which slips down the Bodhi Bavana and which is sacred to the Ancestral manes. Then they go in the middle of the Balheeka Country and reach the hill Sudama. They go to the Vishnupada, cross the river Vipasa (Beas), and after entering a forest reach Rajagrha otherwise known as Girivraja with their tired steeds in the evening. Are we able to identify any of these places, countries, mountains, rivers or cities? The first familiar name is that of the river Ganga and the next is the city of Hasthinapura. The great commentator Govinda Raja knows nothing, and in one item which he tries to explain he talks nonsense. Which is this Saradanda river. In the Mahabharatha (I assume we know the Panchalas and the Kurus) a queen who is styled Saradandayani, a lady belonging to the Saradanda Country is mentioned. It seems she was a sister of Kunthi Pandu is persuading Kunthi to procure sons by proxy; Saradandayani is one of the ladies who so procured sons for her husband. So I suggest that it may be a river, perhaps a tributary of the Ganga or perhaps modern Cawnpur. Where is Kulinga City and where is Abhikala. A Kulinga river is mentioned on the return journey. Then we have the river Ikshumathi "Pithru paithamaheem punyam therurikshumatheem nadeem". The Govinda Raja says that Pithru Paithamaheem refers to the ancestors of Rama to whom it belonged. He does not give any more information. This is a dishonest inter-

pretation by the fanatic. There are two Ikshumathis mentioned in the Ramayana. One is that mentioned by the Maithila king Janaka, as being in Videha. Surely the river which the messengers crossed cannot be the Videha Ikshumathi. But both in the Puranas and the Mahabharatha an Ikshumathi is mentioned. It is a river which falls into the Ganga north of Hasthinapura and near the foot hills of the Himalayas. Its confluence with the Ganga is sacred to the Pithrus and one is advised to offer Pinda (Oblations) to them there. The river that the messengers crossed must be that Ikshumathi; and that it falls from the hills may be inferred from "Bodhi Bhavanath Chutham" - slipped from the Bodhi plateau) - Then through the Balheekas. The Balheekas are mentioned in the Mahabharatha along with the Kekayas, Madras and others; therefore this must be the tract between the Yamuna and Sutlej. Sutlej is not mentioned, a rather serious omission, as we see it mentioned in the return journey of Bharatha. Then they see the Vishnupada. This cannot be the Vishnupada in Gaya. We know the Vipasa. Where is Rajagriha or Girivraja. Curiously enough the Capital of the Magadhas has also both the names. It is clear it was in Kekaya, the modern Kangra Valley. It was in existence during the time of the Mahabharatha. Its ruins must be traceable. The return journey of Bharatha is fairly on the same route except in some particulars. Bharatha is with his companions in the Palace. He has seen bad omens and has had terrifying dreams. He narrates them to his friends. They must have happened on the previous night that the messengers reach Rajagriha. He does not join in the gaiety of his friends. He sums up, that the dreams prognosticate that "Aham Ramo thhava Raja, Lakshmano va marishyathi". It foretells that I, Rama or our father or Lakshmana will die. How is it that Sathrugna is safe. Is it because he is the youngest and the evil is cast only on the elders or equals. Hence Lakshmana must be of the same age or elder to Bharatha. Next morning they take leave of their grand-father and other elders and start for home. Here again there is no mention of their wives following them. Among the presents given by Aswapathi are "Damshtarayudhan mahakayan Sunah" huge dogs with powerful canines. They must be what are known as Thibetan mastiffs. Then in 71st Sarga, the return route is described. They first cross the Sudama river. This must be the

Beas, The ridge along which it flows, we have met on the up journey, as the Sudama. Then the Sathadru (Sutlej) of distant banks. The ford where they cross is called eladhana. Is it the one where Viswamithra crossed with the Army of Sudas. From there they drive into the Aparaparpata Country. Evidently it was on a lower level. Then they cross a stream "Silam Akurvatheem Theerthva Agneyam Salya Karthanam". My understanding of this is different from the one of Govinda Raja. I suggest that it is a stream of hot springs useful for curing wounds which goes round a rock, and (Silavaham) carrying boulders. Govindaraja thinks that Akurvatham and Silavaham are the same carrying boulders and that Agneyam denotes the northeast direction. He makes Salyakarthanam, a town. Hence Bharatha is said to climb and descend high hills and pass through the forest known as Chithra Ratha. It must be the same as is mentioned in the Mahabharatha when the Pandavas go north from the Dwaitha and Kamyaka and when Pandu goes with his wives to Satha Sraga. Then he is said to cross the Saraswathi and Ganga. (Yugmena-together or in close succession). This cannot be the sacred Saraswathi which lies far west. Then he crosses the Kulinga stream (We have already met with a Kulinganagar) and then the Yamuna. (There is some confusion here. How could he have gone to the Yamuna after crossing the Ganga. Probably the Ganga which he crosses with the Saraswathi must be a small tributary of the Ganga). There he rested his retinue and all laved in the sacred stream. They after cooling themselves, take a great store of water, and pass through a great forest and come to the banks of the Ganga at the famous City or Pragvata: (Pragavate visruthe pure). Where is this? On the up journey the messengers cross the Ganga at Hasthinapura. I have not met with this City in my reading in any Purana or the Mahabharatha. They cross by the ford at Amsudhana. Govinda Raja makes a mess of it. Then the Kuti Koshika stream, then Dharma Samvardhana, then down the slopes of the south half of Thorana, reach Jambuprashha, then Varoothha. Having rested here for a night, they reach the Ujjihana gardens, Bharatha leaves his retinue there, and rides in haste (evidently he comes near the boundaries of Kosala) through Uththanika, Sarvatheertha and various minor streams and hills, Hasthprishataka, Kutika and Lowthiya crossed the

Kapeevathi and Sthhanumathi at Ekasala and reaches the Gomathi at Vinatha and then enters the Sal forest at Kalinga nagara with tired horses and sees Ayodhya at early dawn. He enters the City desolate and cheerless. The streets are lonely and uncared for. He goes to his father's palace. He is not there. He goes to his mother. "Father used to be always with you. Why? He is not here. This is the 7th night since I took leave of your father. All are well there. But where is my father?" Kaicayee says "He has gone the way of all mortals". He swoons in sorrow. She consoles him. He rises up and says "I came thinking Rama was to be crowned or some great sacrificial ceremony was to be performed. That is why I came in haste, well let it be. Where is Rama? I must go and wait on him". "Oh he is in the Dandakas" "Why?" "I asked, he be exiled: It was no fault of his. For your sake I made the request. Now you are the King of all without any one to dispute it". He recoils, reviles, accuses, and insults his mother. "I am not going to do as you desire. I would abandon you but for fear what Rama may say, even in this instant I shall bring back Rama. I shall live as his dasa (slave). (74th Sarga) Not content, Bharatha is made to revile Kaicayee further. "Wicked and cruel woman! I shall go away from the Kingdom. Wail for me as if I were dead. Go to hell". Again he falls down unconscious and lies there for a long time. (I consider this whole is an interpolated padding, the later fools think that Valmeki has not made Bharatha sufficiently castigate his mother in the previous Sarga.) 75th Sarga The ministers go to Bharatha "No. I do not want the crown. I do not agree with my mother". And he roared aloud in grief. Kausalya and Sumithra hear his voice. and Kausalya says: "Bharatha has come. I want to see him". So they start from their apartments. At the same time he also starts to see Rama's mother. They meet halfway. Kausalya falls down moaning. Both the brothers raise her and embrace her. She cruelly taunts him "Your desire for the throne, you have attained. Rama has gone to the forest clad in barks and skins, send me also there". The poor man is stung to the quick. "Oh. mother, do not accuse me. I am ignorant of all this. I am innocent. You know how I love and venerate Rama." Then he Starts a series of selfimprecations. Then poor Manthara appears on the eastern door, gaily adorned. Sathrugna springs on her and belabours her (Who told him that she advised

Kaikayee?); and the woman screamed. (Here comes the answer "Tham Sameegshya thada Dwarstham Subhrisam Papakarineem. Griheethwa Akarunam Kubjam Sathrughnaya nyavedayath..") Seeing that sinful cruel hunchback at the gateway. She was handed over to Sathrugna) Bharatha comes and pulls back Sathrugna "What will Rama think if he hears of this". Kaikayee rushes in and seeks the protection of Bharatha for both.* On the 14th day the Rajakartharah, the priests ask Bharatha to crown himself. He tells them "Rama alone can be our King. I am bringing him back". He orders all artisans and workers to build a road to the Ganga. The 80th Sarga clearly shows the material civilization of those days. Here is an enumeration of the professional people who were to create the Royal road (1) "Bhoomipradesajnas"=Surveyors who know the lay of the land (2) "Soothrakarma Visaradas" men who are clever in the art of planning (3) "Khanakas"=excavators (4) Yanthrakas=makers of machinery (5) "Karmanthikas"=Smiths (6) "Sthhapatyas"=leading architects (7) "yanthrakovidas"=clever at machines (8) "Koopakaras"=diggers of wells (9) "Sudhakaras"=mortar grinders (10) "Vamsakarmakrithas"=workers in bamboos (11) "Dhrashtarah"=supervisors. All these started with their several instruments. They cleared the forest of all weeds, creepers and thorny shrubs, levelled the ground even breaking down hills and rocks, planted new trees where it was arid built various rest houses with good waters to drink and laid out a grand road to the Ganga 81st. At dawn next day, the Soothas and Vandins came where Bharatha lay restless and began to praise him as the King. He rises, and stops them "I am not the King". Then Vasishta comes in. He enters the Assembly Hall and says, "There is an important business. So call "Sa Raja bhrithyam Sathrugnam, Bharatham chayasaswinam." The King's servant, Sathrugna and the great Bharatha. Who can be the King's servant. Can it be, he means Sathrugna. No it cannot be. I suggest it is a misreading of "Rajaputhram" prince. The Govindaraja makes a mess of it. Bharatha enters the Assembly hall, and they receive him with acclamation. They have already forgotten Dasaratha and perhaps Rama also. It is nearly a month. It is human nature Vasishta

* Note: The portion dealing with the exequial ceremony of Dasaratha is not available in the original mss (Sargas 76 to 79)

welcomes him and says "Your father is dead. He gave the forest renouncing the Kingdom in your favour. Hence Rule over us". Bharatha in a voice choked with emotion and tears "No. No I will not supersede Rama. I hate what my mother has done. I am following Rama". The audience shed tears in sympathy. "If Rama will not return, then I remain there with him just like Lakshmana". He says "Yathha Aryo Lakshmanas thatha". Note the word "Arya". It is the word a younger man uses towards an elder. That fool Govinda Raja quibbles "Arya" there refers to himself. i. e. Bharatha". The man sees its natral meaning. But it goes against the accepted theory that Lakshmana is the younger. He first says because Lakshmana is full of virtue, so he is called Arya. But that is not the meaning of Arya. So he opines Arya refers to "Aharn" himself. But I remind the reader that Sumithra has the second draught of the Payasa while the Kaikayee has only the third draught. So Sumithra must have been secundated earlier. Then Bharatha tells Vasishta "I have already ordered craftsmen to lay out our way to Rama So, as soon as the road is ready we shall start." All hear him joyfully and prepare to follow him to see Rama Here again there is an enumeration of the craftsmen. I believe this is an interpolation to make up the count of verses or is it to supplement it. Here is the list (1) "Manikaras"=Jewellery engravers (2) "Kumbhakararas" = potters (3) "Soothrakarma krthah" = rope makers (4) "Sasthropajeevinah" = makers of weapons (5) "Mayocrakas" = makers of peacock feather fans? (6) "Kraakachikas" = wood engravers (7) "Rochakah" = polishers (8) "Vedhakah" = incisers or hole-makers (9) "Danthakaras" = ivory workers (10) "Sudhakaras" = mortar mixers (11) "Gandhopajeewinah" = makers of perfumes (12) "Suvarna karah" = gold smiths. (13) "Kambala Dhavakas" = weavers of wool or cleaners of wool (14) "Snapakas" = valets. bathers (15) "Uchchhadakah" = Shampooers (16) "Valdyas" = physicians (17) "Dhoopakaras" = incense preparers (18) "Soun-dikah" = liquor vendors (19) "Rajakah" = washerman (20) "Thunnavayah" = tailors (21) "Gramaghosha mahaththarah" = Chiefs of the Village cattle-herdsmen (22) "Sailooshas cha saba sthreebhah" = actors and actresses (those who live by pimping and their prostitutes. Of course no civilisation can live without them) (23) "Kaivarthakas" fisher folk and lastly Veda knowing

Kingdom to you. Rama obeying his father's orders has gone to Brahmins, who followed in Bullock carts. Now a doubt arises. To which caste did all these belong? If the Brahmin is the idler, Kshatriya the fighter, and Vysya the trader and agriculturist (Krishi) and cattle raiser. Who were these. If Soodra is a manual labourer, all these artisans and craftsmen cannot be called Soodras. Many of these artisans have to use their brains. This exposes the absurdity of the caste system, a purely artificial theory which is based on the vanity of the powerful and intelligent.

Even the Bhagavath Geetha says he created the castes by "guna karma vibhagasah", by their qualities, and their profession, not by their birth. Today many a so-called Brahmin is an usurer, a servant of other traders and merchants native and foreign, or are themselves traders and merchants. How can a Sambhar Sadam Vendor or a cook be any thing but a Soodra? They all start, and with a large army, and his mothers and the ladies of the harem, Bharatha starts. Many of the citizens are also said to follow him. They reach Srngiberapura. The Poet does not tell us how many days it took to build the road, nor how long it took them to travel a distance of nearly 85 miles. Even if they made 5 miles every day they must have taken 17 days to prepare the road way; keeping note of the large crowd of men and women, as also the Bullock carts for the Brahmins, the earliest time they reached Ganga could have been a week, about 12 miles a day. It must have taken a month. Bharatha offers water of the Ganga to the manes of Dasaratha. His army is encamped on the banks of the Ganga. Guha sees the huge army. He calls his men together. "Why? I see this innumerable host. That wicked Bharatha not only has usurped the throne, but wants to destroy Rama. Get ready 500 boats, each with a crew of one hundred men. If Bharatha is a friend of Rama, all right. Else God save him and his men". Then with some gift of flesh, fish and honey he goes to Bharatha. Sumanthara recognises Guha, tells Bharatha "There Guha is coming. He is an intimate friend of Rama. He is quite familiar with all the Dandaka forest. He can tell us where Rama is. So receive him". Guha tells Bharatha "Even

though your visit is a surprise, you can live comfortably here. There is plenty of food for all. Eat well and rest here this night". Bharatha replies "It is very good of you to offer to feed us. The Country is all pathless. Can you lead us to the Asrama of Bharadwaja? Guha says "I and my men can safely lead you. But why this big army? It makes me suspect you. Have you no wicked thought about Rama?" Bharatha humbly says "May not that day be when you should suspect me. Rama is my elder like unto my father. I go to bring him back to Ayodhya". Then Guha was pleased and praises him. "Dhanyasthwam thwaya thulyam, napasyami jagatheethale Ayathnath Agatham Rajyam, yasthwam Thyakthum, ihechchhasi.." "Saswathee khalu the keerthih lokan Vicharishyathi.." You are good. There is none in this world like unto you. A Kingdom which has fallen into your lap without any endeavour on your part, you wish to abandon. Eternal shall be your fame in all times". Bharatha goes to bed, but cannot sleep. In the 86th Sarga Guha repeats his conversation with Lakshmana while Rama and Seetha slept under the Ingudi tree. It is a mere copy of Sarga 51. To puff up the count. 87th. Bharatha is so moved that he falls down unconscious. Sathrugna catches him and holds him in a tight embrace, but himself gives way crying out loudly. This wakes up the ladies, and Kausalya running up, takes Bharatha on her lap, and feels all over him. "Our hopes are in you. What is the matter? Are you ill? Have you heard any ill news about your brothers?" He reassures the ladies and asks Guha. "Show me the place where Rama and Seetha slept?" "What did they eat?" "I had the best food ready. They would not eat. See here on an improvised bed they lay". Bharatha points out to his mothers. "See here is where Rama lay. Do you see the spangles of gold leaf and the silk threads on this patch of grass. This is where Seetha must have slept. Oh. I can't believe it. I must bring back both of them. May the Devas prosper me with success". Thus the night passed. Bharatha rises early in the morning and calls to Sathrugna "How is it, you are yet asleep". "No. I have all along been awake" "Go and bring Guha". Even then Guha comes in; "There all the ships 500 in number

with bells and flags are ready. They, with all the carts and animals get in, and cross the Ganga within one krosa of Bharadwajas Asrama. All get out, and Bharatha foots it to the Asrama. Bharadwaja receives them and asks "Why they have come". Bharatha replies. "I am bringing back Rama. Where is he?" "In Chithrakoeta not far from here". "Stay this night here". He gives Bharatha a feast. He orders the Devas to procure and serve all the richest foods and drinks to the retinue and Army of Bharatha by his Brahmanical might and incantations. He does not forget to see every man supplied with a heavenly damsel to lie underneath him. All the 91-st Sarga is rotten forgery. 92nd. Next morning Bharatha starts after taking leave of Bharadwaja. Some spurious stuff about introducing the mothers and other ladies to him. Sl. 13 - 30. This Bharadwaja seems to be a celibate. No wife is mentioned. There seem to have been various Bharadwajas. One of them is the father of Acharya Drona of the Mahabharatha. Another was adopted by Bharatha the Emperor. A most surprlsing thing; Bharatha and his Army do not cross the Yamuna. This throws a lot of suspclion on the very meeting with Bharadwaja. Perhaps Bharatha crossed the Ganga lower down the confluence; Suddenly we hear Bharatha exclaiming "This is just like the Country near Chithrakoota, as I have heard it described". While Bharatha is searching for Rama's whereabouts, the Poet in the 94th Sarga takes us to Rama and Seetha. They are roaming the woods while Lakshmana is doing the chores. It is an idyll. "Look at the beautiful river Mandakini, its lotus flowers and sandy islets, the flowering trees dropping on its banks, all flower strewn. Ascetics bathing, deer drinking and birds warbling on the branches of the trees. As long as I live with you here, I do not care for Ayodhya or Swarga. Come, let us bathe in this friendly river." They find a natural cave with a flat piece of rock hidden by reeds. The Poet gives a natural ending (The hypocrites and prudes make this very sweet and poetical Sarga a "Prakshiptha", a rejected one) Afterwards they again wander about. Rama gathers flowers and fills her hair with them. Then a herd of monkeys cross their path. Seetha is fearful. She closely embraces Rama. He drives the monkeys away. She had pressed her face against his breast.

The thilak on her forehead got transposed to his chest and adheres to it. She sees it. She claps her hands, and laughs uproariously at the picture. Then she asks for the Asoka flowers which were in full bloom. The Poet compares them to Siva and Parvathi "Giripuathrya Pinakeeva saha Haimavatham vanam". How apt! They gathered the Asoka flowers and adorned each other, They the dark and red, "Neela lohithou" rambled along and returned to the hut. Thus wonderfully the Poet paints the loves of Rama and Seetha. There Lakshmana awaits them with well cooked meat of deer, roasted and dry. Rama was well pleased and tells Seetha to offer Vaiswadevam to the devas (This shows clearly that women used to worship the household gods. No man was required). She serves both the brothers with meat and honey. Next she sat down for food. She carefully guarded the meat from the crows, while she was eating, a crow came to peck at the meat. She tried to drive it away. It pecked at her and even drew some blood. Rama shouted. It did not heed. Then Rama picked a blade of Darbha, inspired it with a manthra and flung it at the crow. It tried to avoid it. But wherever it flew the blade followed it. The crow, as its last refuge, fell at the feet of Rama. It seems it was Jayanthi the son of Indra—a worthy son of an worthy father—Rama wanted a victim for his blade. It gave up one eye, and Rama let it go. Hence even today all crows have only one eye through which it sees through both the sockets. Apart from this phoney and, what is there which is unworthy here. Is it because the loves of Rama and Seetha are described, or is the language unseemly or vulgar? Why, it is highly restrained and refined and very poetical. The flow of the verses is very smooth and sweet. Do the fools think that Rama and Seetha lived a cenbate life in the forest? I shall draw their attention to Seetha's stay in the Asrama of Athri. Anasuya gives her jewels and Angaraga (paints) asks her to adorn herself and go to Rama. And she does so that night. I shall point out verses, as we go on where Rama talks about, how Seetha pleased him on certain occasions. In her reply message to Hanuman Seetha mentions this very crow episode and that of the Thilaka. "Remind Rama you used your Astra against a crow which annoyed me. Why are you quiet when this terrible Rakhasa has imprisoned me". There is no other place in which these two have been mentioned. Either both are Valmiki's own composition,

or both are to be rejected (Prakshipthas) I shall leave each to his own likes and dislikes. But as the first and greater Kalidasa said do not be a 'Paraprathyayaneya buddhih' led by the assertions of others, but "Pareekshya Anpatharath bhaja" follow the better of the two by careful thought". Then the 96th Sarga. Then Rama sitting by her side offered sweet morsels of food to Seetha, after returning from their rambles "nishasada griprasthhe Seetham mamsena chchandayam" - "Coaxing her with flesh". Rama says "Here is a healthy or holy (medhya) piece. This is done to a turn in the fire. Sweet etc." This was in front of the Asrama. While they were thus seated, the dust and uproar of an advancing host are seen and heard. Herds of animals ran helter skelter around them in fright. Rama calls Lakshmana, "Evidently some King or forest Chief has come hunting. Find out". Lakshmana ascends a lofty Sai and sees an advancing army of elephants and hears the noise coming from the northern direction and advises Rama "Put out the fires. Hide Seetha in a cave or other secret place. Take up your arms and stand ready". Rama coolly says "let me know whose Army it is". Lakshmana his eyes blazing, cries out "I see the Kovidara flag staff. It is Bharatha. That fellow, not content with the throne has come to kill you. Ha. I shall destroy him and his Army and that woman Kaikayee if she be there. There is absolutely no wrong, if I kill him. It is on his account that you and Seetha have been brought to this plight. Let the world be rid of this hideous blot on it". 97th Sarga, Rama sees poor Lakshmana beside himceif with rage. He says quietly and coolly, "What is all this rant, brother, when the great and wise Bharatha has come personally to visit us? What is the use of a sword or bow. I have vowed to make my father true. By killing Bharatha, how do I keep my word. I do not want a Kingdom. Do you want me to earn deathless infamy. Oh. brother. All my desires, for earthly possessions are only for the sake of you, my brothers. I can easily conquer all. But not by unrighteous means. I am sure our dear brother has heard the story. With deep love and enguished heart he has come to see us. He can never do us anything wrong. Have you ever known of any act of Bharatha against us at any time before. Then, what makes you suspect him? Do not insult him Any insult offered to him is insult offered to me. How could sons kill

their father, and one brother kill another brother. Are you desirous of the Kingdom? Very well. One word of mine and Bharatha will crown you" On hearing this rebuke Lakshmana full of shame shrank within himself "Pravisiyaiva swamy gathran! laj jaya". After a while Lakshmana says "Perhaps it may be our father himself" Rama asks "Is there the white umbrella? Any how, get down and we shall wait." Bharatha at some distance from the hermitage, alights from the chariot, stops his army, asks Guha to find out where Rama's Asrama is and proceeds on foot. He sees the smoke of fire from the Asrama. 99th; He tells Vasishtha "Bring our mothers with you I am going quickly in front". He saw heaps of fuel. He sees trees in which the brothers had hung up their clothes to dry Before he proceeds further note that Bharatha asks Guha to point out the way So Guha led. It clearly shows that the meeting with Bharadwaja is all bunkum. Bharatha tells Sathrugbna, "We are surely near. I shall fall at the feet of Rama, Seetha and Lakshmana" (How? What is this? How can he fall at Lakshmana's feet?) On seeing Rama, he rushes up and falls down even before he reaches Rama, lamenting with a voice choked with grief. "How could fate be so cruel as to force Rama to lead a forester's life"; and so did Sathrugbna. Rama lifts them both up and embraces them and wept with them. He seats Bharatha on his lap and asks "How is Father". Before Bharatha could reply Rama is alleged to put him a series of questions, how he has been ruling the Kingdom The absurdity is apparent. Rama does not know that his father is dead. What brazen effrontery or idiocy to ask Bharatha how the Kingdom is ruled. That is how the forgers and interpolators expose themselves It is not two months since Rama was exiled. He knew that Bharatha was in Rajagruha then: it must have taken a fortnight for news to reach him and for him to return to Ayodhya. So even if Dasaratha was dead, how long could Bharatha have ruled? I suppose he must have taken another fortnight for the obsequial ceremonies, and a month at least to go from Ayodhya to Chithrakoota. The boosters of the Ramayana must put in some Rajaneethi. So Rama is made to utter all sorts of silly questions. I shall give you a sample "Kachchit the Saphala darah". "Have your wives been fruitful". He knows that none of the brothers had an offspring. Did he believe that between the date of the exile

and his meeting with Bharatha, he would have got a son? Such is the utter dishonesty and impudence of these forgers. This is the famous 'Kachith' Sargam. We had the 'Narajake' Sargam, then the 'self imprecation' Sargam, and this is the 3rd of its kind. Then we go to the 101st Sarga Bharatha sadly informs Rama "When you were away in the forest and I, at Rajagrha, our father was gathered to his fathers I and Sathrugna have already done our duty. It is now your duty" "Rama weeps, consoles Seetha and orders Lakshmana, "Get my upper bark Prepare a cake of Ingudi fruit. Let Seetha go first, then you. I shall follow". That is the cruel rule. They march in that order to the Mandakini river, bathe and pour waters and then offer oblations (Pinda) of Ingudi cake mixed with wild apple (Badari). Here comes a proverb-full of common sense "Yadannah Purusho Bhavathi thadannas thasya devathah". What a man lives on, on that his devas also live. In the mean time all the people arrive, and there is a great hullubulloo of lamentation. 103. The mothers meet their sons. 104. Rama asks "Why have you come?" Bharatha replies, "We want a King. I have to take you home All of us want you. Do not say no." Rama says, "But" I cannot go back on my word. I have promised your mother, that I shall live in the forest for 14 years. Our father had full power to order me. I must and will keep that promise. You have been given the Kingdom by our Father. You are bound to obey. You are bound to rule the Kingdom." After long parleys, at night-fall all go to sleep. Next morning they all perform their morning ablutions and gather round the brothers. Bharatha presses his prayer. Rama is adamant. 'Fate rules us all (Does it? even Mahavishnu!!?). No body is master of his own fate. Man is only a creature of fate. Fate pulls you this way and that way. All stock decreases to zero. All heights are doomed to fall. All who join together must one day separate. All life is mortal, just as a ripe fruit must fall from its pedicle. All men must end in death. Just as a house well built with strong pillars falls dilapidated in time, so does man under the power of old age and meets death. The night which passes never returns. The Yamuna flows quickly to the Sea full of water. Days and nights pass, and all peoples' lives are eroded, just as waters are dried up in the summer. Just as two floating logs come together in the ocean, and then part from each other so

do men in this ocean of life," And so on he advises and consoles. "Bharatha, the man who wants to attain swarga, the farther world, must follow truth ' I have already drawn your attention about the Gomathi river being a "Sagaramgama" falling into the Sea. Here in the 19th sloka the Yamuna is said to fall into the Sea. The above thoughts of Rama clearly show, how much fatalism intermixed with pessimism, with at the same time a sense of righteousness, and duty went into his mental composition. From the day he was ordered to go to the forest, this invincibility of fate comes out from him again and again. Bharatha replies "All cannot be like you, never smother down with sorrow nor swelling with joy. A wise man like you can rule a Kingdom, for the benefit of all. So I pray you come". When Rama felt that more aphorisms and moral advice will not do, he puts it straight to him what was the truth. "Of old, Oh brother! ("Pura Bhrathah Pitra nah sah matharam the Samwadyahan Mathamabe Samasrowsheeth Rajya sulkam Anuththamam") when our father married your mother, he promised to your grandfather the supreme gift of the Kingdom. I must see that our father is not fore sworn If I step on the throne our father will become a liar Give it up Let us save our father from the hell of untruth." In the meantime all sorts of Devas and Rshis are said to gather to see this great meeting of the brothers. Jabali one of the Rshis who has come from Ayodhya gives him some homely advice, mixed with materialism. Rama denounces him, and here he is alleged to refer to the Buddha There is no mistaking the allusion. That they are a rank forgery is clear not only from the non-Anushtup verse, but from the stupid anachronism, the foul words put into the mouth of Rama calling Buddha a thief "Chora". The name 'Thathbhagatha' clearly shows that the rogue of a forger meant the greatest Saint of the world. "know him to be a Nasthika". It clearly shows that he was both a fool and a rogue Buddha was not a Nasthika. He believed in reincarnation. The Kattha-vallī clearly says "Ye yam prethe vichikitsa manushya. Astheethyeke, nayam Astheethichaika". This doubt and cogitation, "does a man survive after death, or is that the end". It is this question that is answered. The man who says "It is the end" is the nasthika. Let every scallied Brahman read his Dharma sūtra and eśtra", to impress that the rule

of primogeniture is the sanctified law that ought to be followed by the descendants of the Ikshvakus; Vasishtha gives a rather shrunken and garbled list. "The king Susandbi had two sons. Dhruva Sandhi and Prasenajith. The elder Dhruva Sandhi succeeded to the throne and after him his son Bharatha, and Bharatha's descendants. Again Nabhaga had two sons Aja and Suvratha. Aja succeeded to the throne and then Dasaratha Aja's son and you Rama as Dasaratha's eldest son are entitled to succeed". He implies that Dasaratha had no right by any act of his to change the line of succession. In this genealogy Vasishtha mentions one Thrisanku and admits, "Sa Sathya Vachanath Raja Sa Sareeram Divam gathah" that by his truthful word he went up to the heavens with his own body. Then Vasishtha also mentions Kalmashapada. He is "Sowdasa" son of Sudas. His son was the well known Sankhana, "Yas the thadveeryam Asadya Sahasainyo Vyneenasath", "who was destroyed with his army when he attacked his father. Both these stories are from the Vasishtha who must have been a descendant of the Vasishtha who in both instances was defeated by Viswamithra's ancestor. What a light does this throw on this ancient dynasty! Father against son Bimbisara against Ajathasathru. Shahjehan against Aurangzeb. In these 2 modern instances the son won. But in the ancient instance the father won. Again Vasishtha mentions one Asitha. "The poor fellow was defeated and driven out of Ayodhya. His son Sagara reconquered it". All Vasishtha's words failed to persuade Rama out of his resolve. So Bharatha sat Dharna before him, on Darbha grass "Prayopavesam". In despair he says "I shall die at your feet of starvation". Rama in great distress cries out "What wrong have I done you that you should do thus to me". As he sits, Bharatha calls to all around him. "Why do you not speak out, and compel him to come back". They all with one voice say, "We all want him. But how can we answer him? We are in a fix". The Devas and Rishis are looking on. They are afraid that Rama may waver. Then Rama calls on Bharatha "get up and bathe" and promises the men around, "After 14 years in the forest I shall return, and rule over you. - Go home with Bharatha. Thus I shall save our father from untruth, and fulfill your wishes". Then

all the vanaprasthas admire and praise them both. Bharatha bathes, and touches the feet of Rama. He takes out a pair of Sandals and begs Rama to wear it "What a noble gesture!" Rama understands, ascends it and then descends. Bharatha takes the pair and places them on his own head, and marches back. They go east along the Mandakini. Curiously enough they see Bharadwaja's hermitage not far from the Chithrakoota Hill. Neither he nor Valmeki is said to be at the meeting of the brothers. He salutes the Sage, and tells him, "I am taking the shoes of Rama to rule in Ayodhya". Are there two Bharadwajas, or has the Bharadwaja of Prayaga another Asrama near the Chithrakoota hill. But curiousest and curlousest, Bharatha is said to cross the Yamuna after taking leave of Bharadwaja. Then he crosses the Ganga. I have already pointed out that Bharatha does not cross the Yamuna when he goes to meet Rama. There must be some confusion here. The compilers from the various manuscripts have lost count. It must be so, when interpolations and fabrications corrupt the original text. I am sure, the original composition of Valmeki cannot commit such discrepancies, and contradictions. Bharatha reaches Srirangapur. Sarga 114 describes a desolate Ayodhya when Bharatha arrives there—a wholly improbable story. It may be 30 days since Bharatha left Ayodhya "Bida'oluka charitham Aleena naravaranam. Sanmooddha nigamam, Sibaddham Sarkshipta Viparapanam." Cats and owls every where, men and elephants unseen closed shops and markets, all trade closed, such extravagant phantasies abound. Sarga 115 Bharatha leaves his mothers in Ayodhya, drives to Nandigram, erects a throne there and places Rama's shoes on it and rules as regent. Sarga 116. The vanaprasthas start their business to push Rama into provocative positions against the Rakshasas. What a fine drama they act. They show signs of being frightened. They whisper to each other and point to Rama. They pretend to avoid him again as if they would speak to him, but that they were shy or afraid that Rama may mistake them. This goes on for a few days. Rama notices their conduct. He meets their Kulapathi "Why do you all look askance at us three, as if you were afraid of us or as if we have committed some

wrong. Has any of us behaved discourteously towards any one of you or has Seetha behaved indelicately. Do tell me. We shall atone for it. We shall abase ourselves before you. But the Brahmans artfully reply", "No. No. none of you is capable of doing anything wrong. But you see since you came and settled here, well, you know that Rakshasas live about here. Khara, Ravana's Viceroy is their chief. They suspect you have come to fight them. They are now worrying us much more than before. Of course they do not dare to attack you. But we can no longer live in these parts. We are moving to other lands to keep the Rakshasas at a safe distance. If you care, you can also go with us and save yourself from them. Of course you will not fear any body. But we go". And so they all migrated. How carefully they have roused the pride of Rama as a warrior. He is born to protect Brahmans from their enemies. "What is the use of your remaining in Chithrakoota. It is not the Dandakas. Khara is not far away. We leave it to you; think over it". Is it probable that Ravana of Ceylon had his minions up to Chithrakoota? We shall see that Khara is in Janasthan, within 6 days, march by foot from Chithrakoota. One day to Athri, next to Sarabhanga, 3rd to Suteekshna, 4th to Agasthya's brother, 5th day to Agasthya, 6th to Panchavati. Janasthan in all totalling about 80 miles. Chithrakoota to Ceylon is more than 1500 miles. When they went away Rama felt lonely. His meeting with Bharatha came to his mind. The Kosala people, now that they know where he lived, may be coming in batches and disturb him. Then he makes up his mind to move away. He goes South along the banks of the Mandakini. They reach the Asrama of Athri. He receives them and introduces them to his wife Anasooya. How respectfully he talks of her "This is she, who when there was a great famine for 10 years, when no rains fell and all springs were dried up and all of us Rishis were parched up with thirst (funny! Why did not they try and dig a well or why did not they use their mantras and Homas to bring down the rains or create water) brought down the celestial Ganga, (Akasa Ganga) and saved us all. She performed austerities (Tapas) for 10000 years and removed all obstacles. Look

nyayathas Sasthi medineem " The brave king of Mithila Janaka by name a true Kshathriya ruled his Kingdom (medinee does not mean the whole earth. but any portion there of) "Thasya Langalad hasthasya Krishathah kshethra mandalam Abam chabhyuthitha Bhithwa jagatheem nripates Sutha.. " While he plough in hand was ploughing the field I was pulled out (raised up) piercing the ground (note the use of agathee). (evidently by the plough share; the daughter of the King (to become so here after). Why should a King, plough in hand, himself prepare the field. The answer of the learned is that he was preparing it for a Yajna. But Dasaratha does not do so when he performed his Aswamedha. Cannot Janaka order his servants to plough the field? Then, "Sa mam nara-pathir drishtwa mushti vikshepa thathparah ..Mameyam thanayethwa sneho mayi nipathathah .." He who was at the time intent on Scattering handful (of seeds) seeing me said, 'This child is my daughter', and loved me. I have translated mushti vikshepa as scattering handful of seeds. Govinda Raja says 14 kinds of seeds of Oshadhis (herbs); may be. But why should Janaka do it! Which is the Yajna in which this is enjoined? Govinda Raja does not quote his authority, that is, which "Brahmana or Srouta" orders it Then 'Pam su kuntitha sarvangeem janako vismitho. Anapathyena cha snehath Ankam Hropyā cha swayam... Dathitha cha smi Ishtavath devyai jastavai punya Karu-mana (So this Vedanthin was a polygynist) Thaya Sambhavithasmi snigdha mathri souhriddath .." Janaka was surprised to see me covered all over with dust. He had no child (Apathya =offspring male or female, when was Oormila born?) He took me on his hips to his eldest wife, who brought me up with love like a mother. Here the next sloka is revealing 'Pathi Samyoga sulabham vayo drishtwa thu me pitha Thasya buddhirnyam jatha chinthayamasa santhatham" Seeing that I had attained an age when it was easy for me to live (to cohabit) with a husband, my father became full of care and this thought came to him. "Why, I shall cause a swayamvara for my daughter". There are two or 3 slokas here, that when the foundling was taken up by Janaka a voice in the sky said "By dharma (law or right) she is your daughter." And it seems from that date she was a dopted by Janaka. Janaka became very prosperous slokas 31 and 32. Again in sloka 34, poor Janaka like the modern father mourns his

fate, that he has a mature daughter on his hands, unmarried, "Seeing me, one not born in a woman's womb, he did not know what to do." Swayamvara was an ordinary way in which Kshathiyas, Kings or others generally gifted their daughters away. So there are umpteen instances in the Mahabharatha: So in the 2nd Kalidasa Raghuvamsa, Aja marries Indumathi. Some times the lady chooses her man, or the brave deserves the fair or some times the strongest captures her. All this interpolation about Janaka's anxiety is misplaced. Whether she was an ordinary born lady or extraordinary born, Janaka need not have any care. Unless he had a suspicion that she was a low-born woman and high born Kshathriyas may not offer to espouse her. Here again the Swayamvara is not left to the lady's choice. The man who proves himself the strongest and bravest was entitled to carry her away. It is a misnomer to call it a "Swayamvaram". The lady has no choice of her own. Here I shall explain myself. The words "Pathi-Samyoga sulabham vayah" are simple enough. Husband joining very easy, age, an age when a woman could copulate with her husband. sam=close, yoga=joining su=easily labham=attainable. So that whoever uses his commonsense will see that the lady had attained her puberty when only she could cohabit with her husband. I can hear a brain whshed say. "Oh, she was not born like an ordinary woman". Yes, it is not said that she was mature even when she was dug out of the field. She seems to have been brought up in the usual way, and attained age in the usual way; could she have been any less than 12 or 13 years old at the time, when Janaka knew that she was fit to know a husband. Now we shall go to the Govinda Raja and see how he explains it. Page 432 of the Ayodhya Kanda Pathi Samyoga Sathi, Sulabham Anyathha durlabham ithyarthbah. Pathi Samyogam vina sthathum Asakyam youvanavasthhvath ithyarthbah. "I really am unable to understand it. But I shall try to take it word by word and try to know what the Commentator wants to convey (1) If is to be husband joining, then it is easy, else it is unattainable or not easy, or when there is husband joining it is easy else not easy. So we may take it that Govinda Raja also understands that Pathi = husband and Samyoga = copulation. What does he want to convey by this to us? What is the special elucidation by using the locative? But he is not

satisfied with the first. So he gives us a 2nd without joining with a husband, it is not easy to live or be Sthbatham. It seems to give us the clear meaning that she had attained an age when she could not live without joining with a husband. This is saying what the plain meaning is without going round about. I am placing before the reader all this with a special object. This Govinda Raja is a champion of the theory that Rama was 12 years old when he married Seetha. He is followed by all the modern savants. Hence as Seetha tells Ravana, she was eighteen when Rama was 25. Therefore she was only 5 when she was married, and she had attained age one or two years before 10 when she was 3 or 4 years old. A more ridiculous absurdity can nowhere be seen or heard or read. Now we shall proceed "Mahayajne thada thasya varunena mahathmana Daththam Dhanurvaram Preethya Thooneecha Kshaya Sayakow" In a big sacrifice he (Janaka) performed, the great souled Varuna with pleasure gave him the fine Bow and a pair of quivers with unending arrows (note that it is this Janaka her adopted father who performed the Yajna, and that the Bow was given by Varuna otherwise called Mahadeva). Owing to its size and weight, men were unable even to move it. How to lift and balance it? "Poovam Amanthrya Parthhivan. Idam cha Dhanurudyamya Sanyam yah kuruthe narah. Thasya me duhitha Bharya Bhavishyathi na Samsayah", "My father proclaimed to all Kings. 'He who lifts this Bow and strings it shall have my daughter to wife' Many came, saw the Bow and went back unable to balance the Bow. "Sudeerghasya kalasya thu Raghavoyam mahadyuthih Viswamithrena Sahithah Yajnam Drashtum Agathah". "Then after a long time this glorious Rama came with Viswamithra to see the Yajna. My father respectfully received Viswamithra. He said to my father 'show your Bow to these 2 brothers.'" In a minute this strong one bent the Bow and filed it with its string. When he strung it, the bow burst with a great noise. Then my father true to his word gave me to Rama". I would request the Reader to read the above twice over and carefully digest it. There is no word in the original which requires a dictionary to find out its meaning, nor any allusion which requires consulting a special book of reference. The story as Seetha narrates it runs clear and convincing, sweet and appealing.

The points may be summed up (1) Janaka ploughs and scatters seeds, (2) The plough share throws up a female infant, (3) Janaka adopts the infant and brings it up as his own daughter, (4) she attains age (5) Janaka had a strong heavy Bow. It was a gift of Varuna during a Yajna to my father, (6) My father proclaimed that I was to be married to the man who could string the Bow, (7) Many tried and failed, (8) After a long time Rama did it. Here there is no mention of the Siva Dhanus. It is distinctly called Varuna's Dhanus. It was given to Janaka, and not to any mythical ancestor of his. I may remind the readers of what the disappointed suitors did. They besieged Videha and it took more than one year for Janaka to defeat his enemies and raise the siege. So the least time between the proclamation about Seetha's Swayamvara and Rama's coming must be 2 years. That is 2 years since Seetha attained maturity. You have read 3 other versions of the exploit of Rama. How do you reconcile them with this? The version of Viswamithra and his disciples, though a bit bowdlerised, can be reconciled with the version of Seetha, but those of Janaka or J. Rama, absolutely contradictory. The versions of Janaka and J. Rama are mutually repugnant. The version of Janaka has been created for enhancing the reputation of Rama. It was the very Bow which Siva wielded when he destroyed the Yajna of Daksha Prajapathi. The one by Jamadagnya Rama, not only belittled that exploit, but vented the anti-Siva fanatics' venom against one of the 2 gods who were the special objects of the devotion of millions, in exalting the other, at the same time by boosting Rama into an Avathara of the other God himself. What is the use of a commentary? Not only must it explain difficult words and passages, but bring out ideas which are imbedded therein and clear all allusions and also point out where there are apparent repetitions and contradictions and where there are other authoritative versions about the same incidents. Is it merely to boost Rama and Hanuman, and quote unnecessary formulae for wellknown usage of words, and slur over incidents and passages not to your taste, and abuse to your heart's content, the gods you do not revere. You will not find anything else in that so-called commentary of Govinda Raja. These

4 versions of the Bow episode are not taken up by him, either to show how they can be reconciled one with the other, or how they can be composed by the same author, and yet he is the last word on the Ramayana. Are we to say Seetha invented her own story about the Bow? Reader, How are you going to reconcile this plain unvarnished story with the story of Janaka or of Jamadagnya Rama. Either the one or both of those two stories are forgeries (one of the two alone must be true, in the sense composed by Valmeeki) or the story put into the mouth of Seetha must be a forgery. I leave each man to his own choice. But never say, that they are the same, or Valmeeki could have composed all the four. This is one of the flagrant examples of how the original work of the greatest Poet has been disfigured and defiled. Sarga 119. Here follows a beautiful description of night fall in the forest. Anasooya embraces Seetha, and asks her to keep company with Rama. The next morning the brothers take leave of Athri and his disciples (He is also a Kulapathi). They warn him "This forest is full of Rakshasas". They point out to him the well-trodden pathway by which the ascetics go into the forest to bring roots and fruits. Bharadwaja has pointed the way to Chitrakoota. Now Athri gives the route further South. Thus the Ayodhya Kanda ends. The Kanda which stamps Valmeeki as one of the greatest Poets of the world ancient or modern. Instead of reading it again and again and learning knowledge and wisdom, poor misguided Hindus read that petty Sundarakanda, which teaches us nothing but that brutal strength is the be-all and end-all of existence. What superstition!! What Brainwash!!

ARANYA KANDA

Till Athri's Asram we had not entered the Dandakaranya or the Vindhya. We were only in the Panna and Vindhya mountains. The very first sloka is "Pravisya thu maharanyam Dandakaranya Athmavan". "The self controlled one entering the great forest of Dandakaranya". It is a correct name which they have given the new colony they have opened for the Bengali refugees. It is the eastern portion of the ancient Dandakaranya that Valmeeki knew. Just as they have fixed on the 22nd of March as the beginning of the Salyahana era, at the present day, they have done the right thing in naming the new colony Dandakaranya. Rama enters a colony of Brahmans. They set apart a hut for him and request him to stay with them. But he moves South along the Mandakini. On their way they come across Viradha. A rather funny story follows. He catches hold of Seetha, evidently she was going in front. He fixes her on his hips and shouts "Who are you garbed like ascetics and roaming out with a fine girl? You are well armed. You are sinful fellows. I am Viradha. This forest belongs to me. I live by eating the Rshis" (But curiously enough the Rshis whom Rama just left, do not tell him of this Viradha, a cannibal who lives on them) The previous Rshis had warned him of Rakshasas who are under the command of Khara. Who is this one? One would think that Khara was the ruler. "This girl is nice and well built. I shall eat you up and marry this girl". The great Mahavishnu pules, "Look at this! My Seetha on the hips of this Rakshasa. Even today what evil Kaikayee desired for us has come to pass. That farseeing lady was not content with the Kingdom for her son. But she got me exiled to the Dandakas. What is more grievous is to see a stranger touch Seetha". Lakshmana got angry, "Why are you crying? I am here your servant I shall send an arrow through the fellow and kill him". Some more fun is started. Viradha

is said to ask again. "I have asked you who you are. Reply. Where are you going". Does it not surprise you why this cannibal should ask such questions Instead of making short work of both and running away with Seetha Rama replies "We are Kshathriyas of the Ikshvaku dynasty Who are you?" This is meaningless. He has told them already. Rama also knows his name as Viradha. The only thing he has to do is to send an arrow through him, and free Seetha. I suppose all this is to concoct a rignmarole story of how he is unkillable, and that he once was a great Gandharva, cursed by an almighty Brahman to become a Rakshasa until he is released by the great Rama. Viradha says "before I kill you, take to your heels". Rama shoots an arrow. It does not seem to hurt him. He sets down Seetha and runs against Rama with a spear. They both rained arrows at him He simply yawns, and the arrows fall out. He shakes off the arrows. Rama then with a couple of arrows breaks his spear. Then they cut him with their swords; he does not mind; he hoists them both on his shoulders and moves on the path. What fun! Rama says "Let us have joy ride. The fellow is taking us along the path we started to go". But poor Seetha, she cries out. "Oh. Rama is being carried away by a terrible Rakshasa. What is to become of me? I shall be eaten up by wolves, or leopards or tigers. Oh great Rakshasa! leave them alone. Take me and eat me up". But Viradha moves on rapidly. Seetha's cries rouse up Rama Each broke one of the arms of the Viradha (curious! Could they not have cut off his head with their swords). It seems he fell on the ground. They jumped on him and pinned him to the earth. They both lifted him and dashed him against the ground again and again (What a funny way for two well armed men?) But he does not die. So Rama says "Lakshmana dig a pit. We shall bury him in it". What a brain wave! And Rama stood with his foot on Viradha's neck. Then wonder of wonders! Viradha addresses. "Ah. I know you Rama. What a great son Kausalya bore! I know all. I am the Thumburu the son of Jaya and Satahrada. I was cursed by Kubera. I was too fond of Rambha and forgot my duties. I prayed for forgiveness. Kubera said "Rama will come and kill you.

Then you will return to your true form and rejoin your duties". Now you have saved me. I am going. "But remember, near by $1\frac{1}{2}$ yojanas away, the sage Sarabhanga lives. Go and wait on him. He will do you good. As for my body, when a Rakshasa is thrown into a pit and buried he attains liberation That is the traditional way". (But Kabandha does not say so and Ravana is cremated). So Rama orders Lakshmana to dig a deep pit. Lakshmana takes his spade, digs the pit, and heaves Viradha's corpse into it and covers it In the 27th sloka Viradha is called a Mahatma. There is a repetition of the above in non Anushtubh verses in 29—34 slokas. The Viradha and Kabandha episode bear a close resemblance Both of them are terrible Rakshasas. Both were born so because of terrible curses for trivial faults by persons who are supposed to be self-controlled. Both seem to have been specially cursed to be of help to Rama. They both rejoice at the horrible deaths they suffer. Viradha shows the way to Sarabhanga, and Kabandha to Sugreeva. The stories in both cases are so disgustingly unreal and extravagant. There is nothing prior to show that Rama knew the Sage Sarabhanga or that Rama wanted to see him. How does this Rakshasa know that Sarabhanga will do him good. Sarabhanga is one of the Rshis to be eaten by him. "Sahi the sreyo Vidhasyathi". What could this Viradha know about Sarabhanga, except that he may be a useful hunger appeaser, and why he should really act as a messenger from Sarabhanga to Rama admits of no explanation. Is it part of a miracle? The Rshis in Chithrakoota and Athri Asrama had already told Rama of the Rakshasas and Khara. The desire of the Devas and the Brahmans, is that Rama should be led to the neighbourhood of Ravana. So that some incident may happen which will bring about a conflict. So Viradha was not a Rakshasa, but a messenger who was sent with special instructions to lead him to Sarabhanga, just as Kabandha was the messenger sent by Hanuman to lead Rama to Sugreeva. I have serious doubts whether Valmeeki wrote all that inhuman nonsense. 5th Sarga, As evening falls, they march quickly to Sarabhanga's Asrama by the beaten path. When nearing the hermitage Rama sees an wonderful sight. There was

Indra in all his glory descending from his chariot. (But his feet do not touch the earth). This is the first "*Deus ex machina*" which Valmeeki has used to make us understand that the Devas were keen on seeing that Rama goes towards the abode of the Rakshasa. Indra enters the hermitage instructs Sarabhanga, and goes back cautioning him, "This is not the time for my seeing Rama, I shall see him after the great work he has to perform is accomplished". But Rama notices his entrance and exit. He calls Lakshmana. "See those attendants. They are Devas following Indra. Do you know they are ever 25 years old. Their garlands never fade. They do not touch the earth". Then Rama advances in front leaving Lakshmana behind. He sees the Rshi. Then Lakshmana and Seetha follow. They all are seated with his permission. Rama asks Sarabhanga why Indra came. Sarabhanga says non-chalantly. "Oh, he wants to take me to Brahma Loka. But I say, please wait. I shall do so after I see Rama. Then I shall immolate myself". (Here Valmeeki makes fun). "Oh, As for Brahma Loka, I have by my thapas conquered many hundreds of blissful Lokas. Well, Rama do you want any? I shall give you as many as you want". But Rama proudly replies "I shall procure them by my own Thapas. You had better keep those you have conquered for your own use. But look here. Show me a place wheres I can build a hut and pass the rest of the days of exile peacefully". "Is that all? There is my friend Suteekshna living nearby, on the banks of the Mandakini. You go along up the river. He will show you a nice Place". Then Sarabhanga builds up a pyre and is burnt. From his ashes, rises a beautiful youth who ascends to Brahma Loka before the astonished eyes of the three. 6th Sarga. As soon as Sarabhanga dies all the Brahmans thereabout flock to Rama. Slokas 2-5 gives a funny, some times pitiable account of the various kinds of austerities they perform (1) growing nails, (2) growing hair, (3) ever bathing, (4) drinking the rays of the Sun and moon, (5) those who powder the grains with stones "Asmakuttah", (6) those who lie on their bare bodies (7) those who use their teeth as graters "Dantholokhalikas", (8) those that just keep under water, (9) those who live on

leaves "Parnasinah", (10) those who never lie down, (11) those who sleep on grass, (12) cloud dwellers, (13) lives on water, (14) lives on air, (15) those who have no habitation, (16) those who starve with some object, (the modern Sathyagraha) (17) those who don always wet clothes, (18) those who live amid the 5 fires. Poor demented folks! The great Rigvedic Rshis never did such silly things. They lived a full life among their Devas. These great souls who had no desires or passions of their own. They speak to Rama "you are the chief of the Ikshvakus and of the world, like unto Indra. We pray you, listen to us, We beg of you. The King takes an one sixth of the things produced by his subjects. If he does not protect them, he commits a great sin. The King also shares a fourth of the merit acquired from the Thapas of his subjects. Specially what we Brahmins do. We are worried by the Rakshasas. In spite of your presence "Ehi pasya sareerani muneenam Bhavithathmanam Hathanam Rakshasair ghorath Bahoonam Babudha Vane .." "Come and look, See the bodies of many self-knowing Sages, killed in various ways by the dreadful Rakshasas", Then comes a sloka, which is really an eye-opener. "Pampa nadee nivasanam, Anumandakineem Api Chithrakootalayanam cha kriyathe kadanam mahath .." Great destruction is wrought on the people who live on the (banks of) Pampa river, along the banks of the Mandakini and who have their dwellings in the Chithrakoota. (These Vanaprasthas who roam about the Dandakas must know about what they are talking. They call the Pampa a river. Did they or Valmiki make a mistake? Or is it a mistake of the copyist? Later, as I shall point out Hanuman also calls it a "Nadi" river). Next these Rshis associate the 2 rivers and Chithrakoota, as if they were not far from one another. We know that Mandakini flows at the foot of Chithrakoota. If Pampa were there, in Bellary, can you believe that these men of the northern Vindhya were also familiar with a place nearly thousand miles down South. (What about Godavery and Narmada?). "You are our only refuge. Save us". Poor Rama could not withstand the entreaty of the Brahmins. Are they not Brahmins? So Rama says "please do not beg of me. Order me, I promise I

shall relieve you from the Rakshasas": Thus the wily Brahmins had fixed up Rama to suit their purpose, and Rama adds. "So accidentally my coming to the forest has become fruitful". They go South along with the Brahmins, through many forests and cross many streams until by evening they came to Suteekshna who lives by a huge mountain clothed densely with trees. Rama introduces himself to Suteekshna, who embraces him and says "Even when you were at Chithrakoota I heard of you. I could have gone to Devaloka long ago. Infact Indra invited me. But I told him "no I must see Rama. If you care, you and Seetha may revel in all the worlds I have conquered by my Thapas" But Rama is not to be coaxed. "Why I shall procure all the worlds I want. I want only a place to dwell. Sarabhangha has already told me about you". I think he must have already sent word to Suteekshna about Indra's coming to him, and the conversation between Rama and himself. It is fairly a correct copy (Here we learn that Sarabhangha was a Gauthama). Suteekshna says "Here is the very place for you. Except for the deer who wander about, without any sense of fear". Rama remembers his predilection for game. "No. I will hunt the deer and cause you sorrow. I shall not live here". But the Brahmins who have followed him will not let him go. They want him to see their colony. He takes leave of Suteekshana. He says, "After you have seen their Asramas, come back to me." Then Rama, Seetha and Lakshmana, wander as guests of the Vanaprasthas, who seem to live in isolated villages in Dandakaranya (Thus 10 years pass). Poor Seetha, she is disturbed in mind at the promise Rama had made to the Rsbis, to destroy the Rakshasas. Is it a sort of premonition of the terrible affliction that was to befall her? She quietly says to Rama "What is right and what is wrong it is difficult to unravel. It is only one who has conquered all desires, that can rid himself of the evils and troubles that arise from desire. There are three evils that arise from desire (1) Speaking an untruth. (2) The lust for another's wife, (3) Cruelty without any cause or provocation. Falsehood is not in your nature, nor lust for women. But what is this your brain has led you astray? You are strong and brave. You can conquer others and kill them. This desire to kill has now caught hold of you. Instead of being an ascetic (kritha moola Phalasanah)

you and your brother are fully armed to hunt the Rakshasas at the behest of the Brahmans. Do you know that arms in the hands of a Kshathriya, is like fuel to the fire?" She quotes a parable. There was an ascetic. Indra wanted to tempt him. He brought a bright sharp sword and deposited it with him saying "Please return it when I ask for it." The sword glittered in the eyes of the ascetic. He took it up, felt its edge, and began to cut things, until he became a cruel hunter, a destroyer of all he met. Owing to my love for you I say this. I only remind you of what you know. I am not teaching you." Rama replies "you see I am a Kshathriya. I must protect people who are attacked. The Rishis are being molested I have promised to defend them. Hence whether provoked or unprovoked, I must keep my promise. I cannot go back on it." On their way to the colony, Rama goes first, Seetha next and Lakshmana last. The Vanaprasthas show the way. Now comes a funny Brahman boasting or deriding fable. They came to a tank, with a palace in the middle. Sweet music assails their ears. Rama asks the free-from-lust Vanaprasthas "What is this place?" With scarcely concealed envy, they say "There is a great and saintly Brahman. Indra grew afraid of his Tapas. So he sent a bevy of 5 beautiful Apsarasas to lure him. You hear their singing. The Rshi is going to Swarga in the embraces of the 5 girls. His name is Mandakarni. He is a "Drishtaparavara" = one who has seen the far end. (Oh, fools, is this the Paravara, un-ending sexual orgasm?) Is this the ultimate wisdom? Rama only says "What a wonder". Do you think Valmeki wrote this drivel? Then they go round the colony. 10 years pass; and they return to Suteekshna. Now we have come to a fixed point from which we can trace the itinerary of Rama. They live with Suteekshna some time (Kauchith kalam). One day Rama asks him "Sir, I hear that Agasthya lives some where about here in this Aranya (which is the Aranya except Dandakaranya?) I wish very much to see and serve him". "Yes, I also wanted to send you to him. Just 4 yojanas (about 18 miles) away is the Asrama of Agasthya's brother (poor fellow he has no name). The Vedic Agasthya has no brother. He has a son called Dhridhasya (strong man) who is also known as Idhira vaha = carrier of fuel. It is a level country full of sweet streams. Rest a night, and start next morning. Go one yojana further; you come to a dense forest. There lives Agasthya",

Sukheekshna says "Go even this day" and Rama starts. It is a long march. They reach the hermitage of Agasthya's brother by evening. The Vindhya are a tangled mass of hills and forests, and jungles. "Pasyan Vanani Ramyani Partathamschabhra Sannibhan Saramsi Sarithaschiva". Here comes a lot of interpolations, fantastic stories about Agasthya. The story of how he devoured Vathabi and burnt up Ilwala. This same Agasthya fled from Malada Karousa unable to stand up to Thataka and her sons, and took shelter in the Vindhya. Rama in the 53rd sloka and the 83rd says, "Yasya Bhrathra kritheyam dik sa ranya panyakarmana". "By whose brother of holy deeds this Southern quarter was made a place of refuge" Is this true? If so, why should the Rakshasas eat up sundry Brahmins. If Agasthya had made it safe why should the Rshis cringe before Rama to protect them? The forger never falters in his lies. He has no compunction. So he piles it up. But Agasthya himself explodes the whole story. Sloka 84 to 86. The ludicrous story of the Vindhya obstructing the Sun, but in fear of this wonderful Rshi stooping low, and never daring to rise up again. More of such nonsense is put into the mouth of Rama to teach Seetha and Lakshmana. "We are approaching that great man's hermitage. Go Lakshmana! find out if the Sage will grant us audience. Lakshmana dared not go to the presence. He seeks out a Sishya (disciple) tells him, "Rama the son of Dasaratha craves leave to grant him audience". The disciple goes to the presence. The presence is kind enough. "Why do you keep him waiting. Bring him this instant. I also wish to see him". The disciple runs out in a flurry "Where is this Rama. He may enter". And Rama was ushered to the presence. On his way he passes through a small temple house where 17 images are huddled together. Agasthya comes out with a cordon of Sishyas to receive Rama. Then Rama points out the great man to Lakshmana "See How grand he looks". If he were really, a tom-thumb how could he look grand? Rama prostrates before him and clasps his feet. The great man enquires of Rama's welfare, tells him to sit down and offers him food, and then begins to flatter. "A king must be respected by all. So you deserve worship"—(not because Rama is Mahavishnu) and without further ado "Here is this big Bow made by Viswakarma for Vishnu. It is plated with gold and studded with precious stones, and here

s the unerring arrow given by Brahma and the two quivers given to me by Indra. Here is the sword with a golden hilt and a scabbard of silver. It is this very Bow with which Vishnu conquered the Asuras. You accept all these. Now go to sleep" And Rama slept the night there. But which is this Bow? Is it the same given by the Devas to Vishnu, to fight Rudra, which J. Rama produced. It must be very familiar to Rama. How did it come into the possession of Agasthya? Poor Lakshmana, he is already burdened with the spade and the box of clothes, and his own Varuna-Bow, quiver of arrows and sword. The next morning Rama arises, waits on Agasthya. After some mutual adulation Rama asks Agasthya "How did you make this place safe and habitable"? Then the sage with great modesty says, "You see, owing to the Bhargava's curse, this had become a desert, no rain or tree or vegetation, all burnt up. Parched all around, abounding in Rakshasas. One day I chanced here. It aroused my pity. I ordered Parjanya the rain god. He poured down rains, in humble obedience. Then I ordered Yama to withdraw his minions. No death or diseases. Then I just thought about the great trees of the Himalayas. They came dancing down in their hundreds and thousands and rooted themselves in this soil and so I settled here". What ridiculous rhodomontade. The fellow instead of confessing the truth, "I was kicked out by Thataka. I found shelter in the dense forest which clothes this huge mountain". One can easily see that all this is a stupid forgery. After all this, one would expect the tremendous Sage to patronise Rama and tell him "You need not be afraid as long as I am here. So build your hut here". On the other hand the whole tune is changed. In abject humility, Agasthya cringes to Rama. Slokas 66 to 71. "Yada Prabhrithi chapishwam, chithrakootam Upagathah. Thada prabhrithi Rakshasah Vipra kurvanthi Thapasan..." "From the day you came to Chithrakoota, the Rakshasas are harassing the ascetics. "Rsheenam Abhayam Veera dathum arhasi manadai Thranarthham I he sampraptha Thratham arhasi no bhayan. Tharaya thwam Mahabaho Dandakaranyam Adya Vai . " "Grant Asylum to the Rshis. you have come really to save, so save us. Oh. man of strong arms! save this Dandakaranya." Note the no (mah) "us". This tremendous Rshi craves protection. This great man craves, "Please save the whole forest (where we have settled in

colonies)." The man who orders about Parjanya and Yama. What an anticlimax. In the 83rd and 84th. The South where this gentleman took his abode, "which was Asaranya, became Saranya" which was not an Asylum became an Asylum. Yet the man begs Rama to protect him. Hence an array of fibs. Just a word about his command to the Vindhya. We know that at the summer solstice the Sun's northern most circle is $23^{\circ}27'33''$ N. La. The Vindhya are above this; they do not touch below 24° . So the Vindhya can never obstruct the Sun. It only shows the silly ignorance of the forger. As regards the Ilvala-Vathapi story here it is the version from the Mahabharata. Agasthya won the hand of the Vidarbha princess. He took her to his hermitage. He wanted to consummate the marriage. But the proud girl said, "unless you approach me with all the pomp and paraphernalia due to a royal princess, I will not near you. Golden cots, special mattresses pearl garlands, music and flowers. I can't sleep on the bare earth." One would have thought that Agasthya would have said "Bah-is it all" and would have ordered the Devas to see to it, just as Bharadwaja procured a feast for Bharatha and his retinue. No; he runs to the various Kingdoms in Aryavarta for donation. They were cunning fellows. They said "Sir, here are our accounts. Inspect them. There is a nil balance, income and expenditure are equal". So Agasthya asked them, "What shall I do." They informed him, "There is a Rakshasa King named Ilvala. Go to him. He has got plenty of gold and silver and precious stones". So Agasthya went to him. In those days Brahmans used to eat beef and mutton. Ilvala used to invite Brahmans for a Sradh to his ancestors, cook his brother and feed them. When they were full he used to call out his brother by name and the brother Vathapi used to burst out from the Brahmans' abdomen and the Brahmans fell dead. So Ilvala thought, "Here is a very famous man. I shall send him to death". When Agasthya prayed for a donation, Ilvala said "all right. Please represent my ancestors and I shall give you a feast". So he was also an ancestor worshipper". Agasthya had heard of the trick. He consented. Vathapi became a ram and was cooked and placed before Agasthya. Agasthya swallowed him wholly. Ilvala called to his brother. But Agasthya had swallowed him wholly. Ilvala called to his brother. But Agasthya let out a great fart and said "How could he come out! He is

already digested". Ivala falls at his feet, and Agasthya practically denudes him of all his wealth. Ivala carries them to Agasthya's hermitage and builds a palace and furnishes it. Such are the funny stories concocted by lazy Brahmins, who wasted their brains in such frivolous pursuits. Is there any basis in the ancient Vedas? In my Vimarśana of the Balakanda, I have placed, the idyll of Agasthya and Lopamudra. It is on this that the story about the consummation of marriage of Lopamudra has been built. But what has he to do with Vathapi? There is no mention of any Ivala or Vathapi in the scriptures, as Asuras, Panis, Rakshasas or Vrihwas. In the first mandala 24th Anuvaka the 3 penultimate mantras have a refrain "Vathape peeva līh Bhava". Vathapi become fat. Nothing to make us guess who Vathapi may be. The Sooktha is by Agasthya. The devatha is Pithu=food, the special food for giving strength and valour. By its might Tarittha-Apthya is said to have acquired the strength to cut Vrihtra joint by joint. "Yasya thritho Vyojast vrihtram vipervam Ardayath". The Sage praises Pithu as being "Sweet" "You are madhu". "You are Rasah". "You are Ghee". "You are in the mid region "Anthariksha". You have come to us so that we may eat you to our fill "Arambhakshaya". Then follow 3 mantras in Gayathri metre whose 3rd pada is "Vathape peevath Bhava". They are obscure. The Pithu is called Vathapi. It is supposed to comprise the gava sira and yava sira soma libations morning and evening="Prathas Savana and Sayam Savana". This Pithu is a fattener. Peeva means fat. What is Apa? I suggest it means fill or please (root "pyai") (e. g. Apyayanthu, Peepyana). Vatha has only one meaning that I know, air. Hence Vathapi may be translated as one blowing or filling with air. Therefore the "Vathape, Peevath Bhava"=Oh air filled one. Grow fat. Is it that the air filled a living creature? May we surmise that the whole hymn is in praise of a special kind of food which is invoked to make a man fat. If Vathapi is a demon, to bless him to grow fat, is funny. Are we to imagine that Agasthya was fattening Vathapi the Asura to become his food in a distant time? Whatever it be, the acute romancer seems to have built a story on these two Asura brothers as the victims of Agasthya. The Agasthyas who threw Nahusha in to the deepest Abyss or the one who drank up the ocean are not the Rigvedic Agasthya or any of his descendants.

They are the creations of the diseased brains of Brahman boosters. The good and mild Vedic Rishi is made into a terrible Ogre. 13th Sarga, Agasthya repeats the praises of Seetha which we have already heard from Anusooya and tells Rama "you may remain here the rest of the years". Rama says "Point out a place where I may build my hut". Agasthya thinks for a "Muhoortha" (48") and then says "There is a place 2 yojanas away "Panchavati" (5 Banyam thope). It is full of deer and other animals. Go there, build your hut and pass the rest of your years of exile". The forger sticks in "owing to my great Thapas, I know all about you. There is the river Godavary". Do you see that grove of mahua trees, go north of it, you come to a big banyam tree. Ascend up the slopes of a hill. Down the other side is Panchavati." Here I propose to take account of the distance from Chithrakoota to Panchavati (1) Chithrakoota to Athris Asrama, one day's march about 12 miles, (2) next day they reach Sarabhanga after the Viradha episode another 12 miles, (3) then they go from next morning to the day's close, to Suteekshna's Asrama. From the description it seems to have been a long march. We must remember that Seetha also walks. So about 20 miles, (4) From Suteekshna to Agasthya Bhratha 4 yojanas=18 miles (5) From Agasthya Bhratha to Agasthya one yojana = 4 miles 960 yds., (6) Agasthya to Panchavati is 2 yojanas=9 and 1/8 miles. Therefore the total runs to 75½ miles. The last 65 miles is purely in the Vindhya. The time taken is about 5 days. Add to this the 10 years of wandering in the Asrama-mandalam. Rama's halt at Chithrakoota may be 6 to 7 weeks. Ayodhya to Ganga is 85 miles as we see it today. From Ganga to Chithrakoota crossing the Yamuna cannot be more than 40 miles. So the distance from Ayodhya to Panchavati could not have been more than 200 miles. Godavary of the Ramayana flows by the Panchavati. But the Godavary that we know is at least 600 miles South of Ayodhya. We know that the Mandakini flows by the Asrama of Suteekshna. From Suteekshna to Panchavati it is only 3½ miles=7 yojanas. May I suggest, it is the Mandakini that has been perverted into the Godavari. The accentuation is the same; the metre is not affected whichever name we use. When expatiating on the beauties of Pampa, the poet compares it to Mandakini. Was not Pampa as beautiful as Mandakini? I set much store by the knowledge

and accuracy of Valmeeki. We meet even today, a Chithra-koota kill within 2 days march of the Yamuna. We have the Anusooya hill, the Viradbakunda, the Sarabhanga river which is a tributary of the Mandakini. The only change is the Mandakini has been newly named as Paisueni (corruption of Payaswini) We have no landmark to connect us with Suteekshna or Agasthya. But we have the distance given in the text, and the time taken. Because Nasik has some resemblance to Nas we have been brain-washed into believing that it was where Soorpanakha's nose was cut off. And the modern Nasik is on the banks of the Godavari. So Panchavati and Godavari must be near Nasik. That means, they have crossed the Vindhya, Narmada, the Thapathee and the Sathpuras. e Valmeeki has no idea of time or distance. But Valmeeki is sure that the Dandakaranya was in the Vindhyan Plateau. And the Vindhya are only 150 to 200 miles in breadth below the Yamuna. Again the month they reached Pauchavati is Ashadha 3 months from Chaithra the month in which they started from Ayodhya. In Ashadha, the river Godavari must be ordinarily in full floods. Panchavati must be on the South bank of the Godavari. It is a fairly broad stream at modern Nasik. Rama does not cross it in a boat or raft as he does Ganga and Yamuna. Does Seetha walk it or swim it? The Godavari of Valmeeki must have been a small stream. It is no where described as a broad river. Even on his return journey on the Pushpaka, Rama does not mention it though he speaks of Janasthan. My suggestion is that even if the stream was not the Mandakini and really called the Godavari, the modern Godavari only took its name from the Godavari of Valmeeki. Professor Kide took interest in following the itinerary of Rama according to Valmeeki. In the middle of the Vindhya, he found a small stream which was called the Gupta Godavari=hidden or secret Godavari. When people migrate from the old Country to a new one, the South Deccan was a new Country to the people of Aryavarttha, they carry their gods, and give old familiar names to the new rivers they see and to the new towns they establish. Yamuna was also known as Krishna. Thandrabhaga of the Vedas even now flows by Pandharpura. The Mahabharatha speaks of a river Kaveri between Iravithi (Ravi) and Chandrabhaga (Chenab). The

original Tamil name is and was Ponni (the golden). The Brahman gave it a new name. The Kaveri became the daughter of a mythical Rshi Kavera. So also modern Mathhurai. The Pandya Kings were claimed to be the descendants of the Pandavas. They also founded a small Kingdom about the Chikmagalur district of Mysore called Uchchange. Perhaps they converted the old Manalur into Mathurai; after Krishna's City. The Chief object of the Brahmans was the destruction of the Rakshasas. They had accomplished the first step by bringing Rama to Panchavati. They had known how he drove away Mareecha and his Rakshasas from the Malada Karoosa Country and how he destroyed Sambara's son and captured his capital Vijayantha. They awaited an opportunity when Rama would be provoked to take up arms against the Rakshasas. It took another two years and six months. There is no doubt, the Athris, Sarabhang, Sutheskshna and Agasthya were the leaders of the conspiracy, to take Rama to the Panchavati. The cheap answer is their Divya drishti. All Knowledge is only Divine but can be obtained only by careful cultivation and study. These had their Sishyas who roamed about, and gathered news, as Bharadwaja frankly confesses. 14th Sarga. On their way to Panchavati they see a huge Vulture perched on a tree. They think it is a Rakshasa and ask him who he is. (I have learnt that Rakshasas had human forms. Why should they think it may be a Rakshasa, unless it had a human form?) It replies "I am your father's friend". "Give us some more details". It starts some pseudo cosmogony with a funny story of world creation. "I am the son of Aruna the son of Kasyapa and Vinatha". Inserting peurile Puranic stuff is one way of Boosting up 24000 slokas. "Vadha PracTethasath Asceth" And this is one way. "I shall stand guard over Seetha when you and Lakshmana are away". But where did Jatayu live? North or South of the Godavari? 15th Sarga Rama sees the grove of the Banyans. He calls to Lakshmana, "You are an expert. Fix upon a place to build our hut". But Lakshmana with deep humility says "I am at your commadd. What do I know when you of a hundred years are here. (Thvaya varsha satham sthithi)". What is this "Varsha Satham". Does it mean umpteen millions of years? Does it not show the general belief that

man had a maximum of one hundred years life? Rama felt flattered. He fixed up a site. He put his hand on Lakshmana's shoulder "There you see It is quite level. It is surrounded by fine flowering trees. Nearby is a pond full of lotus flowers. There you see the Godavari. Build the hut here. Look at that hill full of birds and peacocks. Many a ridge and cleft run down its face" In a short time Lakshmana builds it. Of course his lordship Rama never lifts his little finger, nor does her Ladyship. How was it possible for Lakshmana, to build it in the course of an after noon? Here is the description, "Parnasalam us vipulam, thathra samkhatha mrithikam.. Susthambham maskaraier deerghaih krtha vamsam su-sobhanaih Samee sakhabhir Astheernam, Dhrudha pasavapasitham Kusa kasa varash parnaish superichaditham thathha ." A large leaf thatched hut surrounded by well-dug mud, (either wall or trench), of fine pillars and held up by long bamboos, with the floor spread with the twigs of the samee tree, bound with strong ropes, and covered on top with long grasses and reeds. An arduous piece of work for one man who has to improvise all the materials with his spade (or axe) and his sword. It is not a small 3 feet by 8 feet affair. It has a portion partitioned off for Seetha. It has its kitchen and then a hall where all 3 can comfortably sit and chat or lie down. After finishing it, Lakshmana goes to the river to wash off the mud and dirt, bathes, gathers some lotuses, and calls on Rama to start the Grha Pravesam (House warming) rituals. Rama sees the hut, is very pleased, and says "The only reward I can give you is this" and he hugs and closely embraces Lakshmana. There they lived for some time in great comfort. About two years and six months pass. The 16th Sarga. This is a beauty. It is winter. How sweet and melodious the verses run. How the picture of nature grows? It is one of the Sargas which has not been contaminated by the defiling hands of forgers and interpolators. I place a literal translation of it. (1) While Rama was living there the autumn passed and hemantha (the first two months of winter) began. (2) One day in the early morning Rama went out to bathe in the Godavari. (3) Lakshmana with respectfully bent (Prahvah) body followed with Seetha. (4) He says to Rama "This is the season which is dear unto you. It is the ornament of the year". (5) The earth is covered with dew.

The fields are full of corn. Waters are not pleasant and not to be enjoyed. The fire is pleasant. (6) Good sinless people, after performing the Agrayana worship with fresh grains, lead a life of righteousness. (7) The world is full of desirable things. The cows are full of milk, but Kings go out to fight other Kings. (8) While the Sun is enjoying himself in the Southern quarters of Yama, the poor north does not shine, like a woman who has no thilaka on her forehead. (9) The Himavan fully deserves its name. Now that the Sun is away, it is fully covered with snow. (10) The Sun's rays are mild now. Even at midday it is pleasant to the feel. The days are pleasant with sunshine. The only unpleasant things are shades and waters. (11) The days have mild Suns, but the winds are very cold. The trees have shed their leaves killed by the frost. (12) People no longer sleep in the open Sky. The night is of longer duration. The moon in Pushya, looks pink with a screen of mist. (13) The moon does not shine and has lost its beauty. It has been transferred to the Sun. It has a pink halo round it. It looks like a mirror clouded by the breath. The 14th and 15th slokas are two pieces of information which completely wipe out our brain-washings. (14) The moonlight is dim with mist. Even on the full-moon day it does not shine. "Seetheva Athapa Syama dris yathe nathu sobhathe". "Like Seetha dark with sun burn is recognised, but does not shine". Who says this? It is Lakshmana, the Lakshmana who has seen only her feet when he daily prostrates before her. (15) "Prakri-thya Seethalasparsah kale=dwiguna Seethalah. Pravathi paschimo vayuh hima Viddhascha Sampratham" — naturally cold to touch doubly cold in this season, not-pierced by snow, the west wind blows. Do you know, Oh, you inhabitants of Peninsular India, of the west wind blowing during the winter months of December, January, and February (Margasira, Thishya and Magha). All of us, know or ought to know that, in peninsular India below the Vindhya, The Southwest monsoon prevails between May and October, and that the west winds, then blow from the west bringing us rains. We also feel and know it to be hot, except in the tops of mountain ranges. The northeast and eastern winds naturally cool, blow between the months of November and March. We have South breeze between the latter half of March and the earlier half of May. In the north, i. e., in

continental India, above the Narmada river, we have just the opposite. The Southwest monsoon rises up the Bay of Bengal, is obstructed by the Naga hills and the Himalayas, turns west and rushes along the plains of Bengal, Bihar and the United Provinces, and thus becomes the east wind, during the months May to October. It is in winter, that the west wind blows in Hindusthan and the Vindhya, while the east howls in the South. Apart from our everyday experience, there are some who will not believe that a crow is black unless they see it with their own eyes or see it written in black and white in an authoritative book. Please turn to page 112 of the Imperial Gazetteer of India Volume I. 1907 edition "The most noteworthy feature of the air movement in India at this time, is, that it is practically from opposite direction in northern India and the peninsula, that is, from the west in the former and from the east in the latter area". The Allahabad Gazetteer at page 23 "From October the humidity decreases. The advent of the dry westerly wind which flow down the Gangetic Valley, brings on the Cold weather". Was Lakshmana dreaming when he said the western wind blew in Hemantha and that it was cold or did Valmeeki blab, when he composed that verse? Valmeeki was a man of vast knowledge, he was a keen observer of nature, and will not swerve from truth. He will not write fantastic nonsense. Before I go to the next sloka may I again impress on you. Please read these two verses the 14th and 15th carefully without slurring over them, like the reader of habitual Parayanam mentality. Remember that it is Lashmana who speaks the 14th verse. Is that the speech of a man who has never seen any ornament of Seetha, but her anklets which he saw during the daily prostration at her feet? Why man, take off your blinds, he has the audacity to say, "Just as the moon does not shine, so Seetha's face does not shine when blistered by the sun." I have already pointed out in my Vimarsa of the Ayodhyakanda that Lakshmana was present when Seetha persuaded Rama to take her with him to the forest, that he and other men were present when Seetha decked herself with the jewels which Dasaratha ordered to be brought to her, and above all it was he who lifted Seetha into the boat which Guha made ready to cross the Ganga. Seetha was not a silly prude, nor Rama and Lakshmana low hypocrites who thought that woman should be a covered up gosha. The second thing is wherever the

Godavari of Valmeeki was, it could have been only in continental India. It was not the modern Godavari that we know. Then we continue the 16th. Rama is bathing in the river. The Sun rises The forests drip with dew drops. Fields carry barley (yava) and wheat (Do you know of any place in South India where they raise barley, even wheat is very rare except on high hill tops like Kodaikanal or Ooty). The geese and cranes raise their cries. (17) The ears of golden paddy slightly hanging down, move in the breeze like a bunch of date-flowers and fruits. (18-19) The Sun being to the far south hidden by the mist looks like the moon. 20th. The mossy earth moistened by the dew fall. How it glistens in the rays of the Sun There is no warmth in the forenoon; it is pleasant to sit in the Sun at midday; and in the afternoon the Sun is reddish white. 21. Look at that wild elephant. It is very thirsty. It throws its trunk into the cold water. How quickly it pulls it away as soon as it touches the icy water. 22 Look at those big birds on the banks. They dare not dive into the water like new recruits to enter the battle field. (what a simile) 23rd. The sand banks wet, the stream covered by mist, can only be inferred by the cries of the Sarus cranes near them. 24th. Look at the lotus ponds There are only stems and stalks. 25th. The flowers are faded and torn. The central torus is all withered Thus ends this wonderful picture. In all the Samskrith literature I have read, I have seen nothing to equal this. Many a description of nature of very great Poets like the first kalidasa cannot equal this. Most of their compositions are purely conventional. One thing also should be noted. Panchavati and Janasthana were not uncultivated jungle, but had agricultural lands, raising useful grains. Lakshmana calls back to his memory brother Bharatha. He once thought harshly of him. But he has seen how lovingly he abased himself before Rama. Lakshmana makes the amende honorable. 27th "At this time our Bharatha is doing Thapas in the City, owing to his devotion to you". 28. "Giving up the Kingdom, living down his pride, casting aside the various luxuries at his command, the ascetic, on bare sustenance lies on the cold floor." 29th. "Surely he has also descended the Sarayu to bathe at this time" 30. "How is he able to dip into the river before day break? He that has been brought up in the highest luxury, that gentle one who deserves all comfort?" 31-32. "Wholly devoted to you, that

truthful, self-controlled, sweet speaking and handsome, brother of yours has conquered all the divine worlds. There is a saying that a man takes after his mother. But Bharatha has proved it false. With a husband like Dasarathha and a son like Bharatha, how does Kaikayee happen to be so cruel?" Rama does not relish this change of subject. He does not wish to hear ill of Kaikayee. 37th sloka. He intervenes "That madhyamamba" middle mother shall not be insulted by you (How is she the middle? Unless status counts). "Go on talking only about our lord Bharatha. Though I am resolute about living in the forest, sometimes when I think of Bharatha my heart fails" 40 "How I remember those soft and sweet words of his, his ennobling talk". When shall we all gather together again?" So they finished their ablutions and returned to the Asramam. 17 Sarga. The Soorpanakha episode. Rama was seated in the hut chatting with many maharshis, who had gathered round him (Therefore Panchavati was not lonely and many Vanaprasthas had made their obodes there. That clearly also explains the Paddy, Wheat and barley which were ripe for harvest). Soorpanakha came, saw, was conquered. She queried "Who are you? Why have you come here to a place full of Rakshasas? What do you want here?" Rama replies straightforwardly who they are and why and how they have come there. He asks her, "Who are You?" She replies truthfully, "I am Soorpanakha a Rakshasi of whom all are afraid. Have you heard of Ravana the son of Visravas, the King of all Rakshasas. Even he is my brother. I have two brothers Khara and Dooshana. I have seen you, before they. I love you. I am immensely powerful. Make me your wife, and cast away this Seetha. How ugly she is. Look at me, how charming? I shall eat her up as well as this Lakshmana. Then we shall roam about all these hills and streams across various forests all through this Dandakaranya. So, she an inhabitant of Janasthan is familiar with the Dandakas. In the 18th Sarga. Rama makes fun of her "You see. I am married. I love that girl. You see you cannot be one of two wives. But look there, he is my younger brother. He is unmarried (A krthadarak) he is a young fellow and longs for a wife. He is as handsome as you are beautiful." That woman who had lost her senses owing to lust turned to Lakshmana "make me your wife". He says "I am only a servant. You are a great princess. You to become a she-

servant. No; you are fit only to be his wife. After you marry him he will cast away ugly Seetha". Tossed between the two, she threatened to kill Seetha. Rama got afraid about Seetha. So he told Lakshmana "Do not play. disfigure her and drive her out", and Lakshmana did as ordered. It was a cruel act to cut off her nose and ears. "Rama. you started the so called fun. You paid for it heavily. But why did you tell a lie? In the 15th sloka of the 17th Sarga it has been said that you never tolerated a lie and in another place it has been stated that even for fun you will not tell a lie. Then if Lakshmana had really been married, you uttered a lie when you said Lakshmana was unmarried". But I am sure that Rama did not utter a lie. Lakshmana was really unmarried. If Lakshmana was really married, why did he not tell Soorpanakha "No I am also married, though I have not brought my wife here". - Thus the seed of the terrible things which the next few months brought about was sown. 12th Sarga. Soorpanakha ran to her brothers. (But where were the maharshis who were conversing with Rama? Did they run away in fear as soon as Soorpanakha came in) She falls at his feet and narrates her sad tale. Khara asks who are they? She says "they are two handsome fellows, and there is a beautiful woman between them. I thought of getting her for you and they did this for me". Khara sends 14 men to reconnoitre and if possible to kill Rama. They are all killed by Rama. Then the battles of Khara and Dooshana and their 14000 followers with Rama. I need not go into the details which extend over 8 Sargas. Rama is said to fight it alone. He sends Seetha to a safe place, and tells Lakshmana to watch guard. He destroys them all. Then all the Rshis crowd round Rama to congratulate him on his great victory. They say "It is only for this that Indra came to Sarabhanga". "Aneethas thwam imam desam Upayena maharshibhih. Thadidam nah kritham karyam sukham Dharmam charishyanthi Dandakeshu maharshayah". "The maharshis brought you to this place by various stratagems. Thus our business, has been advanced by you. Hereafter we will go happily along our lives in the Dandakas". Please note that the fight against Khara of Janasthan was in the Dandakas and the Rishis are residents of the Dandakas. I hope you are now convinced that I am fully justified when I said that it was a conspiracy of the Rishis from Chithrakoota to the Panchavati, that Rama

was housed in Panchavati. Soon after' Lakshmana escorts Seetha out of her hiding place and she awaits Rama as he enters the hermitage. She flings her arms round Rama's neck and closely embraces him and kisses him. All the maharshis are there and Lakshmana, what did he do? Good lord! This woman does not have any ideas of etiquette or shame. What? in the presence of all stranger men I suppose Lakshmana fell down prone on his face, so that he may not see Seetha's arms round Rama's neck lest he see her armlets and ear drops — Keyura and Kundala. 31st Sarga. One Akampana a Rakshasa who alone escaped the slaughter. He goes to Ravana and tells how he did it. Whether flying in the air, or walking or how many days he took to go to Lanka, is not told. He informs Ravana that Khara and his followers have been destroyed, and that Janasthan has been conquered by Rama the son of Dasasrathha. Ravana asks "Did he come with an army". Akampana replied "No, he has a brother Lakshmana who is equal unto him and they both did it" This is contrary to the previous story that Rama alone did it. In fact Akampana gives a simile "Like fire and wind" (Pavakena Anilo yatha). Funny to see Govinda Raja wriggling out of it "You must understand by it, not that Akampana said, both fought, but that Lakshmana is also living "Varthathe" But one would expect that Akampana's reply would be "Thanai kena" 'by him alone'. But he says "Thena Samyuktham" "together with". Then Akampana praises Rama sky-high. He is unconquerable, unkillable. Hence what is the remedy? He has a wife beautiful beyond description. "You capture her. He will die of the shock and grief". Without more ado Ravana says "I shall go at once, and bring her". This provokes serious thought (1) Could Akampana, an ordinary servant have suggested the abduction of Seetha. What does he know of her, when has he seen Seetha? (2) Is it probable that Ravana the conqueror of Indra and all the world, would accept the advice of this man and start at once for it. He had no reason to think of insulting Rama or disgracing him. His only thought could have been to defeat Rama in battle and kill him and recover Janasthan. Let be I shall pursue this when I come to Soorpanakha's complaint to her brother. Next morning, he yokes his chariot drawn by asses. (Why! Had he no horses? and his Pushpaka Vimana). He drives straight to

Mareecha's Asrama. Please note that he is not said to cross the Sagara (Sea) nor are we informed where Mareecha's Asrama was. I may remind the reader, out of malada karoosa, Mareecha fled to Lanka. "Lankam pravishtah" If so, Ravana need not cross the ocean. Mareecha received him and asks him why he has come. Ravana is alleged to reply "Rama, the doer of deeds which cannot be wrong, has destroyed all Janasthan (Curious! Did Ravana believe that Rama had done the right thing by destroying Janasthan?) Therefore give me your help to carry away his wife." What a request? Quick comes Mareecha's reply. "Who wants to see the destruction of the Rakshasas and their chief? Who gave you this advice? That fellow must be really your enemy". That was sufficient to make the great Ravana run back like a frightened cur, to Lanka. Well! How realistic and natural it is!! Now we go to the 32nd Sarga. Soorpanakha terrified at the holocaust, went to Lanka. The word used is "Jagama". Went (not flew or ran or drove). She goes to Ravana's Sabha. Ravana is seated on his throne, surrounded by his ministers. Was he considering ways and means how to recover Janasthan? No Ravana's majesty is described in 5 to 23 slokas with a mixture of admiration and horror. The first 10 slokas are very stately and sonorous. Soorpanakha without much ado, abuses Ravana for his slothful indifference to his Kingly duties. "You are wasting your time in dalliance in the arms of your harem". She seems to have the whole of Kautalya's Artha Sasthra in the tip of her tongue and spouts it in Ravana's face. "Shame on you. You do not know that Janasthan has been destroyed by Rama". "Rsheenam abhayam daththam, kritha kshemascha Dandakas. Vishaye, sve Samuthpannam Bhayam yo nava budhya se .." The Rshis have been given Asylum. The Dandakas have been made safe (What is this? I thought that Agasthya had done it long ago). Fie on you, that you do not know the fear that has come in your own Country". On this, one would expect Ravana to say "Shut up I know all that Akampana has told me. I am consulting my Ministers about it". Instead he asks, "Who is this Rama? Why has he come to this Dandaka?" She says "He is a terrible warrior. As I am a woman, he let me off. He has a brother, who is equally terrible. What a woman that wife of Rama is? I have never seen any among all God's creatures, one so beautiful,

A man who is lucky to be her husband will live till eternity. She is a fit wife for you, I wanted to get hold of her for you. That fellow Lakshmana at Rama's orders disfigured me like this. Look at my nose and ears. Once you see her you will fall head and ears over her in love and thenceforward will have no other thoughts". (How true it was!!). Start at once, kill them, and bring away Seetha in your conquering arms. You know your ability and prowess. So do what I say without any doubts, 'Nirvankena' about what I say of Seetha's beauty". Ravana heard her fully discharged his Ministers and pondered deeply and made up his mind. He went to his stables in mufti, and called his charioteer to yoke his ass-drawn chariot. Here I go back to where I left the reader, where Ravana is said to start to Mareecha's Asramam at Akampana's suggestion to abduct Seetha. Akampana had said not a word about the disfigurement of Soorpanakha. Did Akampana's extravagant praise of Rama frighten Ravana? Was he such a cad and coward? Whatever he may be accused of he has never been accused of cowardice or of low mean tactics in the fanciful stories in the Uthbara Ramayana. The story that Ravana fell in with his suggestion to abduct Seetha is quite unnatural. The story of Akampana is a fake. (1) He says both Rama and Lakshmana fought Khara and his Rakshasas. (2) He does not speak of the disfigurement of Soorpanaka. (3) He pretends to have seen Seetha whom he had no opportunity to meet at any time. (4) Ravana's falling in with his suggestion seems to be unnatural. (5) One of the two must be false, did Ravana cross the Sea when he went to Mareecha or did he not? (6) One can expect Soorpanakha to suggest the abduction, to avenge herself on her disfigurement, but not a man who did not know of any act of Rama which deserved such a retaliation. If Mareecha was in or near Lanka a servant could have easily brought him to the Sabha of Ravana. So we may infer that Mareecha was some distance away so as to necessitate a chariot. But even Soorpanakha did not suggest his abducting Seetha. "Capture her as the spoils of war". Then why did Ravana adopt the mean path? There is no doubt that apart from re-conquering Janas'han, he must have felt deeply the insult to his sister, and how the insult was as much to himself. So the fool thought he must do some act which would

bring disgrace on Rama. "The fellow was not able to protect his wife". Hence he took the step which led him to destruction ultimately. He gets into the chariot and drives to the Sea. Then a lot of irrelevant stuff is lugged in. The Mahabharatha has well drawn out the story of Garuda and how he brought the nectar. The Ramayana should not be outdone. A lot of nonsense which is neither poetry nor sense; contrary to the story in the Yajur Veda. He sees Mareecha on the other, i. e. the northern shore of the Sea, in a lonely Asramam. Mareecha receives him, gives him food to eat and then asks "What is wrong there in Lanka. Why have you come again" This again has been interpolated for corroborating the truth of Akampana's message, of Ravana having once before come to Mareecha. If Ravana had gone before to Mareecha, he must be in the know of the destruction of Khara and Janasthan. But the reply by Ravana as narrated in the 36th Sarga clearly shows that Ravana is really carrying news to Mareecha which Mareecha did not know. Ravana says, "You know that I had appointed Khara with an army of Rakshasas. There was Dooshana and my sister Soorpanakha. Without a word that wicked Rama, driven out by his father, entered the Dandakas and destroyed all Janasthan". And Ravana abuses Rama to his heart's content. Is this the Ravana who ran away as soon as Mareecha advised him not to quarrel with Rama? "This Rama without any cause for enmity, vain of his own strength destroys my Country, and disfigures my sister. So I shall carry away his wife Seetha. You along with my brothers have been of help in many a fight with the devas. So, in this, help me; in valour, pride, and in battle there is no equal unto you. You are also clever in secret plans. So I have again come to you, because I have changed my mind". Ravana seems to have already made up his mind what part Mareecha was to play. Poor Mareecha, he was to be only a tool, and a victim. He is not the master of wiles; we fondly believe him to be. Mareecha had been already told about the destruction of Janasthan and Khara. He had been already told about Ravana's desire to abduct Seetha. If Ravana had once before gone to him all this cannot be news to him. When Ravana asks for his help, Mareecha becomes pale with terror. His face shrinks. Then he starts the modern Ramayana Sashty's and Govinda Raja's version of the Ramayana.

In fact he is their guru, their Acharya. Ravana tells him, "You take the shape of a golden deer. Sport and gambol before Seetha. She will be enchanted. She will insist on your capture. Both Rama and Lakshmana will go to chase you. You had better lead them far away. Then I shall go to the Asramam bereft of both the brothers, and easily carry off Seetha". So this trickery is not taught by Mareecha. Mareecha replies in 3 Sargas 37, 38, 39. A glorification of Rama (the only thing wanting is, he does not say he is Maha Vishnu descended on earth specially to kill Ravana). The praise of Rama's great qualities, his wisdom and valour. He will not agree with Ravana that Rama was driven out by his father. He knows that poor Dasaratha was deceived by that wicked woman, Kaikeyee, and that Rama magnanimously walked out of Ayodhya. Every word of insult which Ravana hurled at Rama must be contradicted through the mouth of this wily Rakshasa. He seems to be a Thrikalajna. He knows all what has gone before, what is happening and what will happen in the future. Poor Narada and Sanathkumara must take lessons from him. He knows Rama "Aprameyam hi thaththeja". "His greatness is immeasurable" and so on through the 37th Sarga. And then he gives his personal knowledge about it in the 38th Sarga, "You know I was, vain of my own power and Might, roaming the Dandakas eating the flesh of Rshis. I had the strength of 1000 elephants. That fellow Viswamithra terrified, ran personally to Dasarathba. "Today let this Rama protect me at the time of my Homa; a horrible fear has come to me from Mareecha". Then Dasaratha told Viswamithra "Balo Dwadasa varshoyam Akrothasthusthu Raghavah. This is a child of 12 years and has not been taught the Asthras. Sure I shall send you my Army and I shall lead it". Viswamithra says, "Even though a boy, he alone is capable of destroying the Rakshasas". So he took Rama with him to his Asramam. Viswamithra had then purified himself for a Yajna in Dandakaranya. Rama protected him with his Bow, ready. The little child, his hairs of the face had not yet sprouted, wearing only one cloth "Ajatha vyanjanuh ekavasthradharah" like the rising moon. Then I entered the sacrificial platform. I rushed at the Veda to destroy it. Then he let fly an arrow. I was thrown into the Samudra a hundred Yojanas off (or which is a hundred yojanas in size). He did not like to kill me. I was thrown into

the waters of the ocean. I lost my senses. I regained my consciousness after a long time. Then I ran away to Lanka". Who is the audacious forger who fabricated this? How did this Mareecha know that Dasaratha said Rama is a child of 12 years? Did he, unseen of all, enter Dasaratha's assembly along with Viswamithra? Which is the story to be believed, the one in the Balakanda or this by Mareecha? Is "Dwadasawarsha" a clarification of "Gona Shodasa varsha" through the mouth of that mahatma Mareecha? According to the Balakanda, Rama was a "Krthasthra" one who had been taught all Asthras", In fact Rama uses the manavas thra, when he fought Mareecha. As soon as Thataka was killed, Viswamithra teaches him all the Asthras. Yet this fellow says that he was beaten by the child Rama who was an "Akrthasthra". See Sl. 22 of this 38th Sarga. Another atrocious lie. Where was Viswamithra's Asramam and where his Vedi. It was in Malada Karoosa, between the Ganga and the Sona at least 200 miles to the north east of Dandakaranya. The Shahabad District may be properly called Dandakaranya. Yet people go on believing this trash without ever caring to find out how such falsehoods can be. Valmeeki is not their Guru nor Vasishtha nor Viswamithra. It is that rogue Mareecha and his devoted disciple Govinda Raja. Not content with the previous instance, he gives another of his encounters with Rama. "I took two companions; we took the forms of deer, entered the Dandaka forests roamed about, killing Rabis and drinking their blood. Then I met Rama, Seetha and Lakshmana. I thought 'Here is a low down ascetic. It was this fellow who once almost killed me'. So with my sharp horas, I charged to gore him." But he in the twinkling of an eye aimed 3 arrows at the same time. I just saved myself knowing the strength of that arrow. My two companions were killed. From that day I have become a recluse, and am performing austerities. Wherever I turn I see Rama and his arrow. I tremble whenever a word beginning with 'Ra' is pronounced. (Hurrah. Yet this fellow is not afraid of Ravana, whose name begins with a 'Ra'.) Then he warns Ravana 'The day you touch Seetha is the end of your life. Go back Consult with your Ministers, and Vibeeshana'. (Thus Vibeeshana is introduced to us). In the 40th Sarga. Ravana does not heed his words but threatens him with death, if he will not obey him. In sarga 41 there is a repetition of what Mareecha

has already said. Then Mareecha ends "I will be surely killed by Rama, but you will follow me to Yama's abode". Ravana embraces Mareecha and mounts him in his car. Two things may be noted here (1) The Dandakas must be near Lanka, (2) Why do they take a car. They could easier fly. The forger generally overshoots his mark. They go to Janasthan. Ravana stops his car points out the hermitage of Rama to Mareecha. Curious! How did Ravana know it? One may suspect that Mareecha could have known it). "Finish quickly what has brought us here". Mareecha takes the form of a deer with all alluring colours and ornaments, which only an opinion eater can dream. Then he frisked and played before Seetha, but curiously enough the forest deer which grazed about the place, came near the golden deer and as soon as they smelt it, ran away helter skelter in terror in all directions. (Is this not enough to put them on guard, and suspect the false deer?) She was charmed, enchanted, lost her senses, must get it live or dead. Lakshmana senses an illusion, warns Rama. Rama wants to please Seetha, asks Lakshmana to keep guard, and chases the deer. It leads him a long way into the forest (where were these Maharshis and Rajarshis?) At last Rama is able to aim an arrow at it and shoots it down. Mareecha is mortally wounded. Then he thinks, "I am dying. How can I help Ravana in his fell purpose? I shall cry out," "Oh, Lakshmana, Oh, Seetha, I am dying, come to my help". He imitates Rama's voice and tone and loudly calls. This device to deceive Lakshmana and Seetha is Mareecha's own. Ravana had not instructed him to do so. Just before he followed Ravana into his chariot, he was afraid to meet Rama. He had praised Rama's great qualities. Is it probable that this idea of imitating Rama's voice could have occurred to him? Even if it had occurred, could the Rakshasa have roared in such a loud voice as to reach the ears of Seetha? He was in the throes of death. From all that we can infer from the time that Lakshmana could have taken, after his quarrel with Seetha, and their return to the Asramam, and the interval of Ravana's dialogued with Seetha and his forcibly carrying her away, Mareecha must have run away more than a krosa = gorutha (the distance which a bull's bellow can carry). Mareecha's cry falls on the ears of Seetha. She is terrified, shrieks, screams, drives out Lakshmana with unseemly words and dirty insults.

Lakshmana tries his best to assure her that Rama was invincible, and the whole thing was an illusion, and that Rama will return in a short time with the deer, dead or alive. She is mad with fear. "Oh. You want to have me, leaving Rama to his fate or are you a secret emissary of Bharatha to get me for him." Lakshmana is outraged. "All women are wicked. Be damned and destroyed. I go". And he goes in search of Rama. Was there a path in the forest? Please, pause a little. Even assuming Seetha was in a state of mind where fear of Rama's death had made her demented, do you think she would have accused Lakshmana of such a base conduct? She had seen him slave for Rama and for her for well nigh 13 years. If Lakshmana were really married, she knew he was her sister's husband. As for Bharatha, she has seen him abase himself before Rama. It is more than 12 years since she last saw him. Did she think that Bharatha had 12 years ago told Lakshmana secretly 'Find out an opportunity and then procure Seetha for me'. We know how deeply she was devoted to Rama. How they mutually loved each other. One would naturally expect her to say "Come. Lakshmana, we shall both run to the place from where the voice seems to emanate. We shall see Rama alive or dead. And she would have run behind Lakshmana. What was the use of her remaining in the hermitage when neither Rama nor Lakshmana was there? Who would protect her? All this makes one disbelieve that this cultured self-composed lady would have driven Lakshmana away, and kept cool in the Asrama, or moping thinking of her hard fate. No. I believe only a femiophobe would have concocted this story. Now we shall go back to Rama. Mareecha has roared out the ominous cry. The deer shape vanishes. He is seen in his fearful Rakshasa body. Rama heard the cry. His hairs bristled. "What would Seetha think, when she hears this voice?" Rama was filled with an agonising fear and grief. "Thathra Ramam Bhayam theevram Avivesa vishadajam". Well in such a state of mind, what would an ordinary man do? He will run as quickly as he can, to the hermitage to assure Seetha of his own personal safety. No, Rama does not do so. "Nihathya Prishatham chanyam, manisamadaya Raghavam". Having killed another deer, and carving out its flesh, Rama went quickly towards Janasthana. Some special comment is apt here. When Mareecha made a fearful noise and fell down in his Rakshasa body,

alldeer nearby would have fled far. It has already been said, that even in the form of a deer, other deer who came and smelt at him, fled in terror. So Rama could not have got a deer within a short distance. Unless Rama was in urgent need of food, his larder being empty, why he should chase another deer is inexplicable. After Killing it he has to catch it, flay the skin, cut out the seavoury flesh, tie it up in a bundle and carry it himself. There is no Lakshmana there. All this cannot be done in a few minutes. I do not know if even one hour would be sufficient. Yet the man into whom "Theevram Bhayam Avisath" extreme fear entered goes through all these processes coolly, before he starts back to the Asrama. This explodes the whole bubble of the Mareecha deer. Who composed this one verse? If Valmeeki composed it, the whole previous story is not his. Either this must be a forgery or the whole previous story about Mareecha taking the shape of a golden deer, and Seetha being beguiled by it, and demeaning herself, is all a fabrication by a fool who is not content with the Ithihasa of Valmeeki, but wants to make it an Adikavya, a phantasy of a diseased imagination. I shall later point out another corroboration of my inferences, at another least expected place. The later day so-called Brahmans, delighted in inventing stories befouling and besmirching women. The lechers forgot that a woman cannot go wrong, unless a man is a party to it. Before we continue in the forest, we go to the hermitage. Ravana who is hiding somewhere, sees Lakshmana striding away in great dudgeon "Here is my time". He is said to take the shape of a Parivrajaka, and enter the Asramam reciting the Vedas. (Were there Parivrajakas in Rama's time? I suggest that the class of Sanyasins was created only in imitation of the Bhikshus of Buddha. Asceticism has always a special attraction and people respect ascetics of all religions, whether Hindu, Musalman or Christian, and if he is a celibate the very unnaturalness seems to add to the respect. Buddhism with its system of Parivrajakas male and female, spread in India like wild fire. This was the step to create a 4th Asrama to counteract the spread of Buddhism. Though there were 4 Varnas (Chathur varnas) there were only 3 Asramas. We do not meet with the word Sanyasa or Parivrajaka in any of our Vedas, Brahmanas or the Dasopanishads. Yajnavalkya does not say that he wants to become a sanyasin or that he is going

to be initiated into a new Asramam, when he divides his goods between his two wives. But as a descendant of Pulasthya, Ravana was a "Vedavrattha Snathah", so that he could recite the Veda manthras, as one born to it. I am sure if he had taken the dress of the Brahman that he was, Seetha would have received him with the same respect and courtesy due to an Athithi of the Brahman caste. She had never seen Ravana before. So she would have no cause to suspect the man before her. He sees her seated with sad and tearful eyes; even as he sees her he is struck with love "Manmathha Saravishtah" "pierced by the arrow of cupid". He asks her "Who are you of golden hue robed in yellow silk Are you the embodiment of modesty (Hrosh) or of prosperity (Sriyah) of the goddess Lakshmi herself." He goes on to describe her as if she were standing naked before him. "You are carrying away my heart like a river eroding its banks I have never seen one like you in all the world. What a face, what breasts, what hips. All sorts of Rakshasas live here (even after Khara was destroyed?). This is not the place for you. Step out. You must live in palaces and ornamental gardens. No Devas or others dare come here. But you are boldly moving about here". His praise and flattery, (instead of making her suspicious) deceives her into thinking he was a good ordinary Brahman; She invited him into the hut, gave him water to wash his feet, and a plank to sit and fruits to eat "pray be seated and partake of these". 47th Sarga. In reply to his query she starts story beginning from the beginning of creation. It seems that this sanyasin may curse her if she did not answer him in full (What great Brahman. How self - controlled, what mercy towards all! What a fine brain-washing she must have had). "I am the daughter of Janaka and the wife of Rama". Remember Reader. She is in dread of the fate which may have befallen her husband. She is almost demented. She has cruelly insulted Lakshmana and driven him out to the forest. Yet she is made out to mouth coolly the absolutely irrelevant story "Ushithwa dwevadasa samah, Dishahva - Koonam nivesane Bhunjana manushan bhogan Sarvakama samridhhinee". "Having lived for 12 years in the house of the Ikshvakus, enjoying all human luxuries, all my desires fulfilled". Who asked her about all this? It is not only irrelevant, but what a woman in her position would not care to talk of You know the present theory of Rama being

12 years old when he married Seetha. The great guru Mareecha has taught us that; should his statement not be proved true. The first step is, clarify the Vijahara bahoon rithoon", dallied for many seasons. Convert it into 12 years. Next step put into the mouth of Seetha, "Ashtadasa hi varshani mama janmani ganyathe. Mama Bhartha mahathejah vayasa Pancha visaka "My age from Birth is counted 18. My husband is 25 " There is nothing to show from which time or up to which time this has to be counted. We have to infer it from the 5th sloka of 47th Sarga, that after the 12 years of her living in Ayodhya, Dasarathha wanted to crown Rama in the 13th year. Kaikayec's intervention, the old story in brief. Rama's entering Dandakas and Lakshmana's following. What a good and great man that Lakshmana is "Dharmachari" (perhaps Brahmachari has been so perverted) (We know Dharmajnas and Dharmavratas, this perversion is to hide his being unmarried). "Dridha vratha of resolute conduct "Dharma nithyah" Always righteous (This clearly shows that Dharmachari is a perversion). Jithendriyah who has conquered all his senses. All this of a man, whom a short while before she accused of being a lustful treacherous rogue! So according to the present counts Seetha married when Rama was 12. Rama was exiled when he was 25 and Seetha was then only 18. That is, she was only 5 when she was married. Now do you understand, why all this forgery has been perpetrated.? The same Seetha, who said to Anasooya that she had attained puberty and it was only a long time after, that Rama came, broke the bow and married her. Well, I have dealt with it in detail once before. I proceed. Not content with all this stuff the garrulous woman asks about Ravana's own Kulam and gothram But before that, she tells him "Rest a while. my husband will come in a short time with forest produce in plenty!" Seetha is incapable of speaking an untruth. But if really her husband, at her request had gone out to capture a golden deer, was this not a lie? Why did she not tell the truth to the Sanyasin? Would he curse her if she spoke the truth? This again, just as Rama's killing a deer, and starting with its flesh towards the hermitage explodes the bubble sky high. May I suggest the real story as Valmeeki wrote it? Ravana with the help of Mareecha is near Janasthana watching for an opportunity when Seetha would be alone. Mareecha is his spy to give him infor-

mation. As usual, the brothers once in a few days go out hunting, to furnish their larder. Please remember, how venison hung roasted smoked and dried in their kitchen in Chithrakoota. It is only natural meat eaters do not kill every day. They preserve it carefully, not allowing it to rot, for days together. So when they had both gone out Ravana steps in and forcibly carries her away. When Seetha said "my husband will return in a muhoortha with plenty of game" she was speaking the bare truth. But when she said she was eighteen when they started for the Dandakas and that she lived in Ayodhya for 12 years, she told a lie. They are only words put into Seetha's mouth by a forger. Ravana has no more time to lose. He is in fear that Rama may come in at any time. "I am he who is the terror of all the worlds. I am Ravana. From the moment I saw you I have lost all my love towards my wives. Become the chief of all my queens. My City is Lanka. On the top of a hill, and surrounded by the Sea. Be my wife". Seetha flares up. "I am the wife of the greatest man in the world. I love him. You are like a jackal who aspires to mate the lioness". This enrages Ravana. "I am the brother of Kubera. I conquered him. He fled in fear and took refuge in Kailasa. I captured his Pushpaka and I ride on it along the skies. Indra trembles before me. Live with me, and you will soon forget that mean mortal Rama. Do not repulse me. I am completely smitten with love of you". She defies him. He rushes at her. She runs. He catches hold of her streaming hair and with his right hand under her thighs lifts her clean, and carries her to his chariot which was nearby. Why did he not fly? He holds her tight against his hip and ascends the chariot. She calls out "Rama, Rama". While she is being driven away she sees the old bird on the branch of a tree. "Satham Udveekshya" she looks up at him. If the chariot was in the air, how could she have noticed him much less looked up at him. The chariot was really rolling along the ground. It was in a lower level than the bird on the tree. She gives him good advice. "Go to Rama and inform him. This beast is forcibly carrying me. Make haste and intercept him". 50th Sarga But Jatayu like a fool on seeing Ravana challenges him to a fight. "I am 60000. You are a youth (Yuva). What fun! Son of Visravas is a youth. Jatayu calls himself a friend of Dasarathha. So he cannot be less old than Dasarathha. He, the grandson of

Kasyapa, the father of the Devas!! Two fights are staged between Ravana and Jatayu. Ravana's chariot is said to be destroyed. Seetha is set down. She tries to escape. But Ravana makes short work of Jatayu, again catches hold of her hair and carries her away by air. One of the two fights is false or both are false. It seems Brahma and the Devas and maharshis were looking on when Ravana caught Seetha by the hair. "The cup of iniquity is full. Our work is over.. The day of doom is near" and they went away delighted, congratulating themselves. What good and merciful people your Brahma and your maharshis!! But where were they when Ravana caught Seetha by the hair in the Asramam. Poor Seetha is the guineapig? It seems in the first battle Jatayu, broke all the weapons, bows, quivers and arrows of Ravana, killed the asses and broke the chariot to pieces. Ravana jumps out of the chariot with Seetha on his hip. He finds Jatayu weak and tired. So he sets off again with Seetha on his hip. Upto this moment, the fight looks as if it all was on the earth. Jatayu makes a last effort. He jumps on the back of Ravana, and tears at the back with his beak and talons. Ravana sets down Seetha, and took up his sword (The fool Jatayu had forgotten to break it along with the chariot, and the other weapons) and cut off his wings, and poor Jatayu fell dying on the ground. Ravana catches hold of Seetha as I have already mentioned. In the chase of Seetha some of the ornaments of Seetha, her pearl garland and her anklets (Noopura) broke off. This first fight has been faked purely for saying that Ravana had no other means of going to Lanka, except by flying. Ravana never flew. In the Yuddhakanda, he never uses his powers of flying in the air to shower arrows on the enemy. Ravana is said to cross Pampa and Rsyamuka. Seetha with wonderful presence of mind, bundles up her other ornaments in her Uththareeya (upper garment), and throws it among 5 Vanaras who were sitting on the slopes of Rsyamooka. (Remember Ravana is flying in the air with Seetha tightly pressed to his hip with one arm round her. How did she gather her ornaments, and bundle them up in it? Is it not a miracle. Did Brahma or Indra, or Lakshmi or Saraswathi unknown to Ravana hypnotise Ravana and did this useful service to Seetha and Rama? What stupidity, what contemptible credulity to believe that such a thing could have happened? Is it not clear Seetha must have been travelling in the chariot

free and there was sufficient time for her to think and prepare some clue, get ready her bundle, and wait for an opportunity when she could see animate intelligent beings, men or Vanaras akin to men, to drop it amidst them unknown to Ravana. From that time we may take it that she was bare to the waist. Later Sampathi and his son Suparswa inform us that it was Mahendra dwar (the gate of the Mahendra) that Ravana passed. All the three, Pampa, Rsyamuka, and Mahendra dwar being the landmarks, which have to be always remembered to find out the way to Lanka. When a man flies in the air, what is the use of these land marks? We know that there was a track between Chithrakoota and Janasthan which the Rshis had often trod; we will also find a wellknit path between Janasthan and the place where Kabandha lived. Kabandha points out the way to Mathanga Vana. There is a ford across the Pampa which leads to Rsyamuka. From Rsyamooka to Kishkindha there is a well known path. It is only between Kishkindha and the Mahendra-dwar that no well defined pathway is mentioned. There is a place named Mahendra dwar, Doorway of Mahendra. We know Mahendra is a mountain. The Dwar can only be an opening, naturally created. It is there that Suparswa says he met Ravana. So we may infer that there was a pathway which extended up to the shores of the Sagara through the Mahendra dwar. I have omitted the harangue of Jatayu to Ravana on his wicked act of carrying away Seetha, and the description of how Seetha appeared in the air on Ravana's hip and what insults she heaped on Ravana. I believe that it is all mere padding, and Valmeeki could not have written them. The latter is a very shoddy kind of Poetry, some times extremely out of taste. I ought to have commented about a sloka in Sarga 52, where Seetha tells Ravana "Kim the karthum maya sakyam yath jave naiva dhavas|. "What can I do while you run or jump like this. A person who runs very fast may be said to "fly". But I have never heard any one flying, being said to run. This only shows that the story of Ravana flying in the air is all false. Crossing the Sea, he entered Lanka, and deposited Seetha in his harem. He called women Rakshasis, placed them to guard her from the gaze of male or female. "Give her whatever she asks for. Nobody shall speak a harsh word to her for fear of being punished with death". Then he called eight trusted servants, and ordered them to go to

Janasthan, find out Rama, and watch his movements and if possible to kill him in an unguarded moment Sarga 55 He cannot hold himself, "Sa chinthayanah Valdeheem Kama Bana Prapedithah. Pravivesa griham ramyam, Seetha, drasetum Abhithwaran". He, smitten by the arrows of love, always thinking of Valdehi entered in haste his beautiful house. He drags her by force through all his palace and points out the magnificent splendours therein. He boasts of his array of thousands of wives, and appeals to her, "you may become the mistress of all, even of me" "Bhajaswa man Abhithapthasya", "accept me who is burning for you." "Prasadam karthum Arhasi". "Do be gracious". He falls at her feet. "Ethow padow mahasnigdhaw, vasyo dasosmi tha". "These shining feet of yours, I am in your power. I am your slave." She fearlessly calls him a cad and coward. "I love Rama, I cannot love you. You are heading for destruction at the hands of my husband. You may torture me; kill me and eat me up," and she turned her back to him, and never spoke another word. He threatens her. He orders the Rakshasis to take her to the Asoka Vana and try and humble her pride. As a parting shaft, he tells her "i give you 12 months time to ponder over my offer. If you do not submit, my cooks will serve you at my table for break-fast". Thus the poor lady was immured in the pleasure garden of Ravana, surrounded by the Rakshasis. Seetha could not see the end of her woes. Here is interpolated a Sarga which even the Govinda Raja rejects. The latter-day Brahman seems to have thought that Seetha ought not to defile herself by eating any thing from Ravana's kitchen. Is she to starve? No. Indra sent some Amritha to live upon, as if anything sent by that lecherous goat could be pure. The Poet takes us back to Rama. 57th Sarga. Rama hastens back; bad omens, jackals howl. (Bad omens play a great part in the Ramayana) He meets Lakshmana with a woeful countenance. He shook him by his left arm, "Why have you disobeyed my orders". How dared you leave Seetha alone? Lakshmana convinces Rama that it was not his act but that she was not in her senses and drove him out. Rama wails, "Oh, bad omens all round. I am sure Seetha has been killed, abducted". "Lakshmana, I am not pleased with you, just because an angry woman talked some nonsense, you go away. Oh it is all that woman Kaikayee, No it is fate." Here is the dead body

of that Mareecha who decoyed me". That means that Lakshmana had arrived and saw Rama at the place where Mareecha died. It also shows that the time taken by Lakshmana to reach the place from the hermitage was the time taken by Rama to kill another deer and flay it, bundle up the tasty morsels of flesh. It must have been enough time for the conversation of Seetha with Ravana, the two battles with Jatayu and capturing Seetha. 60th Sarga. They return to the hut. It is empty. Rama laments "perhaps she has gone out to pick up flowers". But the hut with its grass mats and skins, is in disorder. The whole Sarga is very good, pathetic and graphic. But there is too much of conventional description. All sorts of trees and creepers which never grow together are brought in as if in a conservatory, and requested to give information about Seetha. 61st Sarga is merely a repetition in other words. Thus Rama wandered aimlessly in the forest. Lakshmana who is always by his side encourages him "Let us search the whole forest". They do not find her. Rama cries out in grief. 62nd. The same thing. Rama is like one mad. "Lakshmana, you go back I to Ayodhya. Tell them how Seetha and I are both lost. Ask Bharatha to rule. Take care of our mothers". The 63rd Sarga is a mere repetition of the above 3 Sargas in Vamsasthha metre. 64th 'Lakshmana, go to the river Godavari, ask her where Seetha is, and search the river." He returns, "No, she is not found there. There is no news of her". Rama himself goes to the River, and asks, "Where is Seetha". It seems the river is afraid of Ravana, and so keeps mum. Sl. 15. provokes thought and seems to require comment "Mandakineem, Janasthanam, Imam prasaravamam kirim. Sarvanyamucharishyami yadi Seetha hi dasarathha .." We know Janasthana. We know a prasaravana on the way from Agasthyasrama to Panchavati. But what is this Mandakini. I thought we had left it at Suteekshna's Asramam. May it not be inferred that Godavari is really another name for Mandakini or did Rama intend to search as far as Suteekshna's Asramam. Perhaps it is only the babble of a half demented man. Then Rama calls upon the deer who were grazing. They looked up and sprang towards the south. Rama says "Let us search the Nirruthi quarter (South-east)". Rama raves and rants. "I can destroy the whole world. What do you say. You mount'ain; I shall with my arrows break you to

pieces If you do not inform me of what has happened to Seetha. In the 25th sloka, the action proceeds. They saw the earth strewn with flowers. "I adorned her hair with these this morning. Then Valmeeki with a dry humour 37th sloka Dadarsa Bhooman nishkrantham Rakshasayo padam mahath. "Saw the large footsteps of a Rakshasa on the ground. Sl. 38. "Thrasthayah Rama Kankshinya pradhavanthya ithasthvthah. Rakhasena Anuvrthaya Maithbilyascha padanyathbah". Then he saw the footsteps of Seetha, running about hither and thither in great fear and looking out for Rama, followed by those of a Rakshasa. (Note: Dhavanthyah = means running and not flying). Then he is said to have seen the broken chariot etc. I consider this sloka to be an interpolation "See again these gold drops, and flowers. Here is a lot of blood on the earth. It may be her blood. She must have been torn to pieces, and eaten up. A fight seems to have taken place here". Then he rants and raves. "I shall destroy the worlds and the Devas if they do not get me back my Seetha. Do they despise me a weak man, because I am ordinarily so gentle" and then he fixes an arrow to his bow. "Lakshmana, you shall not prevent me. I am resolved to destroy the whole creation". Poor Lakshmana, he was in real fright, that Rama had gone mad. He soothes him "you, the most selfcontrolled man, ever soft in words and acts, to say this; no, we shall search everywhere. The foot steps are only of one man. Can you destroy the whole creation for the crime of one?" 66th Sarga Lakshmana, seeing Rama was completely stupefied "Mohena mahatha Avishtam" or had lost his senses; "If you cannot bear up bravely, what is the difference between you and ordinary humans". He cites examples of calamities of great ones. Yayathi the son of Nahusha was of equal status with Indra. He also fell owing to Moha (darkness of senses). Our Purohith Vasishtha had a hundred sons He lost them all. This mother earth is afflicted by earthquakes and trembles. The two eyes of creation, the Sun and the moon are affected by eclipses, nobody however great can escape Fate. "Na dalvasya pramunchathi'. You yourself have taught me this several times. I am only waking up your wisdom which has been stunned by grief. Rise, we shall search for Seetha. Kill the rogue and bring back Seetha". Rama slowly came back to his senses, unstrung the Bow and wailed "Where shall

we go". Lakshmana says we shall search Janasthana. It is full of jungles, a tangled mass of hills and ravines, and caves and clefts full of wild animals, Kinnaras and Gandharvas. This is an apt description of South-east Vindhya. Then they see the huge carcass of Jatayu. Rama without further thought says "This is the fellow who has eaten up Seetha", and strings his bow and aims an arrow when Jatayu in the throes of death moans "Ravana at one stroke has killed me and carried off Seetha". Then Jatayu is said to boast of the havoc he wrought to Ravana. "Here is the broken chariot and here the dead charioteer. Here his Bow and quiver". If all this is true Jatayu must have been seen long ago when they saw the Rakshasas' foot steps when he is also said to have seen the broken chariot; all these are specially filled up interpolations to corroborate the story of the Ravana - Jatayu fight in Sargas 51 and 52. Rama at once throws away his arms, runs to Jatayu and embraces, him, falls down and wails. "I burn with sorrow. If I fall into the Sea, it will run dry (a rather exaggerated sentiment!) In the 68th Sarga a lot of time and breath is wasted in asking stupid questions. Poor Jatayu's dying moments are worried and wasted. He has already said crisply. "Sa devi, mama cha pranah Ravanenobhayam hrtham". "That lady and my life have been carried away by Ravana". Instead of going directly to the next question, "Which direction did he go", all sorts of irrelevant questions are asked. Poor Jatayu; "The son of Visravas, he went towards the South". He has no more strength. He falls down dead. How cleverly the illusion of Jatayu is being kept up. The poor Bird. How realistically his last moments are described! 18th sloka "Sa nikshipya siro Bhoomaw prasarya charanow thada. Vikshipya sareeram swam papatha Dharance thale". His head fell to the ground, his feet fell apart, and his body lay flat on the floor of the earth. Rama as usual blames fate "Kalo he burathi kramah". Rama the great hearted calls on Lakshmana, "we shall respect and worship Jatayu, as if he was our father. Strike a fire, build a pyre. We shall cremate him with due rituals". One of the noblest acts of Rama is described in Sls. 29 to 36. 69th Sarga. After having thus performed their duty, they go west. (But Jatayu said, South). They then go South. One very important thing to be carefully kept in mind. They find an unobstructed pathway "Aprathihathani Panthhanam". Now

if we wipe out all the brain-wash, we can easily see which way Ravana came in his ass chariot and by which way he returned to Lanka. On both sides of this pathway no doubt there is heavy jungle and over hanging rocks and down sloping ravines; thus we see that from the Yamuna to beyond Janasthan, there is a well defined pathway. I believe it could be negotiated by a cart, even though it may be rough with stones, pebbles and ruts. An ass is more patient and surefooted than a horse, or a cloven footed ox. Then they go three Krosas (According to Kautalya a krosa is 2000 yards)=1 mile and 240 yards) They enter the Krauncharanya (who gave it the name?). A deep ravine ran down to their left. A Rakshasi came up out of the dark cleft and embraced Lakshmana. "What a dear, marry me, we will ramble in these forests". Lakshmana was cruel enough to cut off her nose and breasts, and she fled crying out loudly in pain. A short distance off, they see terrific omens, but all portending ultimate victory for them. So both of them keep their arms ready. Then comes a most horrific description of Kabanda, much more fearful and utterly disgusting. They see him far away, even a Krosa away. What fine eyes the brothers had! Did they not see Mareecha on the Sagara 100 yojanas away! The hugest octopus is a microscopic insect before this Kabandha even from a krosa distance; he stretches out his hands which are already filled with birds and animals, clasps the brothers and pull them towards his mouth. They are utterly unable to resist Vivasow". Rama kept brave. But poor Lakshmana owing to his childhood (Balyath) lost all courage. Rather funny, is it not. According to the Payasa story Lakshmana was only 2 days younger. But even if he were a few years younger, he must have been more than 30 years old. The stupidity of forging a "Balyath" is too apparent, yet I am sure that there are very many intelligent, highly educated Samskritha Scholars, who coolly swallow such absurdities. Then Lakshmana tells Rama "you leave me as an offering to this demon. Save yourself and run away. Seek out Seetha. Go back to Ayodhya. Crown yourself. Dear brother, in the hey day of your glory, will you kindly remember poor me". (such trash is the pabulum on which we have been nourished). He drags them towards his mouth, instead of stuffing them both into his huge mouth, the demon asks them "Who are you two well armed fellows". By this time it is

Rama's turn to lose courage. Poor Maha Vishnu begins squeaking "Kalabhi panna seedanthi yathha valuka Sethavas. Kalasya sumahath veeryam sarva bhoo.heshu Lakshmana" Thwam cha mam cha naravyaghra vyasanaih pasya mohithou" "Oh. the might of Fate! just look at you and me fully confounded. Under the clutch of fate people collapse like a bridge made of sand". It is Lakshmana who keeps cool and courageous. "Before he thrusts us into his mouth let us cut his arms" They cut off each one arm at the shoulders. He roars with pain but coolly asks "Who are you?" Lakshmana tells him who they are. He is overjoyed. He remembers what Indra had told him. He forgets his pain "What good fortune, that you two have come and cut my arms". 71st Sarga "you just wait, listen. I was the handsomest being ever born. Famous in all three worlds, none so bright as I. But I was foolish enough to take this horrible form and terrify the Rshis. One of them known as thick head (sthhoola sira) cursed me "you shall keep this shape till Rama comes to this forest and cuts off your arms and burns you. (Lord! Viradha wanted to be buried .. This fellow wants to be burnt). The curse takes effect instantaneously. Note, reader it is not a Vasishta or Vamadeva that curses It is only an ordinary thick head Rshi. But he is a Brahman! Who in the world can withstand a Brahman's wrath? Another fabrication to explain the horrible shape. It seems he challenged Indra who hurled his Vajra at him. It should have destroyed him. But you do not know once this Kabandha had performed great austerities. Brahma was pleased. He had given him immortality. So the Vajra did not kill him But only mutilated him. "You see my thighs; they had been broken by the Vajra. I could not move. I would starve So Indra out of respect for Brahma gave these two long arms each one Yojana long. So as I can drag in creatures. So I have been grasping at various creatures all these years in the fond hope that one day you Rama will come into my clutches, waiting for your arrival. Yes, you must be Rama, else who could cut my arms. I am the son of Danu". There is a lot of talk In the 20th sloka he calls himself by the name of his father. Then comes another curious absurdity. The man who was able to remember his previous state of life and talk about all this while, suddenly loses memory "no! no! you must burn me to ashes, till then I am unable to talk".

Poor Lakshmana has to gather huge trunks of trees to build a pyre. (Here may I remind the reader that Danu is one of the 50 wives of Kasyapa and all her children were called Danavas to distinguish them from the sons of Adithi and Dithi). To the modern Brahman Asuras, Daithyas and Danavas and Pisachas, are all one). But this Danu seems to be a male. To the man who said "I can't remember anything till I am burnt to ashes". Suddenly his memory revives "I shall tell you of him who knows the Rakshasa; you make friends with him. He will give you help if pleased". Then comes a pre-appointed piece of evidence, 33rd sloka. "There is nothing unknown to him in all the three 3 worlds. He has wandered all the three worlds, owing to a special reason". They throw him into a huge pit, and cremate him. He throws off the embers and rises in a resplendant shape. Gloriously, adorned, and is seen in a Vimana (Aeroplane!) in mid-air and addresses Rama. He talks Astrology "You see you have attained an age when your Dasa Bhava is in a very low position. That is why you have to suffer this insult to your wife. Therefore, it is absolutely necessary that you should make friends of that being; without him I do not see any way by which you can recover Seetha. Listen attentively. There is a monkey called Sugreeva His irate brother Vali has driven him out. He with 4 other monkeys lives on the Rsyamooka mountain which is laved by the Pampa. He is a brave and truthful man, of immeasurable glory, modest well cultured and resolute in character Owing to dispute about the Kingdom he was exiled by his brother. Fate is not to be overcome. Go quickly. Make friends of him Take care so that there may not be any treachery. See that the promise of friendship is sanctified by being taken before the fire. He is a "Kamaroopi". (One who can take any shape he pleases. But we do not read anywhere that he took any other shape but of a Vanara. It is by this talk about Kamaroopi and flying that they escape all common sense and reason). "He is in great distress. He is full of a sense of gratitude He will never forget anygood you do him. He will do what you want of him He is roaming the banks of the Pampa with fear in his heart of Vali, keep back your arms. (Why? Will he be afraid? This fellow of immeasurable glory!) He by his cleverness (naipun yath=dexterity) will easily learn where the Rakshasas are. (Why this fellow in the 33rd sloka said,

he knew all the three worlds. Then why should he learn hereafter, about the abode of the Rakshasas). He will follow all rivers and mountains and search out Seetha. He will send huge monkeys to seek for her." Thus having praised Sugreeva and impressed upon Rama the necessity of making friends with him, he points out to Rama there is the path from which I dragged you both. As one who has footed through the path and all the Jungles and streams around, and knows all the ins and outs (This fellow who had his thighs broken and could not move, and hence had specially long arms to catch hold of creatures for his living!) 73rd Sarga. He instructs Rama "Here is the good road. See on the west those charming flowering trees. (2 & 3 slokas All the Botany known to the fabricator). There are sweet fruits. You can get up and pick them, or fling stones and they will fall down. They are worth eating; after crossing that grove, you will go to another grove of fruit bearing trees. Yes Lakshmana can procure the fruits for you. Thus after crossing groves and hills you reach the "Pushkarini Pampa" = The lotus filled Pampa". (Here we have to find out what Pampa is. Is it a lake or tank or pond; or is it a river, ordinarily a pushkarinee = water containing lotus flowers. It may be a lake or a stream. The very first time we meet with Pampa the Rshis call it a river. Pampa nadee nivasanam" Those who live on the banks of the river Pampa. Nadee has no other meaning but that of a river) Sarga 3 Sl 17. In two places earlier, Kabandha refers to Pampa, but does not qualify it. Then he tells Rama "there you will find fat birds, which not knowing men are fearless. You can easily catch them. They are so fat. They are like balls of ghee, eat them to your heart's content and your belly's fill. And then the water contains very nice fish (some of them have curved noses, Vakra thundan). Lakshmana will transfix them with arrows, You can gobble them up. Roast them on a sharp iron rod. While you are eating them Lakshmana will bring you sweet sparkling water in a lotus leaf. No you need not think you can live on birds and fish alone. Heavy fat pig abound, and when they come to drink in Pampa grunting like big bulls, you can have a go at them. Going through these forests, you will forget your sorrow" What a connoisseur and governor! "There were 7 Rshis; they were the disciples of the great Mathanga. They are all dead. Their servant woman, a Sramani. Another

instance of the lateness of the composition is this word "Sramani". Neither Vedas, the Brahmanas the Upanishads, nor even the Dharma Sastras and Manusmrithi know of any female celibate ascetics. The Maha Bharatha speaks of a Brahman Vriddhakanya. Old unmarried woman. Of course there are the wives of Vanaprasthas who lead an ascetic life. Nowhere do we meet a woman who has dedicated herself to a life of celibate asceticism. We know of Brahnavadinis, one of the wives of Yajnavalkya wants to learn about the Athman. There is the lady Balaki who makes bold to hold a discussion with Yajnavalkya in the Sabha of one of the later Janakas. But you will not find the word Sramani any where, as far as my reading goes. It is the Buddha and Mahavira who instituted the systems of Bikkus and Sramanis or Parivrajakas. Kabandha continues, "What wonderful Rshis they were". Even today the flowers they gathered do not fade, nor do they lose their fragrance, Their very sweat which dripped from their bodies, as soon as they touched the ground become ever-living flowers. But she lives there the old Sramani waiting for your arrival, to welcome you as a guest, and to cast off her body afterwards. You go along the western Bank of Pampa. There you will find the well screened hermitage. That is the Mathanga Vana, opposite is the Rsyamooka, which is difficult of ascent. That magnificent hill was specially created by Brahma (Brahmane vinirmithah)-was it specially created by Brahma as a refuge to Sugreeva, knowing that milleniums thereafter, he has to befriend Rama? (perhaps it is a volcanic eruption) (Then a lot of rubbish follows) next on the top of the hill there is a large cavern which can be closed by a slab of rock, at its eastern gate there is a big pond full of sweet and clear water. At times Sugreeva and his 4 followers may be seen. He lives in the cave. After such clear instructions like a well tutored witness in the box, he vanishes. I suggest that the whole Kabandha episode is a clever jumble up of truth and falsehood. We will later see that Angada tells his mother Thara, that spies know all about Rama's wandering. How he has lost his wife and has made friends with Sugreeva. We will also find that Hanuman has also learnt about Rama. There is no doubt that Kabandha is a well coached up emissary of Hanuman, who is devoted to Sugreeva, just as Viradha was sent by the Vanaprasthas to take

Rama to Sarabhanga. Kabandha was sent on the road to Janasthana to meet Rama. Of course Hanuman knew of the abduction of Seetha and the direction in which she was being taken. Apart from actual sight of her he has heard of her crying out Rama Rama. He is in possession of the bundle of jewels she has dropped. I have no doubt that Kabandha after meeting Rama has returned to Rsymooka and told Hanuman all about Rama and Lakshmana, how to recognise them, and how he has prepared the ground. One thing which might have given us a clue. Whether they rested for a night any where is not found. It looks as if they were on Mathanga Vana on the same evening that they cremated Jatayu. Krouncharanya is just 3 krosa₁ = $3\frac{1}{2}$ miles or at the most 6 miles from Panchavati. Then they meet Ayomukhi and Kabandha. Kabandha seems to point out 2 or 3 groves, the stream and then the Mathanga Vana. There is a regular pathway. So I suggest that the total distance from Panchavati could be 15 to 20 miles. I repeat. Who is this Kabandha? The horrid defaced, thigh broken monster. Then the ultra glorious Danu of the Divyadrishti. Just carefully follow his talk and the directions and advice he gives to Rama, the special instruction to cement his friendship by taking the oath before a blazing Fire. See how carefully he describes the fauna and flora of the land, the lay of the Country, how Pamapa is placed in relation to Rsyamuka, and how Rsyamuka is a good asylum for a refugee, the cave and its pond. The Nishada Guha boasted that not a blade of grass could stir without his knowledge in the Dandakas. As for Kabandha he knows every inch of the Country as if he has walked it. He must have been a native. To hide all this, this trash about a deformed monster and a heavenly being!! Hanuman knew of the destruction of Khara. So he knew that the only one to conquer Vali was the conqueror of Khara. Now I proceed 74th Sarga. Pampa is called a pushkarinee. They see Sabari. She receives them with Padya (water to wash their feet) and Arghya (flowers and fruits). How did she know them? Is it "Divyadrishti" Heavenly sight? Rama inquires of her health and enquires "are all your austerities bearing fruit". She like a sophisticated lady says "your very sight is the highest fruit". "Your sight has purified me. My masters ascended to Swarga even when you were in Chitrakoota". How did she know when Rama was in Chitrakoota? "I have

stayed here these 13 years to meet you". How wonderful! The masters must have told her "Wait. Do not immolate yourself. Rama is just now in Chithrakoota. But he will go to Panchavati. There after 13 years his wife would be abducted by a Rakshasa. He will go to this Asramam on his way to search for her. Then meet him. You may cast off your body after that". What nice Bunkum to be believed. Rama says "I have heard all about you from Danu". Just show me through the Mathanga Vana. She takes them through like a trained guide. "This is the "Vedi", the platform where they performed their "Homam" fire worship. It is that western mound. See, it is there they used to place the flowers with their shaky hands. Poor dear old Rshis, even today do you know the whole forest is lit up by the glory of their Thapas. Of course they could not go to the Seven Seas (I know of 4, which are the other 3 I forgot these must be the 7 oceans which surround the 7 worlds, sweet, salt, milk ghee, curd etc.) to bathe. They were too old. They sent out their thoughts and lo! the 7 seas came to them. Even today, see that place where the 7 seas are bubbling up". Who is the first to discover this? Is it this version of the 'Ramayana' or is it the author of 'Meenakshi Kalyanam'. Who is the plagiarist? Even today they will point out to you about the South east corner of the Meenakshi temple in Mathurai the 'elukadal'. I think there is a narrow street leading from there which is called elukadal theru. I am sure it is from this the brilliant idea of the mahamakham tank in Kumbhakonam, arose. She continues "See those wet barks on the branches. They hung them out to dry. But they keep wet even now. They refuse to get dry (perhaps in grief). I have shown you all, and told you all. Do give me leave. I want to throw away this old body, and go to serve them in Swarga". Of course Rama and Lakshmana were duly impressed and said "We are very pleased. You have fed us well. If you want, you may go". So she lit up a fire and burnt herself and ascended to heaven in a glorious form. It smells very much like Sarabang. Redivivus 75th Sarga. Rama feels elated "So we have bathed in the Seven seas and offered pinda (oblation) to our ancestors. So we shall go to Pampa and thence to Rzymooka on the opposite shore, I want to see Sugreeva as quick as possible. My search for Seetha depends

upon his pleasure. In the 12th sloka pampa is called a **"Paneeya Vahinee"**. I have never seen any where a reservoir of still waters being called a Vahinee. It is always used only for a stream or river of flowing water. The Govinda Raja cleverly evades explaining "Vahinee". He gives us the meaning of **"Paneeya"** sweet to drink, because he as well as most of us are obsessed with the idea that Pampa is a Saras=lake. In the 14th Sloka again Pampa is called **"Udaka Vahinee"** carrier of water. A tank is not a carrier. It is only a store (Vah, uh means to carry. Bharavaha does not mean a man who holds up a weight but one who carries it from one place to another. A telling example is **"Udvaha"**=marriage. Carry in, the bride from one Gothra to the husband's gothra". So vahinee can mean only a river. The Govinda Raja does not care to give us any meaning. In the same sloka pada 3 **"Mathanga Sarasam Nama hradam Samavagabatha"**. Rama bathed in the deep pool which was known as **Mathanga Saras**. I think this gives us a clue to what Pampa is. I shall just place the whole 14th sloka before you. **"Satham asadya vai Ramo, doourad udaka vahineem Mathanga Sarasam name hradam samavagabatha "** Having come from afar to Pampa, he laved himself in the pool named Mathanga Saras. Does it not suggest that Mathanga Saras is only a part of Pampa. It is not said that he went anywhere away from Pampa. I have no doubt that just as they are said to have bathed in the holy 7 seas, they also bathed in the holy Mathanga Saras. Where perhaps the Rshis used to take their daily bath on the Pampa, and hence that place was called Mathanga Saras. Then there is a conventional description of the trees around them in the 21-st sloka. He is said to see the Pampa. Here it is called **"Seetha Varinidhm"** a cool receptacle of water. Here Varinidhi can be only a lake or tank. Then Rama continues the conventional description, and he is said to see the Pampa again (sl. 24). He tells Lakshmana it is on the bank of this (Asyā there) there is Rsyamooka. **"There Sugreeva lives. Go and find him out. What can I do without Seetha"**. Thus the Aranyakanda ends. I believe it is easier to clip off the later fabrications in this Kanda than in the Ayodhya Kanda. Of course I would like to discuss Pampa even here. But as it occurs in the next Kanda also I shall take it up after we go beyond Pampa, without returning till the destruction of Ravana.

I shall summarise The great Rshis have decoyed Rama to Panchavati. A casus belli has been established. Khara has been killed and Janasthana conquered. The Rshis congratulate Rama and tell him, brazen facedly "It is for this we brought you here" The same Rshis know of the abduction of Seetha and that the criminal is Ravana, and they also know where Lanka is. Infact they are said to rejoice at the crime, because it will force Rama to kill Ravana. They are also said to have Divya Drishti. So they could easily have known, where Ravana had immured Seetha. But they are said to keep mum over it. They do not advice Rama, saying, "Yes we know that fellow and that he is in Lanka. You can even from here use your prowess as Maha Vishnu, with your Vishnu Bow and Brahmastra, and destroy Ravana." These great Rshis do not inform him. Perhaps they enjoyed his puling and mewling, his raving and ranting. All the boosting of these so called Rshis is absurd. They were ordinary men like you and I. They had no transcendental powers, spiritual or mental. They were a set of educated people. They led a simple life trying to avoid the lure of the City and the greed for money. They were as much afraid of the Rakshasas, as in modern times we were afraid of the white men who ruled over us. The story of the golden deer is all a fiction. Mareecha the uncle of Ravana helped him by spying on the movements of Rama and Lakshmana, and informed Ravana who was hanging thereabouts for an opportunity to carry away Seetha in the absence of the brothers. The brothers as was their wont went for game in the forest and seem to have taken some time over it. Ravana carries away Seetha. A friend of Rama who tries to save Seetha is killed by Ravana. Rama follows the clue given by the flowers from the dishevelled hair of Seetha and perhaps from the jewels in the garlands she was wearing. Surely from the track made by the Ass Chariot and the dead body of Jatayu is met on the way by Kabandha an emissary of Hanuman and is directed or led to Sugreeva.

KISHKINDHA KANDA

1st Sarga 1st Sloka Pampa is a pushkarini The month is Madhava the 2nd of spring season Vaisakha-May-June. Hence a fortnight atleast has elapsed. Rama laments the separation from Seetha. The wind is pleasant (Sukhanilah) again (Sukha sparsah and chandana seethalah) cool like the chandana Evidently it is the south breeze There is a fine description of the forest in the spring season from the 3rd to 21st sloka. The cooing and warbling of birds all seem to increase his longing for Seetha. He remembers how once on hearing the call for mating by the birds, Seetha called him to her, and they pleased each other in joy. (This clearly shows that Rama and Seetha did not lead a celibate life). In 35th sloka the wind is called "Charthro Vananilah". The forest wind of the Chithra month. In the first 25 slokas the Govinda Raja, instead of commenting on them, sports the fanciful vapourings of a Vaishnava Bigot. Poor Rama, he goes on wailing every tree and its flowers seem to be like Seetha. He compares them to every limb of Seetha. He compares the breeze sighing through the trees to the breath of Seetha. The Lotus to her eyes or face. He mentions the beauties of the Pampa without specifying whether it is a lake or river. Suddenly he is carried away by Pampa's beauty in the 94th sloka "Mandakinya's thu yad idam roopam evam manoharam. Sthhane jagathi vikhyatha gunas thasya mano Ramah" The first pada is ambiguous. Has Rama Pampa in his mind, or is he reverting to Mandakini or is Mandakini the same as Pampa? "Mandakinyas" is both ablative and genitive. You can translate it That this figure (of Pampa?) is thus charming beyond that of Mandakini or This shape "of the Mandakini" which is seen here is thus beautiful. The Govinda Raja takes a third view. It is also good "Yadidam Pampayah roopam evam Mandakinyascha manoharam roopam" = This present face of Pampa is equally charming as that of Mandakini. But the next 3 padas are provocative of thought. "Properly are her enchanting qualities famous throughout the world". This suggests that Pampa was known to the people of Ayodhya. They know the Vindhya well Did they know the

Dekkan and South India. In all the older Puranas there is only a description of Arya Vartha and the Himalayas and the Vindhyas. Hence I suggest, Rama knew by hearsay, because it was in the Vindhyas. His strength fails him "I cannot live without Seetha. I shall die. You go back to Bharatha, leave me alone". From 116 to 125, Lakshmana consoles and soothes Rama out of his despondency. "You ought not to allow your love to suppress your greatness. Do not benumb your mind by grief I shall kill Ravana wherever he be, and recover Seetha. Awake, arise, in sloka 118 "Athi sneha parishvangath varthiradropi dahyathe". Here is a pun on Sucha (friendship, oil), "Completely wrapped with oil even a wet wick is burnt. By too much of love even your cool mind is burnt up. Full of resolve, we shall bring back Seetha" Rama slowly recovers from his stupor. Then they crossed Pampa. One can understand crossing a river, but have you heard of crossing a lake or tank except by going round it? The very statement that they saw Pampa again (Punah Pampam) leads me to the inference that after bathing in the Mathanga Saras they went round it. It must have been a fairly large one with a large mouth irrigated by the Pampa-and reached again the regular bank of Pampa. The stream flowed into a hollow and filling it took its old course. The hollow is Mathanga Saras, really a limb of Pampa. I suggest that is how the confusion arose. Calling a river a Saras or lake. This is completely borne out by what Hanuman says in Sl. 6-7 of the 3rd sarga. I shall point it out later. The brothers are at the foot of Rsyamooka. Sugreeva sees them. They are both well armed. As a real coward, he gets afraid. He suspects they may be emissaries of Vali (This clearly shows that Kabandha was the messenger of Hanuman). He flees, jumps from one peak to another. His followers run with him. Hanuman asks him the cause for fear. Sugreeva points to the armed brothers. "They must be the spies of Vali in the disguise of ascetics" "Is this not Malaya. There is no fear from Vali or his followers. Wait while I shall meet them and find out who they are". Thus Hanuman goes to where the brothers are on the eastern bank of the Pampa at the foot of Rsyamooka. It seems the monkey took the form of a Bhikshu (just like Ravana). But Kabandha has already told Rama that Sugreeva was a monkey. Rama cannot be surprised or

startled if a monkey came in its own shape. Why Hanuman should have taken the guise of a Sanyasin cannot be explained. I believe it is only a forgery. It is said to be owing to a roguish mind ("Sattha Buddhi thaya"). To call Hanuman a "Sattha" a rogue!! But more curious. The sanyasin falls at the feet of Rama. Have you ever heard of a Sanyasin falling at any one's feet? Hanuman like a true courtier praises them, their looks, their presence. He clinches the question whether Pampa is a Saras or river. "Pampa theera ruhan vrikshau Veekshamanaw samanthathah Imam nadeem subhajalam" = looking at the trees on the banks of the Pampa, casting on the river your splendour. Hanuman who, if any body knows, must know what sort of water-course Pampa is, is clear it is a "Nadee"-river. The Vanaprasthas near Sutheekshna's hut also call it a "nadee". The very first time we meet the name, and the very last time we meet with the river's name it is called only a "nadee". The river is only Pampa, and the Saras which is fed by the Pampa is Mathanga Saras. Now we shall see what Govinda Raja has to say of it. "Pampayas Saras thvepishal pathaya purvapara pravahathvena Nadee sabdam Aviruddham". Pampa though a Saras or lake, being small, both in front and behind as water flows there is no contradiction in calling it a river. Do you understand it? Does he mean that, being small, and water standing both in front and behind, in small pools? But Pravaha generally denotes a large flow (Prakarshena Vahathi). It is such stupidities which show him up? What quibbling, what pedantry? what nonsense? The 3rd and 4th padas of the 16th sloka is instructive, "Sa Sagara Vanam kritnam Vindhya meru Vibhooshitham, prithhiveem Imam". This whole earth with its seas and forests adorned by the Vindhyas and the meru. If Valmceki had written it or if any other, he does not seem to have known any mountain below the Vindhya No Sahya No Dardura or Mahendra. Valmceki's Malaya was the adjoining hill to Rsyamuka; and his Mahendra was the extreme south of the Vindhyas. The Sagara can only be the waters below the Vindhyas. Both keep silent. Then Hanuman proceeds "Sugreeva driven out by his elder brother Vali, wanders about in the forest; He has sent me to you. I am Hanuman. He wishes to be your friend". I have come from Rsyamooka" Rama the great will not condes-

cend to talk with a servant. So he orders Lakshmana, "This one says he is Sugreeva's minister. That is the man we have come to see, Sugreeva the Mahathma". Then he praises the knowledge and fluency of Hanuman in the Samskrit language. It is very instructive "Nanrg Veda vineethasya nayajur Veda dharinah. Nasama Veda vidushah saktham evam prabhashithum. Noonam vyakarnam krthsnam, Anena bahudha srutham Bahu Vyabara-thanena na kinchith Apa sabditham .. Na mukhe nethra yor vapi lalate cha bhruvosthathha. Anyeshvapi cha gathreshu Doshas samvidithah kvachith... Avistharam Asandigdham, Avilambitham Adrutham. Urasthham kanithagam vakyam varthathe madhya me sware . Samskara krama sampannam adruthani avilambitham. Uchcharayathi kalyancem vakyam hrdaya harineem .. Anaya chitbraya vacha thristhvana vyanjanasthaya, Kasya naradhyathe chiththam Udyathaser arerapi .." In these 6 slokas 29 to 35, Valmiki or the forger evidently wants to teach us ordinary mortals how to speak in Samskrit, and how by that speech please others Rama is the mouthpiece. This is evidently the preface to Hanumayana. I shall try and translate the above. "Unless a man has studied the 3 Vedas (poor Atharva Veda was unknown to Rama'), unless he has been taught all grammar, he cannot talk like this. Did you observe Oh. Lakshmana. He talked a lot. Was there any word not correctly pronounced? In his face, in his eyes, in his forehead, in the middle of his eyebrows nor in any of his other limbs could you notice a blemish Neither long-drawn nor one word running over another, neither slow nor fast, each word whether from the chest or throat, is gentle (not rasping) without any grammatical mistakes Neither hurried nor slack, he pronounces the words so that he charms our mind" Is that enough? No. "His variegated words come clear from the 3 bases breast, throat and jaws". Govinda Raja revels in this. But he puts the 3rd base as "Sirah". I do not agree. The jaws which contain the palate, teeth and the lips are really necessary. All this really shows that Hanuman is not a monkey, but a human being of a less civilised tribe than the Aryan, who has studied under the so called Rishi It is all Pannini It is all Kaliyuga Then Lakshmana speaks to Hanuman, "Oh learned man, we have also come to meet Sugreeva What you propose we shall accept. We know the good qualities of Sugreeva".

Then Hanuman thought, "Sugreeva is lucky, here are the ones who would do his work. He will get the Kingdom". Then he addresses Rama, "Why have you come to this terrible forest" Again on the orders of Rama it is Lakshmana who replies after undeserved praise of Dasaratha. "This is Rama his eldest son. I am younger, devoted to him. We lost the Kingdom. We wander Rama's wife is Seetha. She also followed Rama. She has been carried away by a Rakshasa. We do not know where he is or who he is. Danu the son of Dithi told us about Sugreeva. (As far as we know from the puranas Dithi the eldest wife of Kasyapa had only two sons, Hiranya Kasipu and Hiranyaksha Kabandha was first Danu's son then he became Danu, and now becomes a Daithya, Nothing restrains the forger. Poor Govinda Raja does not know what to do, his explanation is Danu means "Danoh Vamsajah" one who is born in his line, that is Kabandha. Dithih puthrah means "puthra prayah". I do not pretend to understand it. This man is the last word on the Ramayana). He said Sugreeva will find out the man. So we have sought refuge under Sugreeva. So let him be gracious". "Come along, Sugreeva has also been deprived of his wife". Rama says "He seems to be truthful. Let us follow him". It seems, Hanuman cast off his Bhikku disguise, and carried both of them on his shoulders. 5th Sarga The Govinda Raja had explained "Malaya" to which Sugreeva had fled on seeing the brothers, to mean, a mountain "Parvatha mathrasyanama" (why, he does not explain, Malaya could not be the name of a hill just like Rysamooka). But the first sloka teaches him not to quibble. He has to admit "Malayam girim" that Malaya is the name. Hanuman introduces them to Sugreeva. He is overjoyed. "We shall be friends. So clasp my hands" and they do so. Sl 15. Hanuman again is said to to cast off his Bhikkhu's disguise. He lights a big fire. With clasped hands, Rama and Sugreeva circumambulate the fire and swear eternal friendship to each other. We know Kabandha advised Rama to make a friend of Sugreeva before a fire. But who told Hanuman? It is a purely Brahmanical ceremony. Was Hanuman a Brahman? I am of opinion that Hanuman who had been educated by Brahmins really instructed Kabandha about "Oath before the fire" and Kabandha duly passed it on to Rama. Then Sugreeva breaks off a branch of the Sal tree, and both seat

themselves on it. (Please note the Sal. It does not grow in the Deccan or Madras state or Mysore or Kerala). Hanuman cuts a branch of the Sandalwood tree and Lakshmana seats himself on it. Then Sugreeva tells his tale. "My brother Vali, has driven me out and taken my wife and I am roaming about in dread of him (In spite of the Vayu putra's help), You must save me from him". An ordinary human would have inquired for the whole story. But not so the Maha Vishnu "I shall kill that fellow who has taken away your wife. I have got unfailing arrows. Even today I shall kill Vali". Such is Dharma and justice in the hands of Rama. Those who have forged interpolations cannot help exposing their lies. Sugreeva tells Rama, "Hanuman has told me all about you. How a Rakshasa has carried away your wife (The wily fellow does not mention the name of the Rakshasa) after having killed the Jatayu. (Here arises serious doubts) When did Hanuman tell this fellow? How did Hanuman know? Specially of the death of Jatayu? Was it "Divya drishti"? The Divine eye? Now clearly it proves that just like Bharadwaja, Hanuman through his men roaming about the woods knew about the abduction, and the death of Jatayu, and Kabandha was only his messenger. He would have also known of the Khara battle After some irrelevant self boasting Sugreeva says "I saw a lady crying out Rama Rama. She was being carried away by a Rakshasa. We were on a shelf in the hill. "Giri thata" Seeing us she threw down her upper garment tied up with jewels. I have kept them securely. That lady must be your Seetha I shall bring them. You may be able to identify them". How did this fellow know that Rama's wife was Malthill? One moment's pause. If Ravana was flying in the air with his hand clasped round her waist closely pressed to his side, how was she able to make up the bundle? Unless he flew close to the ground, her cries could not be heard. The truth seems to be that though Jatayu was killed the Ass Chariot was safe. Ravana drove back along the foot of Rysamooka after crossing the Pampa. Sugreeva goes to the cavern and brings back the bundle. Poor Rama swoons, then takes it and presses it to his breast. "See Lakshmana, are these not the jewels which Seetha wore". Now read the imbecile answer. "Na Aham janami keyure, na Aham janami kundale. Noopure thu Abhijanami nithyam Padabhivandanath..." 'I do not know the

ear rings (or drops). I do not know the arm bands (or wrist lets), I only know the anklets, and that because, I daily prostrate before her feet". Of course the forger is a hypocritical liar. But does he think that Lakshmana was a hypocrite and liar? Lakshmana who lifted her into the boat, who has been looking at her for at least 13 years. She has been clothed in yellow silks. Could not Lakshmana identify the silk she wore as her upper cloth? What seraphic innocence! What a chaste mind! And this verse is supposed to be a gem, you cannot find elsewhere in the Ramayana. How silly! Then Rama asks Sugreeva 'Which direction did the Rakshasa take? Who was he? Where does he live?'. And the blackguard coolly says: 7th Sarga "I do not know any thing about that mean fellow I swear But I shall make all endeavour to find him, so that you may obtain Malthhill. Again, he says: "I shall kill that Ravana, and his gang and please you". The Govinda Raja thinks it is a falsehood. If Rama were to know the place of Ravana, He would start at once to fight Ravana. Thus, his own purpose to kill Vali and get at the Vanara Kingdom may be frustrated. So Sugreeva's lie is excusable. Then Sugreeva gives him sound advice, "I have also lost my wife, but I do not grieve like you. Pull up man, one like you to lose his control", and so on. Rama thus advised, took up the end of his cloth and wiped his eyes. He embraces Sugreeva, "What a good friend you are I take your advice. Yet you see, you ought to search for the whereabouts of Seetha. But what shall I do for you Tell it me with full confidence in me. I have never told a lie. I swear to you. Your words shall bear fruit". 8th Sarga Sugreeva overjoyed, tells Rama in front of Lakshmana, "The Devas have shown mercy to me. You have become my friend So I shall surely attain my Kingdom You made friends with me, witnessed by Fire". Then a lot of insipid platitudes. Then he saw a Sal tree nearby. He broke a branch full of flowers, and they sat together on it. Evidently, between the time when Sugreeva went to procure the bundle of jewels and his return, some thief must have run away with the original branch on which they first sat. Hanuman not to be outdone, offers another Sal Branch to seat Lakshmana. What became of the Sandal wood branch? The same thief must have stolen it. Then Sugreeva acts a scene. "I am in great distress. Vali ha

ill-treated me, He has taken my wife", and sheds tears. Rama is moved. "Even today, I shall kill that fellow who has taken your wife. See these terrible arrows." Sugreeva with unbounded joy says: "Right, Right. As you are my friend who has clasped my hands, I mourn before you". His voice choked with emotion. He is unable to speak. He slowly wipes his tears, with deep sighs and sobs he begins (What a consummate actor!). "Time ago Vall pulled me down from my throne (Swath Rajyath). (The wonderful Govinda Raja says "Swath Rajyath" means "youva Rajyath" = crown principedom. When was Sugreeva a crown prince? The fellow does not see that is the lie to make Rama to take pity on him) "Vall spoke harsh words and drove me out. My wife dearer to me than my life (yet this fellow never moves his little finger to recover her. Why does not the coward fight Vall?) has been taken by him. It is these monkeys with Hanuman, that are protecting me. I see Vall everywhere. (just like Mareecha seeing Rama everywhere). My life is bound up with his death" Now Rama seems to awake and asks "What is the reason of your enmity. Let me hear you fully. Let me think out the strength and weakness (of whom? or of what? or is it of Vall?). I am greatly angered. I shall string my bow and aim an arrow. Your enemy is killed". 9th Sarga "Hear Oh Rama. Vall, my elder, a slayer of enemies, father esteemed him. I also in the days of old. When father died, as the elder he was anointed King of the Vanaras acclaimed by all. When he ruled I stood by him with respect like a servant. You know mayavi the powerful, the elder son of Dundhubhi. It is well known that Vall and he were bitter enemies on account of a woman. He, while all were sleeping came to the gate of Kishkindha (Kishkindha dwaram) in a night. He roared out a challenge to my brother who was asleep. Hearing the roar Vall awoke, did not suffer it to go unanswered and jumped out to go and kill that Asura. The women and I respectfully tried to dissuade him. He just threw us off, and went out. I also followed. Mayavi saw the two of us. He got afraid. So he fled. We followed even faster. Then the moon arose, and the path was alight. There was a yawning opening in the earth covered with grass. He entered it. Vall told me "I cannot return without killing that fellow. You remain here on guard till I kill that fellow." I begged him not to. He put me on oath by his feet, and entered

the hole. A year passed; no news. I thought he was lost. I feared he was dead. Then after a long time blood and foam gushed out of the hole. Then I heard the voice of Asuras, and the groan of my dying elder. I made up my mind that he was dead. I took a hill like rock and closed the opening. I poured waters for his manes and returned to Kishkindha. I tried to hide the truth. The ministers scented it. I was crowned by those who were my friends "Sammathai". I was ruling the Kingdom (Where was Angada? Even though an infant he ought to have been crowned, and you might have been his guardian and Regent). Vali returned after having killed the Asura. Seeing me crowned Vali with blood-shot eyes, he bound my ministers (was not Hanuman one of them?) and spoke harshly to me. 24th sloka "Nigrahepi Samarthhasya them papam prathi Raghava. Na pravartitha me Buddhii Bhraathr gouravayarthritha" Though I was able to kill (or punish) that sinful fellow, my mind would not allow me because he was a brother (Funny! This fellow who in fear of Vali runs about hiding in Rysamooka and the hills around. Well, where was your invincible Hanuman?) Rama must have laughed in contempt. "As usual I saluted him. He did not give me his blessings. Then I fell at his feet touching them with my crown (Why did you not pull off your crown?). But he was not gracious". 10th I then tried to soothe his anger "By good fortune, you have come back safe from the fight after killing the enemy. You are my lord. See this umbrella with many spokes. Here is the fan, and whisks. I hold them over for you. I waited for a year at the mouth of the opening. I saw blood coming out of it. My heart failed. I was confused. I entered Kishkindha. Seeing me full of grief the citizens and ministers crowned me. I did not desire it. You alone are the King to be respected. I shall always be as I was before. This Kingdom was only a deposit in trust. I return it to you. Do not give way to anger. I pray you with folded hands on my head. The Ministers and citizens forced me." While I was talking thus in a friendly way he shouted at me "you be damned (burnt)" and abused me with all sorts of words". 12th sloka "Prakritheercha Samaneeya manthrinaschaiva sammathan". He called the subjects together and the ministers who were friendly (Sammathan who were respected and confided in. We find Sugreeva talks of ministers who are "Sammathai" as

having crowned him) and used these nasty words: "You all know of my chasing Mayavi. This fellow, with ulterior motives has followed me. Mayavi entered a hollow. I asked this fellow to keep guard. I rushed in. It took me a year to find out where Mayavi was. I killed him and returned. I found the mouth of the hollow blocked. I called out. No answer. With great difficulty I removed the rock, and came out, and here I see this gentleman occupying my throne without the slightest affection or regard for an elder brother". Having so accused me 'Eveṃ ukthvā thu mam thathra Vasthrenaikena Vanarah. Nirvasayamasa thada Vali Vigatha Sadhwasaḥ. "Vali who had got out of his anger (who had become cool by this time) exiled me with one cloth. Note please that Vali does not attack Sugreeva or even threaten him. He says "get out of my Kingdom". He deprives him of his upper cloth. Many persons in the position of Vali would have acted more cruelly. Every one is not a Bharatha. If Sugreeva had anointed Angada, I am sure Vali would have praised him. Sugreeva who boasts of being able to kill Vali dares not avenge Vali, if Vali had really been killed. On the other hand, to save himself, the coward covers the mouth of the Hollow by a huge rock (Giri Srṅga) trying to shut off both, or either, whoever may be the winner. Sugreeva to get the sympathy of Rama talks about Vali appropriating his wife Rama by name. But he does not tell that he had appropriated Vali's wife Thara. But according to the wonderful moral sense of those days, cohabiting with an elder brother's wife, not even committing rape upon her, was not wrong, while co-habiting with a younger brother's wife even if she un-complainingly submits, is a heinous sin. Angiras had 2 sons Usik or Uchathhya and Brihaspathi. Uchathhya's wife was called Mamatha. When Uchathhya was away the saintly preceptor of the Devas goes to his house, and approaches her. She refuses and points out, that she is already eniente, and that it would be wrong to deceive the elder. He persists and forces her. It seems the foetus inside called out "Uncle, do not commit rape. I am already here. There is no room for another", and shut the orifice by his foot. - This great Brahman got enraged. "At a time when I am near to orgasm you prevent me. So you shall be born blind". Thus he cursed, and the child when born was blind and that is

the origin of the great Vedic Rishi Deerga Thamas. It seems the semen Brihaspathi spilt out, became the other great Vedic Rishi, Bharadwaja. So, according to Rama, Vali committed a great sin by appropriating Rumba, while Sugreeva when he appropriated Thara did no wrong. Nowhere is it hinted that Sugreeva's wife resisted Vali's overtures. I am sure if she chose she could have followed her husband to the forest. We ought not to judge people of ancient days especially non-Aryans with our modern ideas of morality (sexual or social). If Sugreeva had crowned Angada and ruled as regent his intentions could not be misconstrued. On the other hand he shuts out as far as he can, the chance of Vali returning as conqueror, and crowns himself. It is right that we should count the ages of these monkeys before we proceed. If the Payasa story is true, Mahavishnu tells Brahma and the Devas "Dasarathha is performing a Yajna. I shall be born as his son. To assist me in the fight with Ravana, all of you beget sons on the earth" and so the Devas beget sons. Brahma seems to have said "I have already created one" i. e. Jambavan. Hence we can say all except Jambavan were of the same age as Rama or younger. If guru Mareecha were correct Rama would be $12+12+13=37$ years old. Angada is made to lead the southern Army. He is said to be second only to Hanuman in prowess and valour. So I suggest Angada may be between 16 and 20 when he was placed at the head of the Southern Army. So Sugreeva cannot escape by saying Angada was not born at the time. Hanuman was the chief adviser of Sugreeva. Why he should have preferred Sugreeva to Vali is an insoluble problem. Hanuman knew that neither he nor Sugreeva was a match for Vali. In the Rig Veda Indra and Vayu are friends. Soorya and Vayu are never noted as friends. After hearing the story Rama as a righteous man ought to have met Vali, heard his version, and then tried to reconcile the brothers. Instead, without more ado, he vows to kill Vali. If Vali had been a wicked man, after having taken a particular view of the whole matter, he would surely have killed Sugreeva as a dangerous traitor. But Vali was sure of himself. Already Sugreeva had collected round himself a set of traitors Hanuman included. But Vali had a contempt for them all. "They dare not fight me for the throne" and so he let off Sugreeva, and he and his gang ran out. Now after reading this and hearing

Sugreeva's story ("Eka Vas'hrena nirvasayamasa" - Sent me out of the Kingdom leaving me only one cloth), what is one to infer? After that Vali never concerned himself about him. The story of Mathanga's curse is pure Brahman boosting and of Vali chasing Sugreeva all round the worlds, is a brazen faced concoction. Rama in his half-demented state of mind owing to the separation from Seetha greedily swallows the story of Sugreeva and loses his sense of truth and righteousness. He thinks that Vali is the obstacle in his way. How to get back Seetha? If I go to Vali I must go as a suppliant. I would have to bide his time and pleasure. If I kill Vali and anoint Sugreeva on the throne, Sugreeva, apart from fear, out of gratitude will become my slave. He will find out where Seetha has been immured. Even if Vali helps me, he will take all the credit of recovering Seetha. Where goes my fame and prestige. So he made up his mind. There is no question of right or wrong, punya or papa. It is all Kautalya's Raja Thanthra. If the Uthara Kanda story were true Vali had conquered Ravana and Ravana made peace with him and they both had vowed eternal friendship. So Vali might attempt to mediate and bring back Seetha. Such and other thoughts must have passed through Rama's mind. Again, to challenge Vali and start a battle means an uproar. In an open fight, many monkeys will take up Vali's side. A few only will be with Sugreeva. The fight may be prolonged. Many a monkey may be killed along with Vali, and that means there will be only a few to undertake the search for Seetha, and afterwards to follow him to fight the Rakshasa. So Vali must be put away in the shortest time, and in a manner that will strike terror into the hearts of his followers. His conduct in this affair does not bring any credit to him. He seems to be as crafty and unscrupulous a man as Kautalya and Machia-Vali would have admired. 11-th Sarga. But Sugreeva knows Vali. He does not want Rama to enter rashly into the fray. He wants to test Rama's strength, whether it is equal to or superior to Vali's. "Vali is a terrible fellow. He can root out a big rock from a hill, fling it skywards and catch it back in his hands as it falls down. See how many big trees he has broken and uprooted. You know Dundhubhi Asura buffalo huge like the Kailasa mountain (He is the father of Mayavi). He challenged the ocean to a fight. The ocean said "I am too weak to fight you.

Go to Himavan. So Dundhubhi went and challenged. Himavana also pleaded to be let alone. Go to Vali in Kishkindha. He is the one for you'. And so he came to Kishkindha dwar and roared out a challenge. He had the shape of a buffalow. Vali came out. It was a dreadful battle; at last Vali took him by the horns, swung him around, and dashed him on the ground. He died. Then he lifted the dead body and threw it afar; the carcass fell one yojana away (Is it 4 miles and 960 yards). The drops of blood spurted all over Mathanga's Asrama. That mild and self controlled Rshi at once spouted out a curse. "The head of the fellow who committed this heinous sin shall break into a thousand pieces, if he ever steps within one yojana of my Asrama. Even his followers shall become stones if they dare come any where nearer. Vali heard of it, and fell at his feet, and prayed to be released from the effect of the curse. (I suppose the Rshi must have been walking a yojana away from the hermitage, and Vali took the opportunity). But the great Sage, full of the milk of forgiveness "Thithiksha", was inexorable. (Such is Brahman might and Dharma!) It is on the strength of it, I am in Rsyamooka for fear of Vali and his followers, so also the invincible Hanuman. (Hence one thing is clear that Mathangasrama, Pampa, Rsyamooka, Malaya and Kishkinda were near each other, and Mathangasrama was just within one yojana away from Kishkindha). There you see the heap of bones which once made the body of Dundhubhi, like a big hill. Again look at those 7 gigantic Sal trees. Vali could strip them of their barks and leaves, if he chose. How do you expect to defeat him". Then Lakshmana asked "What is the test you propose, to make you believe in Rama's capability. Sugreeva proposes 2 tests (1) Rama shall pierce through and through at least one of these Sal trees, (2) He should also kick this heap of bones two hundred bow lengths away, (dwe Dhanus Sathe). It seems surprising. Vali had heaved the carcass fresh with flesh and blood one yojana = (4 miles and 960 yards). Two hundred bow lengths = 400 yards (See, Kautalya's Arthha Sastra) "Dwedhanus Sathe'. Parama Siver in his Ramayana-Lanka infers from this that yojana had two meanings, one what is counted by Kautalya, and the other in a popular sense of 100 Bow lengths = 200 yards. The area of Ayodhya is said to be 12 yojanas by 3 yojanas, that is 53 miles by 13 miles. If yojana

is taken as 200 yards, the figures are credible. Sugreeva must have thought "When Vali threw it it was yet full. Now there are only bones. So if Rama could throw it twice the distance that may be fair". Rama smilingly took up the Challenge, and with his great toe heaved it, 10 yojanas away! (2000 yards or 45 miles 800 yards. Both seem to be yarns) If it was the latter the heap must have crossed the Godavari and fallen into Janasthana! This did not set at rest his doubts. "It is only a dried heap of bones and Vali also was tired after a strenuous fight. If you can pierce one of the Sal trees, I can be sure about your strength". Then Rama sent an arrow at one of the 7 trees (The seven must have been in a line. It pierced all the 7 trees one after the other, bored through the slope of the mountain, and entered the 7 under worlds, and broke through the surface of the earth and entered back into its quiver!! How wonderful! And all listen to this nonsense with gaping mouths. What extra ordinary imagination! Baron munchan san is visible nowhere. Is it not Rama's arrow and so it can smell out Rama wherever he be. Sugreeva is astounded at this display of strength and accuracy. He fell at Rama's feet "Yes, we shall start to kill Vali". Rama lifts him up and embraces him. Sugreeva tells Lakshmana, "Yes, we shall go for Vali". Rama says, "You go first, we follow. We shall hide ourselves in the thick foliage of a clump of trees, You go and roar out a challenge" and so they three start. But here I pause. I request you, Reader, to carefully note both the Mayavi and Dundubhi episodes. In the Mayavi fight, the blight takes place in a hollow in the ground which is covered with grass and weeds; it is some where deep in the hollow Mayavi is killed. Nobody has ever seen Mayavi afterwards His carcase must have festered in the hollow, when Vali returns. He does not threaten or fight with Sugreeva. As the tamils say (kundi thuniodu viratti vilam drove him away, with only his loin cloth. In the case of Dundubhi, the fight is in Kishkindha-dwara. The gates of Kishkindha. Dundubhi was killed there His corpse was flung a yojana away. It was visible to all. Rama saw the bones, and took his part in sending it further off. This also shows that Dundubhi was killed before Mayavi. Please remember also that the Malaya mountain is adjacent to Rsyamooka. They reach Kishkindha. Sugreeva roars out a challenge. Vali rushes out to meet him. A great battle

ensues. The great Mahavishnu is nonplussed. He is not able to distinguish between the brothers. Sugreeva feels that he will be soon overpowered. The poor fellow looks towards the thicket where the cads had hidden themselves, expecting the fateful arrow. Nothing happens. He flees in terror. Vali cries "do not do it again". One funny thing. It seems Vali had a golden garland (Kanchana mala) whenever he went out to fight. Perhaps he did not wear it this time. Sugreeva runs to Rsyamooka. Rama and Lakshmana go after him. Sugreeva upbraids Rama: "See me battered and streaming blood; if you had told me you will not harm Vali, I would not have vainly made myself a victim". Rama soothes him "You are so like each other, that I was not sure who was Vali; lest I kill you, I refrained from aiming my arrow. Do not accuse." Then Lakshmana made a garland of the "gajapushpa" (some white flower). Before I proceed, one thought arises. Rama has been looking on when the monkey brothers were fighting. He has seen Sugreeva fleeing in terror; must have also seen Vali returning triumphantly. Why did Rama not let fly his arrow at the retreating Vali? Was he afraid that he may miss the target, and Vali may turn round and attack him, and put his precious life in peril; or did he think that hitting Vali behind his back, while he was returning was not sportsmanlike (Dharma)? They had started with murderous intent. Vali was to be killed when he was fighting a death battle with another. The assassins dared not stand face to face with Vali. Where is the idea of Dharma? Or did Rama wish Sugreeva to feel in the inmost recesses of his heart, that he was saved from the jaws of death, by the grace of Rama, and so waited to take his chance when another bout was going on? They all start again for Kishkindha, Sugreeva with a garland of white flowers round his neck. 13th Sarga. In the 8 slokas the pathway and the Country around is described. They cross streams and rivers, hills and forests. See caverns and ravines with deer and pigs, and birds both wading and flying. They meet elephants, some of them rogues. This is good poetry rather overdrawn. Yes, this is how the gazetteer has described the whole of the Vindhya. "It is a tangled mass of hills with impenetrable forests, with cascading streams and rivulets full of gorges and ravines". How truly Valmiki depicts it. Then comes another forgery. Is it Brahman-boosting or Brahman-deriding? Take it as you

please Rama notices a clump of trees "Druma Shanda" (evidently he did not notice it on his previous trip a very short while ago) He asks Sugreeva, "Who is there? What is this?" Sugreeva replied "Oh! This, There were 7 Rshis, who used to do Thapas, hanging head downwards, always drenched, and feeding on air once in 7 days After 700 years (Sugreeva who may have been only 38 knows it) they ascended to Swarga in their mortal bodies. Such is their mighty effulgence, that even the Devas do not dare enter their hermitage when they are away All birds and animals avoid them. If any one is foolish enough to enter, that one is never known to return. Do you not hear the jingling of ornaments, the sweet warblings of music, the blowing of horns? Do smell, man, what a sweet fragrance See the three fires glowing and the pall of heavy smoke on top of the trees Make your salutations to these great Brahmins." Rama and Lakshmana duly salute. You must read the sapient commentary of the Govinda Raja. He smacks his lips and his tongue lolls "Evidently these Rshis must have brought back a bevy of Apsarasas and were leading a riotous life with them" All this is rare bunkum The forger must be a later day Brahmin, whose only idea of Swarga is that it is a place where you can have plenty of women to dally with. But the special greatness of these 7 Brahmins, is that they can procure the women to whatever place they choose (Just like the call-girls of England). 14th Sarga. They quickly go and Rama and Lakshmana screen themselves among the trees "Vrkshair Atrithya" and Sugreeva again roars out his challenge About 18 slokas of vain repetition to swell the count of slokas as I have already pointed out in other places. Vali rushes out. But Thara detains him and tries to dissuade him Here come a series of instructive and illuminating verses. Unless we are blinded by brain-wash we will get a true idea of the Kishkindha inhabitants and their Country, and its distance "Calm yourself Tomorrow morning after refreshing yourself with sleep you may go out to fight. There are not many who are your enemies. Nor are you weaker than any other. I do not like your rushing out in haste. Just listen He came once you thoroughly trounced him. He ran away. Now he has come again I am sure unless he has a protector, he would not dare call you again to a fight. He is a clever and cunning fellow. He must have tested the strength and

valour of his helper Some time ago I heard our son Angada say: "I learn from our confidential spies ("Charath Aptelh niveditha"), The famous sons of the Ayodhya King, Rama and Lakshmana are near here. They have made friends with Sugreeva. They two are very great men It seems they are in the forests because of obedience to their father's order (nidese nirathah pithuh) (How did these spies know that they had been exiled by their father?). That Rama is invincible". (Who told her so? The spies must have learnt it from the Janasthana battle?). I am not belittling you. But it is right that you should make friends with Rama. After all Sugreeva is your brother. Install him as Yuva Raja. Please do what I say. It is only for your good". Vali would not heed, he is perhaps jealous. He tells her harshly, "How can I suffer this challenge? Rama is a righteous man "Dharmajna" He will not do a wrong, a crime. Dear, do return You have shown your love for me. I shall not kill Sugreeva. I shall so batter him, that all his pride is humbled and he runs away again. I shall save his life". Thara leaves him to his fate. He goes out to meet Sugreeva. Here I shall pause. Do you think people of Hampi could know anything of Ayodhya; and how Rama came to wander in the forests. How could Vali know that Rama is a righteous man? Is it Divya Drishti? Vali had his charas, as every King ought to have according to Kautalya, and as England, the U. S. A. and the U. S. S. R. have even now. As our Gandhi followers have in this Bharath Khanda. Vali saw Sugreeva ready So he tied his cloth tightly around his waist (I do not know where he hid his tail?). Anyhow these Vanaras do not go naked. "Goddham paridhade vasam". But the fight is primitive. It was fight of catch as catch can, boxing each other with fisticuffs throwing stones at each other and hitting each other with trees. No bow or arrow nor swords or spears. This goes on through 12 verses 18-29 and Rama sees that Sugreeva was being overpowered. (Rama cannot have been very far away). A murderous arrow hits Vali's breast and he falls. The murderers come out of their hiding place, and approach the great and good Vali. Vali notices him "You are a King's son, of high parentage. You look nice. They say you are well disciplined (Charitha Vratath). Well, what is the fame you have attained by killing a man engaged in a fight with another (Parangmukhah). People say you are a good man, affable, kind to all, and of true and resolute conduct, all the great

qualities are said to be in you. I believed it. When Thara dissuaded me I told her 'Rama is not capable of a dastardly crime'. I did not know you were a deep well covered with grass. Have I offended you in your Kingdom or City? I did not insult you or provoke you and yet you killed me while I was engaged with another". Then a lot of silly talk and again Vali says "If I had fought you face to face, I would surely have killed you". And then comes a stunner. "Why? If you had told me what you wanted, I could have served you in no time. Is it for the sake of Seetha? I would have brought Ravana with a halter round his neck and would have put him under your foot. Wherever Seetha might have been hidden I would have brought her to you in a moment's time. I do not mind Sugreeva getting the Kingdom. But you, what are you? You are a dead soul, an unrighteous fellow pretending to be righteous (Dharmadwaja). Are you really of Kshathriya lineage?" 11th Sarga. The assassin makes himself more contemptible, worse by justifying his inhuman act. His sickening hypocrisy and nauseating casuistry runs on for 45 slokas and Vali is said to be convinced of his own sin and that he was rightly punished. Do you think, Valmeki would have composed this putrid stuff? I shall briefly put the justification by Rama. (1) You have committed the unpardonable sin of keeping your younger brother's wife. I have been ordered by Bharatha to punish all wrong doers. Bharatha is the ruler of the world. So I punished you. (2) You are only a monkey. We men hunt and kill all other animals either by open chase or from secret places. There is no sin or crime in killing you from a secret hiding place. Did Rama really believe that Bharatha was the ruler of the world? Did Bharatha give any general orders to Rama. Did Rama believe the person speaking to him in Sanskrit was a monkey? But why were these 45 slokas forged. It shows the complete demoralisation that has overwhelmed most so-called Brahmans. The great Krishna Dwaipayana, the Acharya of all Brahmans has condemned this act of Rama as infamous. The Rama worshipper must wipe it out. But who can wipe out the Mahabharatha? Vali in his last moments mourns "I do not mind my own fate or even of Thara and her relations. But my son Angada. I have petted him and fondled him since his birth. See that no harm befalls him. Oh Rama, you are now the Lord of all. See that

Sugreeva protects him, and that wife of mine, Thara. Order Sugreeva not to treat her disrespectfully. She is a woman "Thapaswini" full of common sense keen intelligence" Rama promises to Vali. 19th Sarga. "I shall see to it all". Thara hears of the murder of Vali and runs out of the harem beating her breasts. Vali's followers who are feeling with fear and horror at this murder tell her "Jeeva puthre nivarthaswa, puthram rakshaswa changadam. Anthako Rama roopena hathwa nayath, Valinam." Oh. Mother of living son, turn back, save your son Angada. Death in the form of Rama is leading Vali and then comes a completely inexplicable verse (12 sl.) "Kshipthan Vrksan samavidhya vipulascha silasthathha. Valee Vajra samair banna Ramena vinipathitha..." The literal meaning is. beating off all the trees and big rocks thrown at him by means of arrows like vajra, Vali was thrown down (killed) by Rama. (Oh. How I wish for Rama's sake this were true.) All the Army is in disorder and fleeing. Guard the gates of Kishkindha. Crown Angada. We shall stand by him.. Oh. Lady, if you do not approve of Kishkinha as a safe place, we shall go to impenetrable fastnesses, where we may have no fear of hunters. But Thara is a far-seeing woman. She knows that unless she seeks the protection of Rama, there is no hope for her or her son. She tells them "What have I to do with the son or the Kingdom. Vali is dead". She runs to the place where Vali is lying dead, falls at his feet and takes his head in her lap. Rama is standing there leaning on his bow. She laments and suddenly looks on Rama. "Are you not ashamed of having killed him when he was engaged in a mortal combat with another? Do you not repent? My poor son, what is to happen to him at the hands of his embittered uncle. What a great feat of arms Rama has done in killing you. Of course, Rama has fulfilled his promise to Sugreeva. Yes Sugreeva, you have got your desire. You can have Rama and the Vanara Kingdom. Your enemy and brother is dead". Then all the women surrounded Angada and lamented aloud. Rama most probably ashamed of himself never speaks to Thara. The crafty Hanuman tries to console her. He knows that if she gives the word there would be a big faction which may refuse to live under Sugreeva. So he flatters Thara. First he utters a lot of platitudes. "This world is illusory. No use in lamenting a dead man. This

body is a bubble; who is to feel sorry for whom? (Some Bhagavath Geetha). You see, there is your son. We shall crown him and you will be the real queen. We shall all obey you. Setting Angada on the throne, you will be happy, and forget Vali". But Thara was a clever and intelligent woman, cleverer than Hanuman. She knew that he was the bosom friend of Sugreeva. He was only slyly finding out her inner thoughts, whether she would create any faction in favour of Angada against Sugreeva. But Thara knew, that Rama had promised the throne to Sugreeva, just as Hanuman knew it. Any attempt in favour of Angada, would surely meet with Rama's opposition, while Sugreeva would pretend to be neutral. "It depends on Sugreeva". In the mean time Vali is said to call to Sugreeva in his last moments. "Do not impute any misdeed to me. I suppose it is fate. You and I could not live together. I have never tarnished my fame. (As that fellow Rama has done his). Just listen to me, and do as I bid. I love this boy Angada. This son of mine is equal unto you in Prowess. He will go in front of you all in the coming battle with the Rakshasas. As for Thara daughter of Sushena she can easily understand the consequence of every act. She is a very wise woman. She can foretell what may happen hereafter from observing what has gone before, and what is happening at present. Whatever she advises, is good. Do it without further thought. She is never wrong. See that you fulfill Rama's object". Then he called his son Angada "Conduct yourself according to time and place. Place yourself under the direction of Sugreeva" and so the great and good Vali passed beyond. Then Thara pays her last homage to Vali. Then Sarga 24. Sugreeva is said to lament Vali's death. Most of it is in Upajathi verses. Except 3 slokas in Anustubh. One of them the 11th is revealing "Druma sakkena Avabhagnoham muhurtham parinishtanan. Santhwathvanena, na punah karthum Arhasi". Being beaten down by the branch of a tree, I groaned with pain. He soothed and pacified me, and said, "do not do it again". When was this? It may be inferred, that after his exile, Sugreeva has tried to fight Vali and if possible to conquer him. But was sadly beaten. Vali instead of killing him takes pity on him and tells him "Do not fight me again", and lets him go. If this were true, the story of Vali's chasing Sugreeva is a pure shameless lie, and it also shows that Vali was an essentially kind

hearted man. Then Rama is said to console Thara, and Thara is so pleased that she praises him to the skies! The poor woman has the extreme good fortune to be spoken to by the mighty Mahavishnu! Thus a portion of Sarga 24 is a fake. In Sarga 24 Rama says "The dead will not benefit by your Lamentations" and he has his familiar consolation. "Niyathih `karanam loke, niyathih karma Sadhanam niyathih Sarva Bhoothanam niyogeshvaha karamam", It is all fate. It is the cause of all. It is the end of all acts, it is the cause of all the acts of all people". So I assassinated Vali because, I was impelled by Fate. So do not blame me". Then impatiently orders Sugreeva "get ready a palanquin: carry Vali's corpse, and let it be cremated with due rites". A Royal Palanquin is brought. Vali is placed in it and carried by sturdy bearers, even as the cortege moves gold silver and precious stones are scattered for the poor to pick up. "Visranayantho Rathnani". They take the bier to a lonely sanded islet surrounded by a stream, and build up the pyre. Then Angada, weeping set fire to the pile, and circumambulated it counter-clock wise. Then all the monkeys poured water for the dead one's manes. Rama saw to the correct performance of the rituals. Just a moment; think of these monkeys doing all what the Brahman does even today. Do not forget that monkeys are clever and can imitate humans very well!!

26th Sarga Sugreeva as a correct imitator, remains in wet clothes. Then all the monkeys gather round Rama and Hanuman says 'By your grace, Sugreeva has obtained his ancestral Kingdom. Please enter into this gorge surrounded by hills "griguha". Sugreeva will worship you with precious stones". Rama was not to be caught, "I have promised my father not to enter a Village or Town for 14 years. You all go in and crown Sugreeva". He then tells Sugreeva "See that you crown Angada as the Yuva Raja. Now has commenced the first month of the rainy season. This is the Sravana month; you know there are 4 such months. You cannot go out to fight. Here is a nice mountain. There is a good ravine by it with proper ventilation, good water and flowering plants. I shall wait till Karthika. Then we shall start all steps, and you endeavour towards the death of Ravana" Please note this carefully. Remember it well. Many another passage hereafter may be proved false, and the

Govindaraja's assertions will be shown to be stupid if not dishonest. The passage in the text is "Karthika Samanuprathithwam Ravana Vadheyatha". Before I proceed further. Some tropical discussion about the 4 rainy months. This is the time when the Sun is hidden by clouds. Yaska has started the Soorya-Aditya theory. Vishnu has become an Aditya. So he is supposed to sleep these 4 months and wake up in margasira month Sravana, Bhadrapada, Aswiyuja, and Karthika. So all Sanyasins true or false are supposed to observe the Chaturmasya Vrata in a fixed place during these 4 months. In the other eight months, he is supposed to be roaming about. "Yathra Sayangraho Munih", means entering a house only after eventide. According to strict rules, he ought not to be in a Village or town in the day time. Of course our so-called Sankaracharis are not Sanyasins. They are only Mattadhipathis. Heads of mutts. The true Sanyasins should walk on their bare feet, as far as possible, solitary. Rama enters the Prasravana mountain, and Sugreeva enters the gates of Kishkindha and is crowned. All the utensils which are ordered by Vasishta for the crowning of Rama, are also made ready for Sugreeva's coronation. The Ubiquitous Brahman is there. "Thoshaithwa dwijarshabhan" = having satisfied the Chief Brahmans (who were these? were they men-Brahmans or monkey Brahmans?) with precious stones, cloths and eatables. The merry feast goes on. They prepare a platform, kindle a fire, place kusa grass all round it. They offered oblations to it through men who knew the manthras 'manthra vido janah'. Who could these be but men-Brahmans, or had the monkeys among them some, who had learnt manthras, and imitated the Brahmans and their rituals? Or were they the Brahmans of Janasthana getting scent of the festival to come, flocked to Kishkindha, like vultures on a corpse. They anointed Sugreeva according to the ceremonies enjoined in the Sasthras, and as it has been ordained by Maharshis "Sasthra drishtena Vidhina, maharshi vihithenacha". So also Angada was anointed as crown-prince, and all Kishkindha City was enfete, in the cavernous gorge "nagaree ramye Kishkindha giri gahvare". Here we shall leave Sugreeva revelling and Rama moping. I shall now give a summary of what we have learnt from the Ramayana which Vameeki wrote, and whether we can cut out all excrescences, which have gone to swell the Ramayana into 24000 odd slokas. The

Brahmans with the help of Sarabhangha the Gauthama, and Sutteekshna and Agasthya have brought Rama down to Janasthana where Khara ruled as Viceroy of Ravana. The Soorpanakha disfigurement is the *casus belli*. Rama conquers Janasthana and kills Khara. Soorpanakha informs Ravana of the holocaust, as also the insult offered to her. She tells him to fight Rama and carry away Seetha as the prize of the conqueror. She inflames him by praising the beauty of Seetha. The story of Akampana first going to Ravana, and suggesting to Ravana to abduct Seetha is improbable and unnatural. Ravana is said to meet Mareecha, and on his advice goes back to Lanka, which is also improbable. At Ravana's first journey to see Mareecha, he does not cross the Sagara, on both occasions Ravana drives in his ass chariot. The whole Mareecha episode; in this present extant Ramayana is a pure later concoction. The later brahman was not content with the mild, matter of fact story of Mareecha being the spy of Ravana to find out when Seetha would be alone in the Asramam. Ravana, knew how Mareecha was driven out of Malada-Karoosa, and how Khara, Dooshana were killed, and Janasthana rid of Rakshasa rule. He had not the courage to provoke an open fight with the mighty Rama. But he must avenge the insult to his sister. That is why he adopted the coward's way. The later day Rama worshippers were not pleased with the fact that Rama performed his exploits after he had attained the age of 16. There is no miracle or impossibility in it. Krishna performed many a miracle during his infancy and childhood and killed Kamsa when he was 12. So our Rama must be made to kill Thataka when he was 12 and drive away Mareecha even when he was only 12. What better proof can there be than making Mareecha himself speak to it. He is made the Paramacharya. Poor Seetha is made to volunteer a statement about her and her husband's age which is utterly contradictory to what she has told Anasooya. She had attained puberty one or two years before she married Rama. Her statement to Ravana makes her 5 years old at the time of her marriage. They twist the meaning of 17 years which Kausalya gave as the age of Rama when he was exiled. If so he must have been 28 when he was exiled. But Seetha is made to say that he was 25. The story of the golden deer is a fiction. It is generally said monkeys and Rakshasas are Kama-Roopies. But except in this one instance we do not meet

with any Rakshasa or monkey taking a Kama roopa, a shape at his own desire. Ravana's taking the form of a Sanyasin is only a disguise, and so also Hanuman becoming Bikshu. Hanuman's taking a huge form before Seetha is only part of the Hanumayana. Even then he keeps the shape only of a monkey. The story of Seetha being deceived by Mareecha in the shape of a golden deer is a fairy tale. I suggest the story of the mutual recriminations of Seetha and Lakshmana is a scandalous lie. After all Seetha is only a woman. So why should she not be made to speak like a Billingsgate fish-wife? We know the esteem in which the later day Brahmins and perhaps Brahmins even today hold women as a class. They forged a sloka in the manusmrithi "Nasthree Swa'hantbryam Arhathi". The story that Rama actually killed another deer, flayed it, cut choice morsels out of it bundled it and carried them back to the Asrama, seems to completely give away the whole show. Add to it, what Seetha tells Ravana "my husband has gone out to fetch plenty of forest produce", just blows the whole bubble sky-high. If Rama had gone out to chase the golden deer, and if she really heard the death cry of Rama, why should she tell this lie. Ravana had not then disclosed himself as the King of Lanka. He was a Brahman Sanyasi. She is having familiar talk about her parentage, her marriage and her age. He was a stranger. She had nothing to hide from a Brahman. Nothing to fear. So if we get out of the illusion of the golden deer, we come to Ravana's forcibly carrying Seetha away in his Ass Chariot which was standing in a convenient hiding place. But the flying theory of Ravana and Hanuman must be introduced. So the Ass chariot must be destroyed. So two battles by Jatayu must be staged unarmed Jatayu against well armed Ravana had really no chance. It is ludicrous to think of Jatayu with his wings breaking up the chariot, killing the asses and the charioteer; this is all the dream of an opium eater. The simple beautiful, natural story of Seetha bundling up her jewels in her upper cloth and throwing it among the monkeys makes us wonder and admire the gracious mother. What presence of mind and forethought. Did she think they were monkeys? We know what monkeys do when we throw anything amidst them. They generally tear up bundles and scatter what is there, if it is not an eatable, I am sure that is another proof that the Vanaras and Rakshasas were as much human as

Rama and Lakshmana. If Seetha had been closely pressed to the joins of Ravana, he must have clasped atleast one arm round, with her waist; one arm of Seetha must have been hanging behind his back, and the other arm in front of his body. If so, how could she have unloosed her keyoora (arm fastener) and kundala (stuck in the ear)? and her other ornaments? Without two hands how could she tie them up in her upper cloth, and make a knot? All this must have taken some time. All this must have been done without Ravana noticing it. Seetha was not a witch or hypnotist. If so she could have prevented Ravana carrying her off. Even here I shall refer to suparswa's information. He was the son of Sampathi the elder brother of Jatayu. He was sitting in the Mahendradwar fishing in the stream, which, before it fell into the Sagara, had made a cleft in the Mahendra mountain. He sees a black man and a golden bright woman. The black man prays to him to move out of the way and he does so, they move on. If Ravana was flying in the air, in what way could Suparswa stand in his path? Even if Suparswa was also in the air, Ravana could easily have avoided him and need not beg permission to give him way. I think no more proof is necessary to come to a sane conclusion, that she was being driven in a vehicle, and not carried through the air. But it is very difficult to convince a brain-washed, however intellectual he may be! One last word, before I proceed with the story. Valmeeki is never out of the Vindhya till he comes to the Sagara. Hanuman and party search only the Vindhya. They come at last to the Dakshina Paschiman koti of the Vindhya. Can Dhanushkoti or cape comorin be called Southwest of the Vindhya? Even if we extend the Vindhya far down as the South end of the western ghats? I have drawn your attention to the terrain from Janasthana to Kishkindha. We have already seen that the description of the land from Ayodhya to Janasthan is fairly accurate, and is corroborated by the lay of the land, its streams, rivers, mountains and hills, jungles and forests as it is in modern geography. Most of Bellary District and far north of it up to the Mysore plateau, is an arid Country with very little flora, with no elephants or other large game animals. Yet the Pargiter phantasy, that the Vindhya are outstanding mountains of the Mysore Plateau, and the Sagara is the undulating country to the South which can be properly considered as the Sagara with its waves! What wonderful imagination! Yet

the Simbhala (Ceylon) - Lanka equation has caught hold of our brains!! We are prepared to ignore the crucial and important facts in the Ramayana: What is our attempt to explain those verses in the Ramayana. Either these verses are forgeries or they are mere meaningless nonsense in which Valmeeki sometimes indulged. As for Valmeeki's knowledge about the country "poor Valmeeki How could he know anything except perhaps the land near Ayodhya. So he indulged in fanciful notions. We moderns know better. Whenever he had to talk of a mountain, he called it the Vindhya whose name he might have heard when a young student. All his talk about forests and jungles is all a fancy. He introduced them only as a make-up for his poem." With such great Scholars there is no use of reason. To them the Langurs are the descendants of Hanuman and Sugreeva. They even now roam on the banks of the Thunga-Bhadra at Hampi in Bellary District. What more proof? A last recollection of my younger days men of the plains are apt to think of giriguha, and girigahvara, as a dark gloomy cave natural or artificial in the bowels of a mountain. There are narrow plains a few hundred yards wide or sometimes a few miles completely surrounded by a high ridge of hills with an entrance comparatively narrow which can be called the gate of the giriguha - "Kishkindha dwar". Those who go up to hill stations can pass around such giriguhas; one of the best examples is the Kadavur Zamin in the Mathurai district. If you alight at the Valyampatty railway station, and go about 6 miles along a metalled road to the north, you come to an opening about 100 yards wide. Two mountain ridges run opposite to each other just leaving that opening. It may be appropriately called the Kadavur dwara. Entering it you see an amphitheater enclosed on all sides by a mountain ridge about 800 to 1000 feet in height. There are no roads or pathways climbing the hill you can see the south face of the ridge as you go between kalpatti and Ayyalur Railway stations. The Valley inside may be 3 miles to 2 miles. There is a fairly large Vishnu temple. There is a short street of Brahman inhabitants. The Archaka, the Karnam and clerk of the Zamin; a hundred yards away there are two streets of non-Brahmins the tenants of the Zamindar with half a dozen out houses and stables, a stream runs near the gates of the Zamin, which has water only during the rains.

To resume the thread of the assassination of Vall Rama, man of noble birth, of noble breeding, very carefully educated, instinctively good, what made him do this atrociously mean act? Please do not judge Rama according to America or English codes of morality. Judge him according to Gandhian teachings. (I do not mean the so-called followers of the Mahatma who are now ruling us), judge him according to human morality, according to our Mahabharatha and our Neethi Sasthras. Even when a battle is raging, to shoot a man behind his back, especially when he is grappling with another is "Adharma" - unrighteous, outrageous. But much more wicked is the act of killing a man after screening yourself in a hiding place. The only way in which I can exculpate Rama is that he was demented. But what are the two reasons, he gives to excuse his crime. (1) Vali had committed the deadly sin of lying with his younger brother's wife. It must be punished with death. The Brahman who taught Rama his neethi sastra, has not a word of reproach against Sugreeva when he appropriated Thara even when Vali was not dead and then after Vali's death, (and Rama knows it). The Brahman, who worships the Brihaspathi who committed rape on his elder brother's wife when she was pregnant. They consider Vali guilty. Just hear their special pleading "Jyeshta bhratha pithru S.mah". "The elder brother is like unto a father. So the younger brother is your son, and his wife your daughter, So you commit incest. So you are punishable". But let us calmly reason. "The elder brother is like unto your father. So he is your father. His wife is your mother. I suppose it is no incest to go unto your mother". This awful crime, the great and good Rama arrogates to himself the right to punish. What right had he? Who appointed him judge and executioner? Did he call on Vali to explain his conduct? Who knows, he might have sworn; "I never went unto her though that coward Sugreeva defiled my wife". See the number of lies put into the mouth of poor Rama, "Bharatha is the ruler of the world" When did he conquer the world? His father Dasaratha was the ruler of a petty kingdom bounded by the Syandika a river north of Ganga. Kishkindha is at least 200 miles South of the Ganga. When did Bharatha appoint Rama to be his roving Viceroy, Chief Justice and hangman? Rama knew that Bharatha had abdicated all his claims to the Ikshvaku throne, and to the knowledge of Rama and

with his permission had carried his shoes on his own head. He was not even residing in the Capital. The utterly good and righteous Bharatha would never have defiled and degraded himself as Rama did. This is worse than a crime, and Rama had become an exile, besmirching Bharatna. Oh! the sickening hypocrisy. (2) Vali is a monkey and as a nonhuman he can be killed whether in hiding or in open. Did Rama really believe it? Vali who had just now quoted Dharma Sastras against his dastardly crime. Fie! the soul-killing cant of it all. Neither Valmeeki nor Rama ever spoke such degrading words. It is the wretched composition of a latter day so-called Brahman, degenerate to his core, who did not consider any one as human who was not his kith and kin. Just like the U. S. A. white Americans and the Anglo Saxon Britisher, and the South African Boer. I remember in my younger days, the so-called Brahman shouted, "Ho" "Ho" when he saw a palla or Pariah man or woman even 20 yards away. On both sides of the lane or road there will be wet fields full of slush or growing plants. There will be a fence of thorns to keep off stray cattle. The poor so-called low caste would have to go back-yards and yards to find out a way of leaping into the field and running off a distance of at least 20 yards from the sacred presence of that fellow. Thanks to the Mahatma, we have got out of unapproachability. But we are yet far from untouchability. The degradation of Rama and Valmeeki is inexcusable. I have read the Govindaraja's commentary. How he gloats over this inhuman act of Rama and brays his admiration about the righteousness of Rama (perhaps I am insulting that good and patient animal, the Ass) I have heard the Ramayana Sasthri expounding this portion of the extant Ramayana. He repeats in Tamil the words of Govinda Raja, and the audience ignorant of Samskriatham, nods its head, and grunts like pigs, its appreciation. Can Brain-washing and moral degradation go further? Is there nothing we can advance in Rama's defence, and pity the poor man for having lost his sense of Dharma? The loss of Seetha, the knowledge that She is or was alive in the clutches of a wicked Rakshasa, whose name and whereabouts were unknown and the feeling that he might never be able to save her and recover her, must have stupefied his mind and heart. How to recover her as quickly as possible was his sole thought. Whether by straight or

crooked ways, good or wicked, right or wrong, all, were subdued before the all-absorbing desire to save and recover Seetha. Lunatics and mono-maniacs are not incapable of all reasoning. If some wish has entered their mind, they will think out all ways of accomplishing it in all ways. Is she alive or dead or forced to live a life worse than death? That must have unsettled his mind. He had no time to think of Dharma and Adharma. Sugreeva gave him the opportunity. How quickly he could make Sugreeva do his desire? That alone occupied his mind. The killing of Valli by a sudden stroke commended itself to him, and without any further thought he decided upon it. He cannot be a suppliant of Valli and depend upon Valli's pleasure and his moods. He would be the dependant and Valli the master. On the other hand if he removed Valli and installed Sugreeva, Sugreeva will be the servant and himself the master. What is the quickest short-cut? Open war with Valli was not feasible. Remove Valli out of the way. His self interest seemed to point to him that Arthha Sastra was superior to Dharma Sastra, and Rama fell. Krishna Dwaipayana, in the Drona parva of the Maha Bharatha Adhyaya 97 Sl. 37, has solemnly wrote it down for all to read 'eternal shall be the Infamy throughout all the 3 worlds. Sthiram Sthasyathi chakeerthis, Thrai lokye Sacharachare'. 'Rama Valli Vadhath, yadvath evam Drona raipathithe' = just what Rama earned by the murder of Valli, the same when Drona was murdered. Yes. It is to erase this, that the 18th sarga was fabricated. It makes it worse. Now I shall leave this distressing subject. 27th Sarga. Rama takes his shelter in a nice cave with good ventilation, sweet water, good smelling flowers and charming scenery (Where do you find it in Bellary?. There are two high peaks nearby from which streams rush down the face. He is very near Kishkindha City (Purce, Nagaree). He hears the strains of music, both Vocal and instrumental. (Have you ever heard monkey music Instrumental!) "Geetha Vadithra nirghoshah". The name of the mountain is "Prasavana". It is also called Malyavan. Here follows a rhapsody of the rainy season very sweet and sonorous. But all in Upajathi meter but curiously the Sarga ends with the same 43 & 44 slokas as in the previous Sarga. So the Upajathi verses must be a later interpolation. In the 29th Sarga the rainy season is closing. The skies clear of clouds. But Sugreeva, heavily drunk, with

Thara and Ruma on each side was blissfully ignorant of the passage of time. Hanuman wakes up, reminds Sugreeva "How are we to repay the debt which we owe to Rama". Sugreeva calls Neela the commander in chief, "Order all the chiefs with their armies to come here within 15 days, on pain of extreme punishment". Sugreeva retires to his harem. The 30th Sarga is a mere rehash of the 28th Sarga except for 2 beautiful Anushtup slokas. They show that Valmeki was not averse to Sringara rasa. Slokas 28 and 46. The Sarath Rthu is closing. The hill streams which are slowly drying and showing sanded islets growing larger and larger day by day, are compared to newly wed women who uncover themselves slowly owing to bashfulness. The 46th is really poetic and charming. There is a pun (Slesha). The Sun has set, the evening (Sandhya) is glowing, it suddenly disappears. There is a moon rising in the east. The stars shine out. This is how the great Poet describes (Chanchal Chandrakara sparsa harshonmetlitha lochana. Aho ragavathe sandhya jahathi swayam Ambaram). (1) Thrilling, special, sweet, hand-touch or feel makes (her) open-eyed with pleasure. Ah! the love filled lady herself throws away her clothes. (2) The touch of the moon's rays as they spread out, makes the red coloured evening abandon the sky. All this leads Rama to extreme sorrow. He thinks Sugreeva is ungrateful. He even presumes Sugreeva treats him with contempt. He loses his good sense. He does not care to learn whether Sugreeva has taken any steps towards the search for Seetha. In mad rage he sends Lakshmana with a cruel message "nacha sankuchithah panthihah yena Valee hatho gathah. Samayethishta Sugreeva ma Vali pathham avagah .." The path by which Valee went to his death is not dried up (Shrunk). "Stand by your promise. Do not follow the path of Valee". The mad man raves not content with the above. He continues, "Eka eva rane Valee Sarena nihatho mayas. Thwam thu sathyath Athikrantham hanishyami Sabandhavam .." Valee alone was killed by me with an arrow. But you who have transgressed your word, I shall kill with all your relations". Have you heard a more beastly threat than this? It is like that of wolf on the sheep fold. And this is Vishnu, fully educated, deeply cultured, looking on all the world with the same merciful eye. Why man! Can you not see that the man has grown mad. He has lost all sense of righteousness, and justice.

That is what self-love or excessive love of some special object or desire makes of even good men. That is what greed of money, leads a man to. And this is the Avathara of the Supreme. We have only to pity the poor fellow. 31-st Sarga. Lakshmana thus primed, naturally hasty, now doubly ferocious, hastens towards Kishkindha fully armed. The monkeys whom he meets run in to appraise Sugreeva of Lakshmana's arrival in an angry mood Sugreeva was deaf. Angada comes out. Lakshmana calls him, "Boy, tell Sugreeva that I am waiting at the gate". Angada tried to wake him up. He was dead drunk. Then a host of monkeys began to screech and shout. That woke him up. Then two of his ministers Plaksha and Prabhava **one for commerce and one for Law** remonstrate with him. (These monkeys, rule just like the Aryans "**Artha Dharmayoh**"). They remind him what his duty was. "Lakshmana is standing at the gate. Go and fall at his feet". 32 Sarga. Sugreeva puts on airs, "Why should Rama or Lakshmana be angry with me? I have done them no harm. Evidently some enemy of mine must have carried tales. Of course I am not afraid of either. But I must maintain my honour. I must show my gratitude to Rama." Hanuman intervenes. "Rama thinks that the time has come, and you are slothful. Go to him, please him and satisfy him." 33rd Sarga. In the meantime Lakshmana entered the City. Big palaces, great store houses, and the various palaces in which the monkey chiefs lived. Sugreeva's palace has 7 enclosures just like Dasaratha's. And these monkeys know how to play on the Veena, and women were singing and dancing. This enraged Lakshmana further. He twanged his Bow and it boomed mightily. The coward Sugreeva did not want to meet him in person. He sent Thara, to pacify him. Lakshmana feels shy. But Thara brazenly tells him, "Why, all this show of anger and strength?" He replied "4 months have elapsed. (That means Margasira has come and I do not see any endeavour towards the search of Seetha". "Sugreeva has given the word that after 4 months he will start, and does not know that the 4 months have passed in his drunken orgy". Please note this carefully. I would have to remind you Oh reader of this, when the Govindaraja gives his silly calculation of time. So I transcribe the original. Sloka 45 of Sarga 33 - "**Samasams chaturah krithwa pramanam plavageswarah. Vyatheethamsthan**

mada vyagro viharannava budhyathe..." The Govindaraja does not, comment on it. Then after some interpolated Upajathi slokas, Thara says, "Why! We have already taken steps, many a brave monkey has already gathered and more are coming. Please do not stand out. Come in. You can see the women in the harem. You are a friend. You have shown your good breeding and etiquette", and she leads him into the apartment where Sugreeva is sitting in State. On seeing him Sugreeva rises and welcomes him. Lakshmana gives him a lesson on gratitude in a string of platitudes. He charges him with ingratitude, calls him a durathma (wicked fellow) and repeats the mad words of Rama threatening him with death 35th Sarga. Sugreeva is dumb. But Thara does not brook it. "No, it is not right that you should speak so harshly." She reminds him of the long time he was in exile in fear of Vali, and now that he has got the crown, and me and Rama it is not unnatural that he should spend his time in revelry. Then a curious example is given "Praptha kalamna jancethe viswamithro yathha munih. Ghrthachyam kila sameakthah dasa varshani Lakshmana... Aho manyatha Dharmathma etl." Just like Viswamithra who thought it was only 10 days, that he dallied with Grthachi though 10 years passed. Where is this story found? The Govinda Raja thinks that Ghrthachi is a mistake for Menaka. Substitute Menaka for Ghrthachi. It will not suit the metre. My suggestion is that the forger never hesitates to state any lie that comes foremost to his mind. Both are false. The people who forged the Thrisanku and Sunasshepha episodes are capable of any lie, and they trade on the illiteracy and gullibility of the people. Then she continues. "Do not get angry. Sugreeva will abandon all of us and the crown for the sake of Rama". She is a very clever woman. After having used some Sama (pacification) she starts some Dana and then she goes to "Bheda". "Do you know, Ravana has an army of a hundred thousand crores together with 96000 crores more. Do you think you can reach Ravana before you destroy his army, and that you can do it without the help of others? It is what Vali told us, and he knew. Never mind Sugreeva has sent his messengers abroad for gathering his armies. They are expected at any moment. Sugreeva is waiting for them. As soon as they come he will go out to Rama. Yes, this is the appointed day. Soon crores and crores

of monkeys will gather round us". What a clever lady Thara is. Then Sugreeva Says "How can I ever forget Rama. It is by his grace I got this throne". Lakshmana is pacified. "Yes, come quickly and console your friend Rama". Then Sugreeva calls Hanuman. Have all the messengers returned? I shall give another 10 days. If they are not ready by that time they shall all be executed. (This is like the Queen in Alices, wonder land). Then a lot of Rhodomontade follows. The monkeys gather in their trillions and quadrillions. How Kishkindha contained them all is a mystery. I forgot they were Kama roopies. Each must have shrunk within himself to a pin-point They all turn up in right time. 38th Sarga. Even when Lakshmana is there, the hordes gather. Lakshmana is pleased. He feels that he and Rama have attained their desires. He speaks in friendly tones. "If you please, we shall go out of Kishkindha". Sugreeva dismisses Thara and other women. A golden palik stands ready. They both get in. They go to Rama. Sugreeva prostrates before Rama, Rama raises and embraces him. "Here are my armies of many Sankus (a Sanku=ten to the power of 60). They are at your orders". 39th Sarga. Here follows a lot of mutual adulation and admiration, and fancy is let loose in describing the numbers. Sizes, colours and valours of the assembled monkeys. Even young children will not be duped. But to the brain-washed, all come natural. 40th Sarga. Sugreeva at the instance of Rama sends out an army of 100000 each to the 4 quarters. He calls them all "math vishaya vasinam" people who live in my Kingdom". So Sugreeva's empire extends from meru to Yama's quarters, and the Sun rise mountain to the Sun-set mountain. He is a super-chakravarthi. He calls Vinatha Go with all the sons of Soma and Soorya (moon and sun). So Soorya apart from being the father of Sugreeva has begotten many a minor son, and the moon also - search the east" Please Reader learn some accurate geography from our Sugreeva. Do not forget that Rama and Sugreeva are near Kishkinda "Search the banks of the (Bhageerathi Sarayu and the Kausiki) Ganga, Gogra, and Kosi, Kalindi, Yamuna and the great hill Yamuna, Saraswathi, Sindhu, and Sona. (Do you not clearly see that every one of these rivers are straight east! or are they even north-east?) This ought to be made a text book on Indian geography. The forger has prattled certain

names he has heard. Could Rama believe that Sarayu was east of Kishkindha? The Countries are Vidha, Malava, Kasi, Kosala¹¹ Again I ask the modern Research Scholars, the Sishyas of Pargiter, whether any of these rivers or countries are not to the north of Hampi? Nearly a 1000 miles to the north? And then Sugreeva babbles about the people who sleep on their ears, those who have only one leg and then to the Mandeha Rakshasa who but for the Brahmans stunning them with their holy waters would long ago have swallowed up the sun, and so on *ad nauseum* to a place where there is no sun or Boundary (Abhaskaram Amaryadam). Vinatha must search all these places for Seetha. They must return in a month. If they do not, they will all be hanged by their necks from the highest tree. All this trash runs from slokas 18-68. But one must notice Sls. 55 and 56. It seems there is a peak of gold called the Saumanasa. It seems it is on that, Vishnu in his Thirvikrama avatar placed his first step. His 2nd step was on mount meru. Unfortunately for us Sugreeva does not tell us where he placed his 3rd step. Then in the 41st Sarga he turns to the South. He sends monkeys specially noted for their sagacity. Some brain-wave tells him that they will be successful. He selects Neela, jambavan, Angada, Hanuman, Mainda and Dwivrada. Angada is at the head. Please study this Sarga carefully. It is on this the lie that Lanka is Ceylon is fabricated. The great guru Pargiter has taught us that Hampi in the Bellary district is Pampa, and that Kishkindha is near it. So the first place to be searched on the south should be Ananthapur, Salem and North Arcot. But the fool Sugreeva first asks to search "**Sahasra Sirasam Vindhya**" **The thousand headed Vindhyas**. (I suppose the Vindhyas must be taken to mean all the western ghats upto cape comorin). Is it exaggerated? It is just how an English man who composed the gazeteer of India describes it. In fact on the north of the Narmada Valley, if one can take a birds eye-view of the Vindhyas as it stretches from east to west for hundreds of miles, it has the appearance of a stupendous wall, with multitudinous peaks jutting out like battlemented turrets on and off. There cannot be any doubt that it is the same Vindhyas that we know today. It can by no stretch of imagination apply to any other range of mountains. Then they are to search the Narmada. Then the Godavari, then Krishna. Then the Varada. We all know that none of these

rivers are South of Pargiter's Pampa. Rama also ought to know it because he lived for nearly 3 years on the banks of the Godavari in Panchavati and it is from there he goes south to Kishkindha. The next series are a set of Countries Mekala. This is the source of the 3 great rivers. Narmada Soma and Mahanadee. Narmada is also known as Mekala Kanyka Uthkala=(Orissa) Dasarna (the country on the Chamanvathi (Chamby Aswavanthi (?) Avanthi (Ujjain) Vidarbhan Rshika, and the Mahiska (is this Mysore?) Vangam, Kalinga (Bengal and Orissa) and then search round the Dhandakaranya. Then the Andhras and the Pundhras, Cholan, Pandya and Keralas (up to the Cholas, we were all to the north of Pargiter's Kishkindha). Then the Ayomukha mountain. Then there is the Kaveri. There is the Malaya mountain. Is it the Malay near Ryamooka? On top you will see the great Agasthya majestically seated shining like the sun. There take his permission. Then cross the great Thamraparni (a stream about 70 miles in length). It is full of crocodiles. It has many islands covered by Sandal wood trees. She goes and falls in the ocean. There you will see the golden gates of the Pandyas studded with jewels. Having come to the ocean, pause and cogitate There in that Sagara Agasthya has fixed that great mountain. Mahendra, it is all of gold. The sea laves its foot. All kinds of trees are growing there, Devas, Yakshas and of course the Apsarasa's (to serve them). According to Govindha Raja Kavita is not door or gate but the name of a town. Even in the silappadhikaram we do not meet with it. We have yet to know of a City made of gold. Indra comes to the Mahendra at each fortnight On the other shore of that ocean is an island. It is 100 yojanas long, (The samudra is not said to be 100 yojanas broad. No mention of a city built on a hill.) That must be searched carefully. That is the Country (desa) in which the Indra-like Rakshasa King Ravana dwells - Rama is listening. This Sugreeva is the very same fellow, who said he did not know anything about the wicked fellow or the place he resides in. Please note that in no other place it is ever hinted that Ravana lived anywhere except in a city, built on the top of a hill called Thrikoota, surrounded by water. How Rama must have admired the honesty of the fellow! Then further South there is a huge mountain. It has 2 peaks one golden, one silver. The sun worships the golden, and the moon the silver. That cannot be seen by the ungratsul, or by

Athelsts (Kṛthaghnaś and Naśthikas). Then cross the Sooryavan, Valdyutha. Then Kunjara and further south is the palace of Agastya built at his orders by Viśwakarma. What an omnipotent and omnipresent man that Agasthya is! He lives in Janasthan, and then at the sources of the Kaveri and now below the above parvathas in a building which is 1 yojana in area and 10 yojanas high. Then to Bhogavathee the cities of the serpents. Then a second Rshabha mountain. (He has already mentioned one in the eastern quarter. In that mountain there are Sandal wood trees of 3 colours Goscersha Padma and Harishyama. Do not touch them. They are guarded by terrible Gandharvas. Do not step further. That is the country of the Pithrs ruled by Yama. Even if I have left out any you search for Seetha in all places. The one who within a month tells me that Seetha has been seen he shall live like me, equal unto me. 42nd: Thus having sent away the monkeys to the south, he turns to the west. His father-in-law Sushena is the leader. He is the son of the Rshi Mareccha (We know of a Mareccha the father of Kasyapa the progenitor of the devas and all other sentient beings). He is also known as Prajapathi. Perhaps he begat a son on a monkey to help Rama. His followers are all Rshi puthras. Sons of Rshis (vide Sl. 4). They were 20000. What prolific Rshis. Sugreeva instructs "Surasbha, Balheeka then west flowing rivers, and then you come to a desert country, and beyond is the west ocean. There is a murachee, a jatespura and an Avanthee (The Govinda Raja warns us that this is another Avanthi. Of course the Govinda Raja has seen both places). Then many other cities. Then where the mountain enters the ocean. That is where the Sindhu falls into the ocean. That mountain is the Hemagiri. It has a hundred peaks. There live winged lions. They live upon whales and elephants which they carry off to their nests. There is the mountain Pariyathra (Aravalli). (Please forget that the Arbuda (Abu) and the Pariyathra the Aravallis are two of the Kula parvathas of Bharatha Kanda, and that they are now believed to be in Rajasthan). Then the Vajra Mountain, then the Chakravan. It is from that mountain that Viśwakarma manufactured the chakra of 1000 spokes. It is from there that the Purushothama captured it after killing Pancasjāna and Hayagrecva, as also the conch. Here is an Anachronism. It is Krishna who is supposed to have captured the conch and the

wheel. (The poor Govinda Raja sees the stupidity. But he bravely counters it. You must know that all these exploits of Vishnu must be attributed to every incarnation of Vishnu. But how did Sugreeva know it?). Then go to Varaha hill. There that terrible Naraka has his capital Pragjothisha. (In spite of Rama Naraka seems to have waited till Krishna was born, preferring to be killed by him). Then there is the Meghavan. It has golden caves. It is there Indra was crowned as the King of the Devas. Then there are 60000 golden mountains. In the centre of which meru the northern mountain sits ("Uthhara Parvathah"). Then Adithya blessed that hill. "All gods shall visit you in the west at sunset". It is behind that, the sun sets invisible to all. Know you all, the sun in half a muhoortha (a muhoortha is 24 minutes) crosses that mountain of 10000 yojanas. There on the top of that hill Varuna has his abode. Between the meru and Asthparvathas there is the golden palm. It has 10 branches or heads (Dana sirah). There live Meru Savarni equal unto Brama. Prostrate with your head on the earth and beg him, if he knows where Seetha is. You cannot go further. Come back in a month. You will be deserving of death if you take more than a month. 43rd Sarga, Thus having ordered his father-in-law to the west, he turns north. Sathavali is the leader. Whose son he is, is not known. But his followers are "Vaivasthas" children of manu perhaps the kith and kin of Rama. "Mlechhas, Pulindas, Surasenas (krishna's ancestors) Prasthhalas, Bharathas, Kurus (Yudhisatra's ancestors) Madras, Kambhojas, Yavanas, Sakas, Arattas (the Greeks and the Scythians are well known to Sugreeva) Bahleekas (This must be another of the same name), Rshikas. Pauravas and Tankanas, the Cheenas and Paramacheenas. The Daradas and the Himavan. Then go to the Asramam of Soma then to the Kalaparvatha. Then to the Sudarsana mountain. Then to Deva Sabha. The beyond is all vacant for 100 yojanas on all sides a flat level country without hill, river or tree without anykind of sentient being. (Aparvatha nadee vriksham. sarva sathya vivarjitham) cross that quickly. There is the white mountain Kailasa. There is the palace of Kubera. That was built by Viswakarma (Lanka is also built by Viswakarma). Then Krouncha, then Manasa, then you go to Mainaka. There Maya has his abode. Search it carefully. Good lord! I thought Mainaka had hidden itself carefully in the Sagara far south near Ceylon.

Evidently between the dates when Sathavali reaches it, and the date when Hanuman flies over the Sagara, it must have wrenched itself from the Himavan flown through the air, and fixed itself 1500 miles south in the gulf of Mannar! What Rama Bhakthi! The Govinda Raja dares not say it is another than the one in the Sagara. There are many Siddhas, Valakhilyas and other Rshis; make inquiries of them. Then further there is no sun, moon or stars. But there is bright light there. It is the glow from the bodies of the Rshis (Thapaiswibhih) Then there is the river Sailoda. There live the Uthhara Kurus. There are mountains full of diamonds and rubies and big pearls, appropriate for men and women. The trees there grow fine beds, mattresses and sheets. There are beautiful women, ever dallying with handsome men. Then far north is the northern ocean. There is a mountain which casts its light all round. There are the soul of the world, Sambhu of the 11 forms, and Brahma the Devesah (lord of the Devas). Poor Govinda Raja is disappointed. Vishnu by name is not mentioned. So Viswathma can refer only to Vishnu because Rudra has been mentioned as Ekadasathmakah. So Viswathma must be another. Tweedledum and Tweedledee. It does not matter, Before I go to the 44th Sarga, I shall pause to comment on the time taken from the capture of Seetha to the day when the monkeys have been sent out in search of Seetha. We must keep in mind that there are only 12 months given to Seetha by Ravana, so consider whether she will enter his bed or enter his kitchen. We should also keep in mind that Rama returns to Ayodhya at the end 14 years, not a day earlier nor a day later (promise to his father and promise to Bharatha). Rama started on his exile on the Pushya - moon of Chaithra, in the Vasantha Rthu. Spring Season. Hence when 13 years were over, the very Pushya moon of another Chaithra Ravana must have immured her in the Asoka garden. In his wanderings in the forest in search of Seetha, before meeting Kabandha, he talks of the Madhava month. That is the 2nd month of the spring. We do not find any mention of summer. I shall be impertinent enough to remind the Hindu Chaithra is Madhu Visaka is Madhava. Month Jyeshtha is Suchi and Ashadha is Sukra. Then after that there is no hint of the days passed before the assassination of Vall. It looks as if on the very day that Rama met Sugreeva, the plot was hatched to

murder Vall. But the very day that Vall was murdered, Rama says that the Sravana month has begun. Therefore we may take it that 4 months less a week or 8 days had elapsed from the date of Seetha's abduction to the date of Vali's murder, with no guide or marks Rama must have been wandering aimlessly for at least 3 months. From there he has been moping and wailing in the Prasravana mountain outside the gates of Kishkindha for 4 months is clear. "Sugreeva does not move, that 4 months have passed". That is the complaint of Rama and Lakshmana. So when the monkeys were sent abroad it was the beginning of Margasira (15th December) Govinda Raja babbles a lot I shall come to it on another occasion. Then we go to this wonderful geography. These 4 Sargas 40 to 43 should be prescribed as text book to our Patriotic Indian boys. It will sharpen their intellect, and make them worthy citizens of India. It will teach them that all this talk about Arctic and Antarctic oceans Pacific Atlantic, and Indian ocean is the idle fancy of ignorant conceited persons. It will teach them Vindhya divide Madras from Kerala and Mysore. I have taken a lot of trouble to translate most of this rigmarole so as to bring to the knowledge of those who have not read the extant Ramayana, what ridiculous nonsense has been stuffed in Valmeeki's noble Ishkhasa to puff it into 2400 slokas, and how Rama has been degraded, as an ignoramus who believed in all this. But the great Govinda Raja is not to be beaten. According to him, it seems there is a river Sarasvathi. It is circular. It runs between the Himavan and the Vindhya, round and round. It is with reference to that Sugreeva speaks, not with reference to Kishkindha. What a brilliant idea!! I do not remember to have seen the name, as a river in Aryavarta in the Mahabharatha or the many Puranas I have read, nor do we meet it in the journey of the messengers from Ayodhya to Rajagriha or during Bharatha's return nor even in the Uthara Ramayana, when Sathrugna goes to Mathura to kill Lavana. I know one Saravathi in Mysore (Gersoppa falls) falling into the Arabian Sea-Govinda Raja does not quote any authority. Of course to those to whom he is the last word on the Ramayana his prattle is sufficient. Now I go to the 44th Sarga. One would have thought that each group of monkeys had already started on their journey. No. Though Hanuman is of the 2nd group he seems to have been specially detained up to the

end of his instructions to the 3rd and 4th groups. Sugreeva had special trust in him; just as Rysasringa remembers about the Puthrakameshti after the Avabhritha Snana or final ablutions of the Aswamedha, so sugreeva seems to remember. Here comes Hanumayana proper. His knowledge of Samskritam has been praised by Rama himself. Hanuman is capable of succeeding in any mission he is set to "Na bhumaw na antharikate na Ambare, na Amaralaye. Napsu Va gathi sangam the pasyami Hari pun-gava..." "There is no obstruction to you on the earth, or mid region or sky or in the abode of the Devas, nor in waters. You know all, Asuras, Gandharvas, Nagas and Kings, all seas and mountains. (Surely he must have known all and run through all places when he fled in terror in the company of Sugreeva to escape from Vali?) You are the son of the Maruthi (Vatha = wind), and equal unto him in strength. No one in the world is equal to you in Trejas (glory?)" and so on. Rama at once finds out the man. This is the right spy to carry a token to Saeetha. So with great inward joy he gave him the ring engraved with his name into his hands (We have never heard of this ring at any time before. In Karkayee's presence he donned barks, he seems to have hidden it from her eye sight, and preserved it all these 13 years and eight months perhaps with an instinctive forethought he might have to use it, (this sham ascetic) one day. Whether it is true or false we know that the story is very useful to the Ramayana Sastry these days. On the day he expounds this Sarga, his hearers have already prepared a golden ring against this day, present it to him with some Dakshina rice and plantains). Hanuman receives it with due respect. 45th Sarga. This 44th Sarga seems to be an interpolation, within a bigger. The first sloka is "Serran Ahuya-Bhooya Abraveeth" called all of them and Sugreeva again told them. "Take heed. Death to late-comers" They all started like locusts covering the earth. How the leaders except Hanuman would have envied him and how they would have felt themselves slighted! And Rama remained in Prasavana waiting for the month to end. Then the crucial 56th Sarga. When all the monkeys had gone Rama asked Sugreeva "How do you know all the mountains, rivers, countries and peoples of the world?" Sugreeva explains. Listen "Yada thu Dandubhim nama Danavam Mahisbaktithim. Parikalayathe Valce malayam prathiparvatham Thada Vivesa

mahisho malayasya guham prathi. Vivesa Valee thathrapi malayam thath jighamsaya. Thatho aham thathra nikshipatho guhadwari vineethavath. na cha nishkramathe Valee thada Samvathsare gathe. Thatheh kshathajavegena Apupoore thada bilam. Thadaham vismltho drshtwa Bhratsoka Vishardithah; Athaham krthabuddhis thu suvyaktham nihatho gurub. Silam parvatha sankasam Biladwari maya Avrtha. Asaknuvan nishkramithum mahisho vinasedithi. Thathoham Agamam Kishkindham mirasas thasya jeevithe. Rajyam thu Sumahath praptham Tharaya Rumaya Saha, Mithraishahithas thathra vasami vigatha jwarah .." Here I shall translate accurately the above 7 slokas., 3 to 9 both inclusive. "When Valee drove and chased the buffalo shaped Danava called Dundubhi towards the Malaya mountain. Then the buffalo entered a cave, in Malaya. Then Valee also entered the cave to kill him. There I was placed at the gate of the hole Though one year passed Valee does not come out. Then I saw blood rapidly filling up the hole (Bila). I was surprised and filled with sorrow. Then I made up my mind, sure my elder is killed. Then I took a rock big like a mountain and closed the hole, hoping the Mahisha will die unable to come out Then I returned to Kishkindha, with no hope of his life (sure, if the rock is good neither Valee nor Mahisha could have got out, whoever had killed the other and Sugreeva was safe). I lived with my friends free from anxiety or fear". Before we proceed, I hope the Reader remembers the story narrated by this same Sugreeva to this same Rama. Dundhubhi never was driven or chased by Valee. The fight was before the gates of Kishkindha. Valee killed him, and threw his carcase one yojana away. Its bones were shown to Rama and he kicked it 10 yojanas further. It was not shut up by a huge rock. Malaya was the mountain adjacent to Rsyamooka to which Sugreeva the coward ran when he first saw the well armed Rama. So Rama knew that mountain also. Rama also knew that Dundubhi's corpse was not hidden away in a cave enclosed by a rock. Yet Sugreeva tells this lie and Rama quietly hears him. Rama must have remembered that it was Mayavi the son of Dundubhi that was chased by Vali and this Sugreeva, not into the Malaya Parvatha, but into a hollow in the ground covered by grass, and there in that hollow Mayavi was killed and his corpse was not seen by any one. What audacity

this Sugreeva showed, what stupid credulity Rama showed when he swallowed this tale. I do not blame Rama or Sugreeva but the rascal who forged this, thinking us all fools. Surely Valmeeki could not have contradicted himself like that. Of course Govindaraja tries to reconcile both versions and makes a fool of himself. It is not worth transcribing and translating. It is found in page 389. Now we go to the 2nd part of the story, slokas 10 onwards. Valee came after killing the Danava, and I rendered back the throne, because he was elder and because I was afraid (Bhaya yanthrithah). 11th sloka "Samam jigamsur dushtathma Valee pravayathbithendriyah. Parikalayathe Krodhath Dhavantham Sachivaih Saha.." Then that wicked fellow Valee, with his senses angered drove me, and I ran (Dhavantham) with my ministers (They must be the invincible Hanuman, the Jambavan and Mainda and Dwivida). We raced round the world, rivers, mountains, the sunrise mountain, the sunset mountain. Wherever I ran Valee pursued me. So I ran up and down, Valee never left me. At last I came to the Vindhya Parvatha (Sl 11). Then suddenly this Hanuman said, 'I now remember Mathanga has cursed Valee. "Your head will break if you enter anywhere near my Asrama. So we have been living in Rayamooka without the fear of Valee. Thus I saw the whole world". And Rama who must have remembered what Sugreeva told him just 4 months before this, that Vali called all the subjects, narrated his view and sent him out of the country with one cloth (Eka Vasthrena Nirvasayamasa)" went on with gaping mouth listening to this string of lies. I will not make him such a caredu-lous fool. Poor man, his whole mind was on the fate of Seetha, and whether she could be ever recovered. This Sarga 46 shows on its face it is a false concoction. Of course the Govinda Raja tries to reconcile the two versions and lands himself in a deep gutter. For those to whom he is the last word, they just put a screen over their brains, bundle them up, and admire the great commentator. But any one who pretends to be a Samskrtha student, can only wonder that any one can have the unpardonable audacity and shameless impudence, to forge such a story and defile and desecrate, the holy Itihasa of Valmeeki. The parties from the north-east and west return within the month and report that their search has been fruitless. But Angada does not return. 48th Sarga. He with Hanuman searches the Vindhya, and nowhere but the Vindhya.

2nd sloka (1) "Vichinothi hi Vindhyaśya guhasoḥ gahananicha". searches the Vindhya, its caves and jungles. (Here some brahmin-boasting must be duly inserted). They enter into an arid country, without water or plants. How does this happen? There was a Rshi Kandu of Immeasurable glory. His 16 year old son was lost in the forest. (If the Uthhara Kanda is to be believed, this boy could not have crawled out of his cradle). So the Rshi cursed it to become a desert. They meet an Asura there. Angada kills him mistaking him for Ravana. 49th. Angada is despondent "A long time has passed since we started. Sugreeva is a hard task master. Rama also may get angry. So we shall search again". They never get out of the Vindhya. 15th sloka. (2) "Vindhya kanana samkeernam, Sloka 22 (3) "Vindhyam evadithah"=In the spread of the Vindhya forests=Vindhya only from the first start. 50th Sarga, 1st sloka (4) Vichinothisma Vindhyaś, 3rd sloka (5) Asēduhthasya Sailasya Kotim dakshina paschimam"=They reached the South west corner (or angle) of the Vindhya. (If you may spot it). That place was difficult to search "Sa hi deso duranvesho guhagahanavan". They all started arm to arm, and search. They see an opening or fissure. It was known as the "Rksha Bila"=bear's hole. Birds flew out of it. They were thirsty. They expected water to be found there They were all water birds. But they were afraid to enter. Hanuman says "We have been searching for a long time. We are all tired. These birds, and the trees at the mouth of the hole point to a lake or at least a pond". So they were afraid. They caught hold, one behind the other, each the waist of the one who preceded. Why not by their tails. Thus they stumbled on for one yojana distance. They were all hungry and thirsty. Suddenly they saw light. There were golden trees. There were ponds with blue waters. There were huge houses of silver and gold, filled with fine vessels containing savoury viands and drinks, silks, woolen spreads, red and ivory sandal wood pastes and other fragrant incenses While they were thus moving amidst these, they saw a woman. She was clothed in barks and skins. They were all struck with wonder. 51 Sarga. Hanuman makes bold to ask her 'who are you, whose is this wonderful place, we are all hungry and thirsty, and quite tired". She kindly says "make yourself merry, eat and drink your fill. Then I shall answer you". She gives a fairy tale. 'There was one Māya. He is a Danava.

He created all these. He was living with an apsaras called Hema Indra killed him. Brahma gave all this to Hema. I am the daughter of Meru Savarni (Is he the Rshi who is in the western end of the world?) My name is Swayamprabha. Hema is my friend. I have been asked by her to live and guard this place on her behalf. Now tell me why you have entered here. But first appease your hunger and thirst. Then you may tell me". 52 Sarga. After satisfying their hunger Hanuman gives a brief of Rama's story and how they are wandering on his behalf. "You have saved us from starvation How shall we repay the debt?". She tells him, "I am a Thapasee (not a Sramane). I do not expect or desire any return. I am quite pleased to know that I have been of use to you Sarga 53. Hanuman says, "we seek your protection. The month within which we ought to return has passed while we were wandering in this cavern. We do not know to get out." (Really! Hanuman the omniscient!!) Save us". She says "close your eyes. If you open, you cannot get out". Every one closed his eyes with his palms and fingers. In a moment's time they were drawn out by her (Uththarithah). She told them (15th sloka) "See, this is the Vindhya. There is the Prasravana. Here is the Sagara." Which is this prasarvana? Is the Sagara at the foot of the Vindhya. Why, this woman seems to be out of her senses or did she want to cheat them. The Govinda Raja is a very cunning fellow. He does not dare to comment on it. He, coolly avoids it and goes on to the next sloka. We know of the Prasravana in which Rama has taken shelter. It is said to be a huge mountain. It is said that the highest peak in the Vindhyas is not more than 3000 feet, and the general level is about 1000 feet. Hence from the Mahendra where the lady placed them, the utmost distance can only be about 50 miles, for it to be seen with ordinary eyes, and as I pointed out before, Valmeeki never lets you out of the Vindhya. This is the 6th time that Vindhya is mentioned as the mountain the South bound Vanaras are searching. The monkeys see the Sea. 19th sl. (6) They sit at the foot of the Vindhyas 26th sloka. Then they saw the spring season trees laden with flowers. They became anxious. They know that Vasantha had begun, "Oh. all our hopes of fulfilling our errand have been lost", and they fell down in despair on the earth. Slokas 20 and 21. The month that the king, had stipulated had passed Does it mean 4 months had

passed since they started? It was Margasira. Then Pausha, Makha and Phalguna. Then Chaithra. Vasantha means 1st Chaithra and 2nd Visakha. If it was Chaithra at the shores of the sea, on the eighth day of Chaithra when the moon is in Pushya Rama must be back in Ayodhya or Bharatha will fall into the fire. Are we to believe that within those 8 days Chaithra 1st to 8th, Hanuman found out where Seetha was, returned, and gave the news to Rama, and Rama with the monkeys conquered Ravana, and brought back Seetha to Ayodhya? For the dreamer anything is possible. But unfortunately certain time has been mentioned for certain acts done by Rama. (1) He is said to go days and nights marching at the head of the monkey army, who are said only to march on their foot. (2) He lies on the seashore dharma (prayo pavesa) for full 3 days. (3) It takes exactly 5 days to make the Sethu (cause way or bridge), The battle is said to last for 5 days and nights. So at least 13 days are accounted for apart from the number of days they took to reach the sea, to cross the causeway and start the assault on Lanka. So the story that it was Vasantha when the monkeys and Angada saw the sea, is a pure unadulterated lie, or all the above which I have narrated above must be lies. Govinda Raja is in a dilemma. He admits they must have started only in Marga Sira, but thinks that both Pausha and Makha may have passed and Phalguna was the month (Phalguna eva pravritthah). He could correct 'Vasanthan Anupratham' as 'Vasantham prathya Sannam'. So it is nearing Vasantha. Hence how much of Phalguna has passed, he does not say. He also guesses, that those trees which give fruit in Vasantha must flower in Sisira winter. This is passable. But you should read him on a later occasion where he gives the go-by to all this. Then Angada in deep distress, respectfully addresses the elders and others. 24th Sl. "Masah purno harayah bilasthanam kim na budhyathe" **A month is fully over when we were in the hole. Do you not know it?** So it must be Pausha. This is not explained by the Govinda Raja; he passes over it. Now the interpolater comes in or Angada does not know to count months. 25th Sl. "Vayam Aswayuje masi kalasankhya Vyavasthithah, prasthithah, So pi chatheethah, kimathah karyam uththaram." In the month of Aswiyuja, fixing the time for us, we were sent out. That time also has passed. What are we to do hereafter? I Suggest that

Aswiyuja, is the perversion of marga Sira, The meter is not affected. Now comes the quibbler. Kala Samkhyā Vyavasthithah = Hanuman first was given 15 days for bringing the monkeys together. Then Lakshmana reminded that Margasira had begun. Then Sugreeva gave another 10 days. Then a month afterwards that is upto the Pausa or so Avadhi or the finishing of each act was fixed. What is all this? Is it to say Angada was correct in saying Aswayuja? Even according to the Govinda Raja, he accounts for only 25 days. What about the other 35 days? A most unreliable guide, Angada continued, "How can any of us be safe if Sugreeva is displeased?" So we shall sit here fasting unto death. (Prayopavesanam). Sugreeva is naturally a cruel man, and he is our master. He will not excuse us. He will surely kill us by unheard of deaths - (Vadhena Aprathe Rupena). I was made Yuva Raja not by him but by Rama. He was the enemy of my father. Now he will take this opportunity to kill me in a cruel way. So I am not going back. I shall sit here and die on the shores of the sea." Then all the others said "Yes, by nature Sugreeva is a cruel fellow and Rama has no mind except to mope over his beloved (Priyasakthah). So, even to please Rama he will kill us all, if we return without having seen Seetha. No use going to sure death at Kishkindha. Better to die here". Hanuman found that the Vanara kingdom was slipping into the hands of Angada. He is himself a devoted follower of Sugreeva. He inwardly admires Angada. "He is as clever as Brhaspathi, and as mighty as his father. I shall bring him round and as for the others I shall confound them by "Bheda" (dividing the others); he tried to frighten Angada. "Surely you are a greater warrior than your father. You can easily govern the monkey kingdom. You know the monkey-mob is never of one mind (just like man). Their wives and sons are away. Do you think they will follow you? Now I shall tell you plainly none of us, Jambavan, Neela, Suhothra nor I can be weaned off from Sugreeva, however much you may request us, or whatever presents you may give us (Sama and Dana) Any act in opposition to Sugreeva you are really a weakling (Durbalah), will only lead to your destruction. So save yourself. Perhaps you think you can enter this Raksha bila and be safe. But do you know Lakshmana and his arrows. He has a large bundle of arrows which are powerful and sharp. They can

pierce through any obstruction as if it were a basket made of leaves (Pathrapute). Once you enter the shelter, all these monkeys will desert you. Then what will be your fate. You will tremble at every movement of grass, afraid of your own shadow, even if you escape the arrows of Lakshmana (Danda) If you return with us, in course of time you will be crowned by Sugreeva. (Dana). Your paternal uncle is a lover of righteousness, (Dharmakamah) of pleasing disposition, and resolute mind (Dhrida Vratha) clean (Suchi) in mind, a true fulfiller of words (Sathya prathijna). He will never kill you nor wish it. He wishes to please your mother. He really lives for her sake He himself has no sons. So let us go back." (Sama) 55th Sarga. Hearing these words of Hanuman on behalf of his master, Angada replies "Resoluteness (Sthairyam) inward honesty (cleanliness) freedom from cruelty (Anrsamsyam) straightforwardness (Arjavam) valour and courage cannot be found in Sugreeva Fiel the fellow who appropriated the wife of his elder brother even when he was alive, a lady who according to all canons of right conduct is his mother (Dharmena matharam) a contemptible fellow (Jugupsithah) What does he know of Dharma, who closes the passage which he has been set to guard, while his brother has gone into fight. Why? the fellow even forgot all about Rama, to whom he swore eternal friendship by clasping his hands (This was a digat Hanuman You had to remind him while he was lolling in drunken revels). Is he not an ungrateful fellow? It was fear of Lakshmana that made him send our armies in search of Seetha The coward, sinful, ungrateful, never of one mind. Do you think he would wish to keep me alive, a son of his enemy. How could I poor weak fellow live in Kishkindha. Even if he does not openly kill me, he will get rid of me by secret means (Upamsu dandena). Greed of kingdom made him a rogue. Better I die here. Oh my elders, I give you permission, all of you return to your homes. I shall remain here. Give my salutations to Rama and Lakshmana, and to my paternal uncle. Try and console my poor mother. Salute Lady Rama, my mother Thara is very fond of me Poor mother, she will give up her life when she hears I am lost". He then Prostrated before them all, spread some Darbhas and sat on the ground. Hanuman was non-plussed. His cunning and tactics failed. They all wept bitter tears. They surrounded Angada and sat facing east. They washed their hands,

They praised Vali and decried Sugreeva. They talked about Rama's exile, Seetha's abduction and the death of Jatayu and the murder of Vali. 56th Sarga. Then from a cave there in the (7) Vindhya (Sl. 3) an eagle came out and saw them. It rejoiced. 'Now I have enough food for many days. I shall eat these monkeys one by one.' Then Angada told Hanuman "Yama himself has come, to take us away. Jatayu, to save Seetha, died to serve Rama. Now we in search of Seetha are also dying because of Rama. Thus even animals serve Rama. Then Sampathi says "Who is it that talks about the death of my dear brother Jatayu. He was living in Janasthana. Who is Rama? As my wings have been burnt up by the sun's rays I am not able to walk down. I would like to descend to be among you". The monkeys did not believe him. But Angada said "Any how we are going to die. Let us die at the hands of this being. Angada helps him down, talks about his own ancestry, then about Dasaratha and, Rama, his exile. How Seetha was forcibly carried away. How Jatayu the friend of Dasaratha saw her and fought Ravana and how he was killed by Ravana. Rama made friends with Sugreeva, killed Vali, and we have all been sent to search for Seetha. We have wandered (8) all over Dandakaranya. Then we entered the cave belonging to a good lady, and she brought us out." 56th Sarga. Sampathi weeps, "Jatayu is my younger brother. I am now old. So I cannot avenge his death. In the olden days of Vrthra's death, we two challenged each other to reach the sun. At midday Jatayu was tired. He could not stand the heat of the Sun. So I flew above him and covered him with my wings. But my wings (Sloka 7) (9) were burnt, and I fell down in the Vindhya. (8) I have been here, and never heard what became of my brother" (What an ungrateful wretch that Jatayu was? He never cared to ascertain what became of his elder brother). Then Angada asks, "Do you know where Ravana is?" "Oh I know all the innumerable worlds. I know the three steps of Vishnu. Now I am incapable of helping Rama. I shall give help by my word. "Tharunee Roopa Sampanna Sarvabharaṇa bhooshitha hriyamana mayadrishta krosathe Rama Ramethi Lakshmanethi Bhaminee. Bhooshananya pavidhyanthee, gathrani vidhoonvathee". A beautiful young woman, adorned with all jewels was seen being carried, by me... She was crying out 'Rama', 'Lakshmana,' and breaking off the jewels and swinging her limbs".

The forger has let the cat out of the bag. The Govinda Raja avoids any explanation. We know that even in Rsyamooka Seetha had cast off all her jewels and bundled them in her upper cloth and thrown them down. The forger is not content. He must be realistic. "Soorya prabhaiva sailagre Thasyah kauseyam uthhamam. Asithe Rakshasa Bhathi yathha Va thadith Ambude". Like sun-shine on the top of a hill. Her very good silk against the dark body of the Rakshasa was like lightning flash in a cloud. She must be Seetha. He must be Ravana. He lives in the city of Lanka. There is an island 100 yojanas away. In that island is the city Lanka (Lankapuri). It is there that Seetha lives. She is shut up in Ravana's Harem. (Anthahpura) (The forger does not know that she is in the Asoka garden (Asoka Vanika) which is quite out of the harem, and completely separated from it) Even from here I see Ravana and Seetha. We the descendants of Garuda can see a 100 yojanas away and even further. (Then why did not the fool see where Jatayu was?), lead me to the waters of the Sagara. I shall pour waters to my brother's manes." Most of this Sarga stinks as rotten falsehood. 59th Sarga. Then Jambavan rose up "Where is Seetha?". "Kena Va Drishta ko va harathi mythileem". If the 58th Sarga is true Sampathi has just then told them. (maya Drishta) I see both Ravana and Seetha in Lanka. She is immured in his harem (Ruddha). If so, How does this question by Jambavan arise? Was Jambavan deaf? But hear the clear human answer by Sampathi "Listen how I heard of the carrying away of Seetha. "Yathha me haranam Srutham" we birds suffer from want of food very much. My son feeds me at proper times He is Suparswa; one day I was expecting food from him The Sun set and he came without food. Then I angrily abused him. Then he in soft words begging my pardon, said "Father, as usual I flew up to fetch flesh for you. I went to the gate of the Mahendra hill (Dwaram) and rounding it (Avrthya) I waited. There with my face downward (Avangamukhah), I stood to obstruct the fish in their path into and out from the Sea. Then I saw a Sun bright lady was being carried by some man who was like a heap of collyrium. Then I thought "Why not attack them for food". He requested me with soft words, quite humbly to give him way. As he was carrying (protecting) a woman. I gave him way. How could I a man of noble birth refuse a request? Then he went away in glory. Then

all rshis and other unearthly creatures (Bhoothaih) came and congratulated me on my escape "Lucky! It is Ravana. But for his having a burden (Sakalathrah) you would have been killed". I saw Seetha "Bhrashta bharana kouseyam soka vega parajitham Rama Lakshmanayor nama krosanthecm muktha moordhajam." jewels and silk fallen off, sunk in sorrow, crying out the names of Rama and Lakshmana, her hair dishevelled. Hence She had no choodamani. (That is a correct description of Seetha after she crossed the Pampa). Thus my son Suparswa excused himself for the lateness of the hour and for coming empty handed". This was not sufficiently convincing. So there is a rehash and expansion in the 60th Sarga. In the 4th sloka (10) Asya Vindhyaasya sikhare pathithosmi. "I fell on this top of the Vindhya I was unconscious for 6 nights. I regained my senses and looked round. I made sure it was the Vindhyas on the shore of the South Sea"-(12) 7th sl. "Vindhoyam ithi nischayah" like a drowning man clutching at a straw, the pargiter and his sishtyas say "you see it was only Sampathi's belief. Poor fellow he had been unconscious for 6 nights. He was wrong. It was the western ghats. Sampathi continues "here was the hermitage of a terrifically austere Rshi called Nisakora (some Brahman boosting). He went to the Swarga. I felt lonely for 8000 years. Jatayu and I had been his disciples (Adhigathah). I longed for his presence. One day he appeared before me in great glory. All sorts of animals surrounded him with respect and affection. He saw me, he was pleased. he entered his old hermitage. Then he came out and saw me, my wings seared and my back scorched. "Ha! long ago I have seen two eagles here, you must be the elder. Take the form of a man and touch my feet. Tell me how you got your wings burnt," 61st Sarga. "I felt ashamed to tell him of my rashness. "Lord, I and my brother stood on the Kailasa. We bet with each other and placed a stake (pana) in the presence of the Rshis. "The sun shall be followed from his rise to his setting." So we flew over all the world. Jatayu without taking leave of me fell off. I tried to shelter him and I fell with burnt wings in the (13) Vindhya" Sl. 16. "I believe Jatayu fell into Janasthana. Now I have no Birds Kingdom, no wings, no brother, no strength. So I shall fall from the hill into the Sea. Thus I wept (Arudam). Then the great Rshi was silent awhile. "Do not despair. Your wings and

their ancillaries shall grow again. Your eye sight and strength you shall recover. I have heard in the Purana, that a great deed has to occur. My divya drishti also tells me. There will be a King named Dasaratha. His son the glorious Rama. He was sent to forest for this special work. Ravana carries away his wife. She refuses all food. Then Indra sends greatest food (peramannam) which even the Devas cannot get. That food, Seetha knowing it to be sent by Indra first sets apart a portion on the ground in remembrance of Rama, (and takes a little of the rest) saying, "do they live, he and Lakshmana? If they have become Devas let this food be for them." Some days hereafter Rama's messengers the monkeys will come here. You must inform them where the wife of Rama is. You must remain here. So I shall not give you your wings now. Wait". Thus that all knowing R̥hi told me. I also want to see them. So saying he entered that Asramam. 63rd Sarga. So I have been waiting for you all these years (14) on this Vindhya. The time has come; I am free. Then his wings sprouted; with great joy he said, "I shall attain all the strength of youth". And then he flew away from the top of the hill (The fellow had not the courage to fight Ravana, though he pretended about his own might, and that he even admonished his son for not giving battle to Ravana—Do you not see all this is pure bunkum. It may delight little children) 64th Sarga. How to cross the Sea. They all thought about it. Angada said "let me know the might of each of you to cross the Sea". So 65th Sarga, each monkey boasts of his own prowess. They all use the word "Plav"—jump or swim. So a monkey is called Plavanga—one who moves by leaps and bounds. Plava=frog, one who moves both by jumping and swimming. Plava=boat, floats and moves. It is never used for 'flying'. One says I can cross 10, another 20 and so on. But 100 yojanas have to be crossed. Then old Jambavan very modestly says "of old I was able and strong. Of course even now I can go 90 yojanas. Do not think that was all my ability. In the Yajna of Mahabali, when Vishnu placed his 3 steps, I circumambulated him through it all. Oh. You cannot imagine my powers in my youth," and he sighed. Then Angada said "I can cross the 100 yojanas, but I am diffident whether I can return safely, I am not sure". Then Jambavan says 'No. We know you. You can do even more. But you are our leader. So you shall not go; on you, we all

depend and we must keep you safe". Then Angada says, "If I am not to go then we have again to sit Dharna". "If we go back without fulfilling the orders of our King, sure we die. So let us sit here and die". A brain-wave strikes Jambavan. "Ha! I know the very fellow who can do it". Sarga 66, "Why do you sit in silence, away from us all, Oh. knower of all Sasthras". Here Hanumayana 3rd chapter begins. Rama is no longer the hero. Hereafter Rama is only an incident, a mere adjunct. Jambavan proceeds with his panegyric. "Oh. Hanuman, you are equal to Sugreeva, you are equal to Rama and Lakshmana. I have seen the great Garuda picking out great serpents from the ocean. Your shoulders are no less strong than his wings, you are as good as he in swiftness and valour. Your strength, your knowledge, your presence are greater than those of all of creation. Do you not know yourself?" Now comes the story of Hanuman's birth. It seems, there was an apsaras Punjka sthhala. She was known as Anjana. She was the wife of the monkey Kesari. By a Sapa she became a she-monkey, born as daughter of Kunjara. She was a Kama roopee. She took human form, and roamed over the hills. She was dressed in an yellow garment with red borders. The wind-god slowly drew them away. He saw her rounded thighs, her plump breasts and her beautiful face, her broad and well-set loins and buttocks, her light waist. He at once fell deeply in love and folded her in his strong long arms. The poor lady (who seems, all this time, to have been blissfully ignorant) cries out "who tries to destroy my chastity". I am the wife of one only". Then the wind-god said "I do not have any carnal intercourse with you. It is only my mind and spirit. You will beget a brave and intelligent son of great strength and valour, like me in jumping and leaping". Your mother was satisfied. She gave birth to you in a cave (Why did she not go to her husband's house unless she was afraid he will shut her out as an unfaithful wife?) Why, son, even when an infant you jumped up to catch the Sun, believing it was a fruit. You went up 300 yojanas (Pshaw is that all!) and the Sun's glory threw you off. But you did not care. Then, you were falling down to earth. Indra shot his Vajra at you and then your left jaw broke. So you are named Hanuman. Seeing that Son had been killed, (Nihathah) the wind-god, became angry and refrained from blowing. Then all the Devas and lords of the world

were confounded. They went to the wind-god and begged him to resume his true function. Then Brahma granted you boons "In battle no weapon can kill you". And Indra cured you of the wound made by Vajra and gave you the boon that you will die only when you wish for death. You are the Son of Vayu. Now save us. During Thirvikrama of Vishnu I followed 21 times the path taken by Vishnu. Then I gathered many herbs. So I am living now. But I am weak. So go ahead. Stand. Stand up, jump the Sea. We all wish to see your exploit. Why are you indifferent?". 67th Sarga. Then Hanuman began to swell. He was filled with Valour. They all wondered and looked at him, like the world, at Narayana when he started to take his 3 steps. As the praises filled him he expanded like a balloon. He smote his tail with joy (Where did he hide his tail all these days?) just like a lion in a cave, Hanuman roared 'Jimbhathe' (What a lowly comparison!) Then Hanuman boasts of his own greatness. "I am as strong as my father. Nobody can jump (or swim) as I. I can easily go around the Meru". Sloka 12-13 "Bahu Vega Pranunnena Sagarena Aham Uthsahē Samaplayayithum lokam Saparvathe nadechradam .. Mamoruja-ngha Vegena Bhavishyathi Samuththithab, Samuchchritha mahagrabah Samudro Varuna layah—" I am able, by the ocean (water) thrown out or prodded by my arms, to submerge with water all hills and waters. I shall raise up the waters of the ocean so that great Sea animals are held up, by the power of my thighs and shanks". Even this is extremely exaggerated. Perhaps we can stretch our imagination, if we see a big animal or man swimming in a large river or lake. But when one is flying in the air, is all this possible. If he were jumping in one leap will his arms or or thighs and shanks beat about and thus start a typhoon. "Oh yes I can beat Garuda in flight. I can go faster than the Sun. I shall beat him in a race starting from the rising mountain. Without touching the earth I can return to the same place. Why? I shall dry up the ocean. I shall tear through the earth. I shall powder into dust all mountains. All trees and flowers will follow me in the air. My path will be like the milky way in the sky" and this rhodomentade goes on for more verses. Then all say "start, we shall await your return". Then after further bombast he ascends the Mahendra mountain crying out "I do not know if this poor mountain can bear me and my greatness". Even the Rshis

who lived in the mountain ran away when it shook under Hanuman's foot steps. Dear Reader, Have you read any such nonsense in any other literature... So ends Kishkindha Kanda. Yet all this is devoutly believed by many a hindu as literally and accurately true!!! What a disgusting performance. There is not much difficulty in winnowing the false from the true.

SUNDARA KANDA

Sundara = handsome? Perhaps there is many an interpolation in non-Anustubh verses. Even whole Sargas; verses of florid description some times sweet and resonant, but mostly over-drawn. Or is it because Seetha's whereabouts were ascertained? Lucus a non lucendo. It would be named Hanuman Kanda. From beginning to end it is full of his exploits true or false. 1st Sarga 1st sloka From there the enemy-killer wished to search for the footsteps of Seetha (Padam) in the path followed by the Charanas. Who are the charanas. According to Govinda Raja, they are Devagayakas meaning musicians of the Devas. He does not quote any authority therefor. On one or two occasions when this same word appears earlier he does not attempt any meaning. The Nanartha Rathnamala says they are Kuseelavas, pimps and panders. I suggest they are spies generally of loose character morally and sexually. We know Chara is a spy. The addition of a na does not change the meaning. Hanuman is going on the secret mission. He has to spy out where Ravana has immured Seetha. Sampathi has informed that she is in Lanka, the capital city of Ravana. So he goes out on secret paths, as we do find that he does after he goes to the other shore of the Sea. The Govinda Raja has a bright idea. She has been carried in the air. Hanuman is a very clever being. He can find her steps, as she passed, implanted in the air, and hence he flies in the air and Charanas must be one kind of Devas who ordinarily fly in the air. A lot of boost follows, how the mountain quaked how all the animals, lions and serpents ran, or died of fright, the Vidyadharas and their wives flew into the sky. In the 38th sloka. His tail rears up. Then he held his arms rigid. He sat on his haunches, bent his legs, closed his shoulders, and his neck. Hanuman is on the side or top of Mahendra. The Sea is many feet below. Have you ever seen any one sitting on his haunches (katyam Sasada) to jump from one height to another. If it were down to the floor, it is natural. The whole pose is proper for a person jumping into the ocean to swim across. Why should a person who is going to fly, bend or crouch his legs. Many a bird when flying in the air stretches its legs

straight behind, and bends them only when it comes to rest. The ordinary swimmer when he enters deep waters even at the bank springs in with arms out-spread and shoulders closed on the neck, from a sitting position described in slokas 39 and 40. A last message of self boosting by Hanuman follows. It seems the force of his flight, uprooted trees, and creepers, and they with their flowers, followed and surrounded him, and so on for another 34 slokas as fancy dictates. Then come slokas 72 to 76 which are more appropriate to swimming than flying "Which ever portion of the Sea he went, there it looked the Sea was furious. "Yam desam Samudrasya, jagama samahakapih. Sa sa thasyouru Vegena Sonmada Iva Lakshyathe..." 73. 'Sagarasyormijalanam urasa saila varshmanam. Abhighnanthu mahavegah pupluve sa mahakapih .." The great monkey swam (or jumped, buffeted) hit against with great force, by his chest the series of hill-like waves of the Sagara". Yes, Reader can you imagine any body flying in the air breasting the waves of the Sea. 74 sloka. The air induced by the monkey and that by the clouds, shook the roaring Sea. 75th sloka. "Vikarshan Oormijalan Brihanthi lavanambhasi. Pupluve kapi sardulo Vikiranniva rodasi..." Dragging the series of waves, he jumped or swam) as if he sprinkled with waters, the shores. 76. "Meru mandara sankasan uddhathan sa maharave. Athikraman mahevegah tharangan ganayanniva .." The waves which arose as high as meru and mandara (mountains) he stepped over (or crossed) as if he were counting their number. 83rd Sloka 'Yena sow yathi vegena thena margena sahasa, Droneekrithalva Arnavah .." "Whichever way he went, by his force the Sea was cast into a trough " ("What is your general impression, leaving aside the exaggeration"?) Then further fanciful vapourings till the end of sloka 90. Then the Sagara thought "I must give due respect to the Ikshvakus. Did they not create me (So this is the same that Sagara created!)" (That was filled up by Ganga This is salt- That was Sweet) If I do not help Hanuman who is going on a mission for the Ikshvakus I would be derided as an ungrateful fellow. That fellow my friend Mainaka has taken shelter with me. I shall ask him to offer a place of rest to Hunuman. He sees Mainaka, "You are here placed to close up the gates of Pathala where the Asuras are hidden, by Indra, so that they may not get out. You can swell out in all directions. So rise up. Here is

Hanuman flying over you. He must take some rest. Let him rest on your top. Thus we shall repay the debt which we owe to the Ikshvakus" and Mainaka rose obstructing Hanuman's path with its glorious golden peaks. Hanuman saw this obstacle. He threw it down by a stroke of his breast (He could have flown round it). Though hurt, Mainaka was delighted "I learn you are going on behalf of Rama. So take rest on one of my peaks. I shall give you good fruits. I am also specially attached to you. You are the son of the wind-god. In the Krthayuga we had wings. We used to fly any where, and to all quarters. All the rshis and other members of the world got afraid. So Indra cut off our wings. We dropped down. But I was saved by your father, who lifted me clean and dropped me into this Sagara. Thus I was saved from Indra. I am duly grateful. Thus we two are associated with each other." Which is the true story? Indra placing the Mainaka as a cork to stop the neck of Pathala so as to shut up the Asuras, or Mainaka seeking refuge in the Sea, helped by the wind-god for fear of Indra? Make your own choice. But the forger is unabashed. Hanuman says "I have no time to rest. Thank you. I go" and so flies again. Then come the Surasa and Simhika episodes. They are too silly to deserve notice. Thus the Sarga is expanded to 219 slokas. Then Hanuman shrank to his original size and alighted on the southern shore of the Sea. 2nd Sargâ. From there he saw the city of Lanka on the top of the Thrikoota mountain (please note Reader, that Lanka is visible from the seashore. Is there any mountain on the seashore opposite Rameswaram or Dhanushkoti or Thalaimannar in Ceylon?) 21st sloka. He went to the northern gate of Lanka and thought (Dwaram Uthharam Asadya chinthayamasa) 23rd sloka. Lanka was as if flying in the air (Deeyamanam ivakase). Note the word "Dee" Then many a meaningless verse is wasted, and Hanuman at last comes to the conclusion that he must carefully disguise himself. He takes the size of a Cat (Vrshadamsaka) (Is he a Rama dootha or Rama chara or Spasa. A messenger or envoy or a spy?) He enters the city. He sees its magnificence. He is struck with wonder. 3rd Sarga 2nd sloka "Nisi Lankam mahasathwo Vivesapureem Ravana palitham" such a tame entry cannot be tolerated. Therefore the city took a Rakshasi shape. She rose up. She roared aloud (Mahanadam

She asked "Who are you? You cannot enter". "Who are you at the gate of the city. Why do you prevent me?" replies Hanuman. She says, "I am under the orders of Ravana guarding this City. I shall surely kill you if you try to enter" He replied "I have come to see your city out of curiosity". I shall go back after seeing the city. She would not permit, but made a great sound (mahanadam) and hit him with her palm. Then he made a greater sound (Sumahanadam). Then he closed his left hand and hit her with his fist gently because she was a woman. But it was enough to cast her down. Then she begged him to spare her". "I have been conquered. Now I remember long ago Brahma told me, that when a monkey downs you, destruction has come to Rakshasas". Yes, that day has come. Owing to Ssetha and the wicked act of Ravana all are going to be destroyed". That all this is a stupid lie is seen from the 3rd half of the very first sloka of the 4th Sarga "A dwarena mehabahuh prakaram Abhiprapluc" "From a gateless place, he jumped over the rampart". In the 51st sloka of 3rd Sarga Lanka has told him "You may enter as you please". If so why should he not enter by the gate which she has ceased to guard, but climb over the wall like a robber? That clearly shows, he knew he was a spy-one other thing to be noticed is the city of Lanka was well lighted. He enters the city when it is dark after twilight (Pradosha). She is said to roar twice, and he out- roars her. Were the ordinary guards of the city sleeping? On the other hand as we go on, we read that people were singing dancing and feasting, and others were reciting the Vedas. There I leave it. In the 4th Sarga there is a description of the Royal road. The well armed guards. "Susrava japatham thirthra manthram Bakshogrheshuvai" "Swadhyaya nirathan". Then in the central barracks he saw numbers of spies in various disguises. Then in front of his dwelling house more armed men. He heard the neighing of horses, the stables where, horses and huge elephants were stabled, and the buildings where the charlots were sheltered. Then the 5th Sarga, made up of 27 non-Anustubh verses. Saying that the moon had come to the middle of the sky, this had been introduced in the 51st non-Anustubh sloka of the 2nd Sarga. In the 6th Sarga, he is supposed to search all the houses of the Rakshasa Chiefs such as Indrajith, Kumbakarna, Vibheeshana and others. In the 28th sloka he enters Ravana's house. Then a lot

of repetition. Then the 7th and 8th Sargas more praise of Lanka City in non-Anustubh verses. The Pushpaka Vimana is there. 9th Sarga. It seems Ravana lives in the middle of the Pushpaka. It seems his palace was half a yojana broad and one yojana long. He enters, sees the drinking hall and the bed room. Thousands of women are sleeping around with Ravana in the centre. They are in various poses, all huddled together. All round there were golden lamps, well lighted. There were women of all races and tribes. Devas, Gandharvas, Daityas and Rakshasas. They were in love with him. Some conquered by him and others marry him out of love for him. Slokas 69 and 70. Then 10th Sarga. There is a special description of Ravana in his sleep. His presence was so grand that Hanuman felt fear, and moved aside. Sloka 12th "Asadya Paramodvignah sopasaryath subheethavath". He from a distance, on another platform, looks on the sleeping men with consternation as if afraid. No ten heads, or 20 arms. His handsome body is described in detail in 14 slokas. He wears a white silk over his upper body and an yellow one round his waist and limbs. Further repetition about Ravana and the ladies around him. It seems he feels shy and even ashamed and guilty that he should be looking at strangers' wives. Then his attention, to another lady who far surpasses all others in beauty and general appearance. He suspects it may be Seetha. He even feels elated that he has seen the true Seetha. Sarga 11. Further thought makes him give up the idea. No, this cannot be Seetha. Again the women are described and Hanuman sees the drinking (and dining) hall (Apana-bhoomi). There many a meat is cooked and placed. Peacocks, pheasants, boars, rams, deer, and porcupines (Salya), bisons, and other flesh, suitable to all tastes, fine fruits all adorned with flowers. All placed in golden vases, various wines and sweet drinks but not a hint of human flesh. Not satisfied that he has found Seetha, he becomes despondent. 12th Sarga. "I have seen all Ravana's dwellings, I have not seen Seetha. So my whole errand is fruitless. What is the use of my going back? What shall I reply to my friends? Sarga 13. From the Pushpaka he jumped on to the surrounding wall (Prakara). 13th Sarga. Then there is further soliloquy. (We have heard childhood tales. Adied sobdied. So 'C' died, and so on up to 'Z' all died) "So I shall die. All vanaras die so Sugreeva dies. So Ruma and Thara die.

So Rama Lakshmana die. So the mothers die. So Bharatha and Sathrugna die. So the citizens die, and so on. Then he takes heart. Here an Asoka garden is seen. 14th Sarga. He jumps down from the wall. He sees all trees in flowers as in the beginning of spring "Vasanthadaw". According to Govinda Raja it means the Pavnam of Phalgun month. He began to leap and jump in all directions; many a good tree was broken (Sl. 19). There were many artificial wells and ponds and streams from a big hill. There were also fine palaces, many a platform covered with Umbrella like ceilings, all made of gold. Yes, Rama's wife always loved to wander in forests (Sl. 44, 45). How did this monkey know? Divya Drishti? So she may be moving about here. There is a nice river here. She must perform her Sandhya. So remembering it, she will come here. (What is this absurdity? If it was mid-night when Hanuman entered Ravana's bed room, at least 3 hours must have elapsed, roaming about the Vimana. Does he mean, I shall wait till morning. Then I shall see Seetha coming to perform her morning ablutions. I had been taught that Sandhya ablutions are only for Brahman males. In the thretha and Dwapara ages women also had the duty). 15th Sarga. After 14 slokas of descriptive repetition Hanuman sees a temple palace (Chaithya Prasada). It had 1000 pillars. In the middle there was a golden platform. You ascended it by coral steps. There surrounded by Rakshasis, with a single dirty yellow cloth round her, he saw a lady sitting with a face of sorrow. (25th sloka) He inferred that she must be Seetha. Various similes are crowded. Some good, some funny, some curious. A lot of repetition of her beauty. (1) "Smrtheem iva sandigham" like a Smithi which contradicts itself. (2) "Kurvantheem Prabhaya Deveen sarva vithimira disah" making all the quarters glow by her own brightness. (3) Like flame covered by smoke "Samsaktham Dhoom jalena Sikham via Vibhavasch" (How could both 2 and 3 be right? The forger must let loose his imagination and flaunt his learning without the slightest concern about its appropriateness). (4) "Grahena Angarakeneva peeditham iva Rohineem" Like the star Rohini (Aldebaran Taurus) worried by the planet Angaraka (Mars). (5) "Vihatham iva Sraddham" endeavour frustrated. (6) "Asam prathihatham iva" Desire frustrated. (7) "Sopasargam yathha siddhim" like fulfilment obstructed. (8) "Buddhim Sakalusham" Intelligence

confounded. (9) "Abavathena Aphoothena keerthim nipathithem iva" like fame fallen low owing to a false accusation. (10) Amna-yanam Ayogena Vidyam prasithhilam 'iva" like knowledge which has become loose by not being yoked to the Veda. (11) "Sams-karena yethha heenam Vacham Arthhantharam gatham" like a word giving a wrong meaning because it has not been grammatically used and so on. I suggest some of these are wrongly used without understanding their implications. Is this poetry? Each to his taste. And then some pre-appointed or corroborative evidence. "Yes. I think this must be the lady whom I think I saw being carried. What ornaments Rama told us she wore. He saw them hanging on the branches. Here are two ear covers. 2 Dog's teeth. And then various hand ornaments of precious stones and coral. They have got darkened by length of time (How realistic!) What ornaments which she broke on the way and threw on the ground. Those I do not see (Such lies! When did Rama tell them what all ornaments Seetha wore?) Ha. How does Rama manage to live without Seetha. (This whole thing is introduced to corroborate the false story put into the mouth of Sampathi that he saw Seetha breaking off her jewels and throwing them down. Of course the poor lady had so many jewels, that after having bundled up some and thrown them down among the monkeys, she went on breaking off many more in the sight of Sampathi, and the rest were hung on the branches of trees by her in the Asoka Vanika. Naturally Rama who gave the ring also gave Hanuman a list of the rest of the jewels to recognise Seetha with). 16th Sarga. Having thus praised Seetha and identified her, poor monkey, he began to cry (Vilalapa) with tears in his eyes, 28 slokas all about the sufferings of Seetha. 17th Sarga. 1st sloka deserves some special comment. "Thatha kumuda shandabho nirmaly nirmalam swayam Prajagama nabhas chandro hamso neelami-vodakam..." Then the moon of white colour went over the blue sky, just like a swan in the blue waters. The Govinda Raja thinks there is something in saying Prajagama. He says, 'went to the other portion of the sky.' "Aparabhagam jagama". Naturally if according to the non-Anushtup verse in the 2nd Sarga, the moon arose soon after dark and if according to the 5th Sarga, non-Anushtubh sloka, the moon was "madyamgatha" when Hanuman entered the palace of Ravana. Surely the moon must have gone to

the western skies by the time Hanuman saw Seetha. Hence what is the special significance in the "Pra" in Prajagama. Many a prefix in samskr̥tha, is merely used to complete the meter. The real intention of Govinda Raja is to take away your attention from the implication of the 2nd sloka. "Sachivyaṃ iva kurvaṇ sa Prabhaya nirmala prabhā chandrama rasmibhiḥ Seethāḥ Sisheva pavanathmajam". As if serving him with his ministrations, the moon with his brightness threw out his cool rays". I take it, to show that it was dark before, and the moon rose to give him light. So "Prajagama Nabhaschandro" means (rose in the sky). But the Govinda Raja has other motives. He has made up his mind that it was the Pournami of Phalguna. So prajagama means 'went to other side'. I have never seen such a use in all my reading. I have my own inference that most of the previous Sargas 15 and 16 are additional padding unknown to Valmēki. 3rd Sloka says "Sa dadaresa Valdeheem" he saw Vaidehi. 4th sloka "Dīrikṣa-manō Valdeheem" "Wishing to see her; he saw round her many Rakshases not far off. Then there is a disgusting description, one eyed, one eared, no ears and so on for 12 slokas. It seems that they are round a tree of large trunk, under that tree he saw Seetha (I suppose she suddenly changed from the golden platform with coral steps to the roots of a big tree). Her description here follows. All the previous Sargas are not enough. But these slokas 18 to 32 are truly Valmēki's. They clearly prove that the previous story of Hanuman seeing Seetha, and the description of Seetha are all interpolations. 18th Sarga. Most of the night passed in searching for Seetha. In the late night was heard the sounds of the Veda by Brahma-Rakshasas who knew the Veda with its 6 Angas and who were able to officiate in grand Yajnas "Shad Anga Veda Viduṣham". Then the minstrels sang and musical instruments played to wake up Ravana in proper time "Yathhakalam". His mind followed Seetha. His love for her goaded him. He could not contain his love. He started for her Asoka Vanika. A hundred women followed him. All his wives, Deva and Gandharva. They carried some golden lamps, some fans, some fly whisks, some clear water in golden vessels. "Bahumanachcha Kamath cha" owing to admiration and love his dear wives followed him. But he was deeply in love with Seetha. He was quite indifferent to them. Hanuman heard the sounds of

tinkling from the waist bonds and anklets of women. He saw also him of incomparable deeds and valour at the gate of the garden. There was a clean white silk on him. Hanuman hid in leaves and watched him. He descended to see him close, as he passed. "Sa thathapyugrathejas san nirdhoothas thasya thejasa. Pathra guhyanthare Sakthah Hanuman samvrlthobhavath..." Though himself was of great presence, he was exceeded (and thrown out) by Ravana's fine presence (Thejas). So he completely screened himself among dense leaves. Ravana was insensible to all these. He had returned only to see Seetha. 19th Sarga. As she saw him, she shivered with fear and loathing. 3rd sloka "Achchadya udaram oorubhyam Bahubhyam cha payo dharow," covering her abdomen with her thighs, and her breasts with her arms. (Having thrown away her upper cloth, she was bare up to her waist). She sat uncovered. Here is again a repetition of what has gone before describing her state. All sorts of fanciful similes. Some times the same slokas are repeated. Ravana saw Seetha. 20th Sarga. He addresses her, "You have screened your breasts and stomach, as if you want to make yourself invisible. I love you. Please feel for me. Do not be afraid of me. It is true we Rakshasas carry away and ravish women by force (as if men do not do it). Even so, as long as you do not reciprocate and love me, "Nathwam sprakshyami Maithihli" I do not wish to (I will not) touch you. "Kamam kamah sarceere me yathhakamam" - let my desire do its worst against my body. Do not be afraid, confide in me. Befriend me, do not give way to grief. Dress well. Eat and drink. Your youth is being wasted. Brahma after creating you, stepped creation. I have not seen another as beautiful as you are. Whatever portion of your body I see there my gaze gets fixed. Become my wife. I shall again conquer all lands, and hand them over to your father Jnaka to rule. All shall be yours, and I am yours. There is no one in the world greater or more powerful than I. Why do you care for Rama, an ascetic, wandering in the forest, sleeping on the bare earth. Perhaps who knows whether he is dead or living?" Thus in the whole Sarga 20, he entreats Seetha. Is there any mark of drunken, senseless talk anywhere in it? Her praise, his own status, his own fame and wealth. How her status will be raised. The poor condition in which Rama lives. all carefully and cleverly mixed to persuade most women; and then his pure love of her.

21st Sarga. But her thoughts were far away. She wept. Rama, Rama (of course a married woman should not speak to a stranger unless from behind a screen). So she is supposed to take a blade of grass and place it between her and Ravana. She seems to feel that the man has lost his heart to her. So she starts mildly. 3rd sl. "Turn your mind away from me. Fix it on your own people. It is not proper for you to desire me. I cannot do an (4th Sl.) act repugnant to a true wife. I was born in a good family, and I am married in a good family". She then turned her back on him. "I am not a proper wife for you, being already married Follow Dharma. Just as your own wives are to be protected, so you ought to see that the wives of others, are protected. If you do not, you will lose your position. You will become infamous. Are there none to give you good advice or do you refuse to follow their advice. Your sin will lead you and your people to destruction. All men will revile you as a criminal, you cannot seduce me by your wealth or greatness. Rama is my Sun. Just as brightness cannot be parted from the Sun, so I cannot be parted from Rama. Once having known him, do you think, I can dream of another? Be good Oh Ravana, take me to Rama. Restore me to him or you perish. Make friends with him. He is always kind to those who seek him Do so and save yourself. When you hear the dreadful twang of his Bow, then you will remember my words His sharp arrows will shoot through you. He will soon come and retrieve me. Remember what became of Khara in Janasthana You will have the same fate.' Sarga 22. Ravana was stung to anger. 'However much I try to please you, you scorn me. But as I deeply love you, So I restrain my anger. Your words in another's mouth deserves death Sl 4 "Vamah Kamo manushyanam, yasmin kila nibadhyathe. Jane thasmin sthvanukroshah sneharcha kila Jayathe". "Love has crooked ways among men. If it is once fixed in one, towards that one sympathy and friendship are created. Therefore I am unable to kill you. You have used many harsh words. There are two months to stay my hand. That is the end of the time (Avadhih), I have already given you. Then you ascend my bedst, more than two months Later, if you do not wish me to be your husband they will cook you in my kitchen and serve you for breakfast. So 9 slokas end. Then the forger is not content. He must make Seetha defy Ravana So 10 to 22 slokas. Ravana's

anger is described in 23 to 30, then upto 38th he tells the Rakshasees, their disgusting description follows. "Do your best by good words or threats to subdue her". Then it seems one of his favourite wives Dhanyamalini embraces him, and pulls him towards his palace. 23rd Sarga. A description how the Rakshasees threatened Seetha. 24th Sarga. Further threats. Seetha's reply, "I am to Rama, just like all chaste wives to their husbands, famous in the puranas". Then follow further threats. 25th sloka. "You may eat me, kill me, I cannot do what you ask me to do" Then she leaned upon the branch of an Asoka tree, sobbing full of fear. "Why do I not die? What sins I committed in my previous birth that I should suffer like this. (She knows she is the daughter of the earth. We have not heard of any other daughter of the earth. Hence she could not have committed any sin in a previous birth). Best I commit suicide". (Sl 19). 26th Sarga. Further lamentations of Seetha. "Fie on me that I live separated from Rama. I cannot stand this sorrow for long. Let them cut and eat me. I wish to die. Surely Rama does not know I am here, else he would have destroyed this Lanka, killed Ravana and liberated me." Then curiously enough she reads some omens .. 28. "These bad signs show that Lanka and Ravana will perish. The time is approaching which Ravana has fixed (Please note that Govinda Raja here is sensible enough to comment that there are only two months more. P. 100 "Masa dwaya mathra parishesath?"). Rakshasas know no Dharma. He will surely make a meal of me. Will not somebody give me poison? Perhaps Rama has died of grief for me. No I shall die". Sarga 27. Then some of them went to acquaint Ravana that Seetha may commit suicide. Then a pure forgery. It seems an old woman Thrijata who was lying there (how she came there is not explained) tells the Rakshasees, "kill yourselves, eat yourselves. I saw a dream. "There was a palanquin made of ivory. A thousand swans in it. Rama and Lakshmana were in it and came here. Then Seetha clad in a robe of white silk stood on the top of a hill surrounded by the Sea. Rama and Seetha met. Then Rama got up on a 4 toothed elephant. He and Lakshmana moved on and came to where Seetha was. Then on the top where Seetha was there were other elephants. She sat on her husband's lap. Then she jumped up from his lap. She touched both the Sun and moon. Then that elephant ascended the top of Lanka. Again

I saw him in a chariot drawn by 8 white bulls and he came to Lanka. Then he ascended the Pushpaka Vimana with Seetha and Lakshmana. Then he went in the northern direction. So Rama, of valour like unto Vishnu. All the worlds were captured or swallowed by Rama. That is what I saw. Then this 4 toothed elephant climbed a mountain which rose in the middle of the milk-ocean and Rama was riding the elephant with Seetha on his lap. Again Seetha jumped up and clasped the whole of the moon-world in her hands. (Sampoornam chandra mandalam). Then again I saw Rama sitting facing the east. All the Brahma Rshis bathed him with waters from all quarters. There I saw this Seetha sitting by his side. Then all the Devas with Brahma leading them prostrated before this Rama. Again I saw Rama. He had been transformed into Vishnu, and sat in that same seat." "Parambrahma, paramthathwam, param jnanam, paramthapas. Parambeejam Paramkshethram, Paramkarana karanam. Sankhachakra gadas Sreeman Pundareekayathekshanah, Sreevathsa vakshah nithya sreeh Ajeyah saswatho Dhruvah evam Bhootho mahathyjah Ramah". (Now you have heard some utter nonsense upto Sloka 23 and then special boasting of Rama by a Vaishnava bigot. Not content with foretelling the coming success of Rama, Thirujata proceeds to tell what are the evil dreams she saw about Ravana, which foretell his defeat and death. "I saw Ravana on the bare earth on leaves (sword like, probably, Neemi!) red-clothed maddened by drink, fallen down from the Pushpaka. Then his cloth changes to black and he is dragged on the ground by a woman. Then I saw him, red garlands, and pasted with red colours, was drinking oil, laughed and danced, on a chariot drawn by asses. He drove towards the south. Again I saw him head downwards from the Ass. Struck with fear, he became suddenly naked, shouting indecent words, like a mad man. Then he fell into a deep hole of unbearable stink, dark like hell, and sank in the dirty mire. A young dark woman clad in red clasped his neck and dragged him towards the south. Thus I saw there in the same plight, Kumbhakarna, and Ravana's sons. Ravana on a pig. Indrajith on a crocodile, Kumbhakarna on a camel. Only one I saw free. It was Vibheeshana. He had a white umbrella held over him, white clad. White garlands and paste. He also was on the back of a 4 toothed elephant. He had 4 ministers attending on him. I saw this Lanka, falling with broken domes

and battlements into the Sea. I saw also this city, in my dream burnt up by Rama's dootha. I saw Rakshasa women dancing, drinking oil, and I saw Kumbhakarna with others clad in red falling into a hole full of cowdung". Have you ever read more contemptible stuff? All this is supposed to encourage poor Seetha out of her despair. There is further praise of Seetha, and so Seetha's left arm began to quiver (a sure sign of luck to follow). And her left thigh began to quake. Surely Rama will be seen in a short time standing before her. (The Govinda Raja revels in it one whole page 106 is not sufficient to show his knowledge, the superstitious fool !!) Then the 28th Sarga is a rehash of the above in non-Anushtubh verses. 29th Sarga is another forgery. 30th Sarga. Hanuman heard all this. Here in 4th sloka Hanuman clearly admits that he is a Chara and a Dootha (one going on espionage and not one who carries a message). As usual the Govinda Raja does not comment on it. The sloka is clear "Charena charatha Thavath Avekshitham Idam maya..." "I have seen all this moving in disguise, like a clever spy who knows the strength of the enemy. I have seen this city and the power and greatness of the King of the Rakshasas. Now my duty, after having found Seetha is to console and encourage her, else she may lose courage and die. I must take some message of hers to Rama. I am now of very small body (Athlithanu) or does it mean big body?). (Thanu means both small or thin, as also body). Also a monkey. If I speak in Samskrtha she may mistake me for Ravana, and get afraid. But I must speak like a man. How else to make her understand me?" Slokas 21 to 33 is useful and revealing. "Seeing a Vanara speak if Seetha cries out loud in surprise and fear, all will awake, a great fight to kill me or capture me will ensue. I may be killed or captured In the course of their attempt to fight me they may even kill me. The whole attempt and purpose will be lost: my crossing the Sea will be wasted; yes. I shall, in low tones talk of Rama. 31st Sarga. He begins the old story. 4 slokas praise of Dasaratha. His son Rama, he was exiled. He killed Khara and Dhoshana. His wife was carried away. He searched for her, made friends with Sugreeva. Rama killed Vall and crowned Sugreeva. He has sent many Vanaras in all directions, to find out Rama's wife. I have jumped the Sagara." She hears it. She is surprised and looks up in the branches of the Simsupa

tree. 32nd Sarga. Behind a branch clothed in a white cloth. First she was pleased to hear of Rama, then she was afraid. It seems the Vanara was of terrible form (Bheemam). She called out weeping Oh. Rama, Rama. She doubted whether she was not dreaming. 33rd Sarga. Hanuman 'descended 'from the tree, modestly he prostrated, and slowly came near her. "Who are you Oh. lady leaning on a branch? Are you the lady forcibly carried away by Ravana? Are you not Seetha, 'the wife of Rama?" This is interlarded with some sensible and some silly praise of Seetha in 10 slokas. Again the 15th sloka is revealing. 'She is said to address Hanuman. He is said to be 'on the tree—"Drumam Asritam". But just before, in the very first sloka, he is said to have descended from the tree and approached her. "Avatheerya and Upasrithya". Thus the whole poem has been distorted and puffed up. Seetha repeats herself; daughter of Janaka, daughter-in-law of Dasaratha. I lived for 12 years with Rama (The same sloka which she is alleged to have spoken to Ravana). How Kaikayee threatened to die of starvation if Rama was anointed. So he started for the forest. He ordered me to be under his mother's protection. "Jananyai man samadisath". But I started before him. In the forest a Rakshasa Ravana captured me". Again she repeats "Dwowa masou thena me kalo jeevithanugrahaah krthah. Oordhwam Dwabhyam thamasabhyam, thathas thyakshyam jeevitham". "He has given a grace of two months. After those two months, I give up my life." 34 Sarga. "I am the messenger of Rama, carrying his word to you. "Rama is safe-Lakshmana prostrates before you". She is over-joyed. "Kalyanee batha Gathheyam Lowikee prathibhathima. Ethu Jeevantham Ananda naram Varsha Sathadapi.." "Really true is the saying of the people, that good will come to a man even by 100 years". Then Hanuman comes nearer. But she began to doubt if he was not Ravana. She went back and sat on the ground. She asks him "Are you truly Rama's messenger. To assure me, give me some more stories of Rama (Ramakathiba). I do not think this is a dream. If a person sees a monkey in his dreams, he can have no prosperity" Then she keeps silent. Then he praises Rama, repeats the story of how Rama was decoyed by the deer, and a repetition of what has already been twice said. 35th Sarga. Then she believes him and asks, "How did you know him. Please describe

the bodies of Rama and Lakshmana, their looks and limbs, their thighs and arms!" From 8th sloka a lot of Samudrika Lakshanam. And the Govinda Raja' revels in it; a lot of silly pedantry (over 2 pages 125 and 126). "Searching for you they came to Rsyamooka. Saw Sugreeva. We are his servants." Then there is a repetition. "Rama never sleeps, always thinking of you. We were sent out to search for you. We were lost in the Vindhya" (you never go out of the Vindhya). Then again the old story. "From Vindhya I jumped up over the Sagara." Then he talks of himself as the son of Vayu on a monkey lady. A lot of self boosting part of Hanumayana. (I have never read in any purana that Vayu ever killed any Asura). Then she believed in his sincerity. 36th Sarga. Again Hanuman talks, "Do you not see this finger-ring with Rama's name engraved in it (if really such a ring had been given that will be the first token). The sight of the ring makes her joyful. She praises Hanuman, "I do not think you are an ordinary being (Pakatha). Rama knows whom to send on such an errand. I hope Rama is full of hope, courage and determination." Then Seetha goes on trotting out her learning about a leader's qualities strategems and strategies "I hope he will soon come with a large army and liberate me. When shall I see this Ravana killed. I shall keep myself alive to be able to see him. Hanuman replies sultably merely repeating what he had already said in many words. He swears Sl. 41 to 45. "He does not eat flesh nor drink wine. Only roots and fruits, just to keep himself alive, ever thinking of you, he does not even remove flies or mosquitoes, or worms which settle or creep over his body. He never sleeps or if at all he closes his eyes, he opens it calling out your name. Seeing a fine flower or fruit he sighs uttering your name." 37th Sarga. Seetha again speaks "How powerful fate is that Rama and Lakshmana and I should be so tormented. Tell Rama, "Make haste" There are only two months more. This is the 10th month, Vibheeshana tried to persuade him that I should be sent back to you Anala the eldest daughter of Vibheeshana told me this. Avindhya an old man also told me." All this is bunkum When did they see her? "I know the greatness of my husband" Then Hanuman offers to take her on his back, and return her to Rama. (A lot of Hanumayana). Seetha naturally wonders and asks him "You seem to be a monkey. How can you carry me? You who are

so small". So Hanuman feels mortified. Evidently Seetha does not know me. He jumps down from the tree. (So all this while he has been in the branch of the tree) and began to grow and grow (Why! can your Krishna alone show Viswaroopa in Dhritharashtra's Sabha or to Arjuna before the battle? Our Hanuman is in no way lesser! How poor Lanka held him and his huge body!) Seetha tells him "Surely you are quite capable. But you see, when you are flying over the sea, I may slip and fall into the Sea. Also, when you are flying with me on your back, Rakshasas may attack you, and you will not be able to fight them because I am on your back. In a battle victory and defeat are equally balanced. So you may be defeated and die. Then what becomes of me" and then the prattle goes on "You may win and save me. But what about the fame and name of Rama? It may be said of Rama that he could not liberate his wife, a monkey did it. Again I cannot voluntarily touch another man. When Ravana forcibly carried me, what could I do? No. Rama should come, destroy Ravana and liberate me; that will be appropriate for Rama. (I suggest that from Hanuman's offer to this, all is Hanumayana Bunkum). 38th Sarga. Hanuman was very pleased. "Yes, yes, what you say is right. You are a woman naturally timid and then, you will not touch any body but Rama. You alone deserve to say so. What devotion to the husband". I shall tell what you told me. But will you give me a token by which Rama will be sure, that I have seen you". Then she with tearful voice recapitulates: "This is the best token (reminder) (Sreshtham Abhijanana)" "Once in the north eastern foot of the Chithrakoota, when we were living in a hermitage, near the river Mandakini, in a grove of trees, I was wet. I sat in your lap." She narrates the crow-story with some details from 13 to 38 slokas. "For my sake, you invoked the Brahmasthra against the crow. Now why do you not use it against these Rakshasas? Salute Rama and give my blessing to Lakshmana who for Rama's sake abandoned all. Then tell Rama. "I (wish to) will live only for a month. I won't live longer". Sl 67 (This is the sheet anchor for one of Govinda Raja's speculations about time. He pits it against the 2 months, and explains it by saying When Ravana said 2 months he was drunk and so did not know what he was saying. But the poor fool does not explain why Seetha had said the same thing 4 times before. One can easily

explain this one month. "I cannot stand this separation from Rama. Nor this torment by Ravana. So let him make haste, and not tarry that there are 2 full months". In fact the Govinda Raja had not yet entered into foolish speculations about time. Hence in his commentary on sl 67 he is sensible enough to give the correct implication p. 146. "Oordhvam masath. Ravana krtha masa dwayavadhi na sahisye it hi Bhaveh". "Yes I cannot endure to live for the 2 months granted by Ravana." Then a further concoction. It seems she took the Choodamani and gave it to Hanuman and he tried to put it on his finger. But the finger could not fit it. (Na prabhavath ordinary meaning was not big enough). What is this Choodamani? Chooda=hair-knot and mani is jewel. A jewel to keep the hair in place and tidy or a jewel to adorn the haircrest; we know that Ravana caught hold of her hair and have read of its streaming behind her, when she was running to escape Ravana's clutches, as also when Ravana carried her away, whether in the air or by chariot. Where was this Choodamani then? If she had one at all it must have slipped away from her head. The Govinda Raja does not consider all this but has an esoteric explanation why the Choodamani would not fit Hanuman's finger. Sarga 39. "On seeing this Rama will remember 'me', (my or his) mother and Dasaratha". In his commentary the Govinda Raja says, some say the 'mother' is Rama's mother. Rama says that this jewel was given at the marriage by my father-in-law to her. Therefore it cannot be Rama's mother as she was not present. The Govinda Raja leaves it there not daring to hazard who the other two were. That all these all later muddle falsehoods is clear. Valmeeki cannot be the father of such stupid contradictions. 5th sloka. Hanuman prostrates with his head on the ground, and starts to return. No, he ought not to be left off so cheaply. So Seetha must repeat what she has said before, and Hanuman must do the same. This prattle goes on from slokas 6 to end. Then Sarga 40 Again repeat "Give the jewel, remind him of the grass stalk he aimed at the crow. Then remind him of the the Thilaka (beauty spot) which he placed on the cheek, and how it was wiped out. In the 7th sloka, the cat is out of the bag. This hair jewel I have carefully saved so that whenever I see it I remember you as if you are near. I cannot live any longer. I will live only one month, after that I shall die.

On the torment of these Rakshasees." Hanuman repeats what he has already said half dozen times and asks her "give me some further token (Abhyananam) She says "I have already given my hair jewel. When he sees it he will believe you" Then in the 19th sloka Hanuman again prostrates, and starts to go. She again tells him to remind Rama. Then 41st Sarga. A brainwave comes. Of course it is not his own, it is the brain wave of the forger of the Hanumayana. He begins to think "Of course I have seen her! But I must use the Danda-upaya." This spy, who in previous Sargas has described what all mishaps may befall if he is found out now wants to hroclalm himself and commit as much destruction as he possibly can. So he thinks "I shall destroy this beautiful garden. Ravana will come out in anger. He will send his army I shall destroy it and return with joy." Surely the beast forgot that Seetha was in the garden. So he begins to break the trees and level the garden. Sarga 42. The noise wakes up the sleeping Rakshasees. They are terrified at the big size to which Hanuman had swollen. They first ask Seetha. She says "I do not know". Then they ran to Ravana "A big monkey is there. It was speaking to Seetha. But she refuses to tell us who he is. He has destroyed all the garden for women (Pramdavanam) except the simsupatree under which Seetha is standing. So take steps to punish him". Ravana sent 80000 Rakshasas called kinkaras (attendants) well armed. They are all destroyed by Hanuman, and he ascends the top of a gateway (Thorna) and roars out further challenges. Then (43rd sloka) "I have destroyed the garden. I must destroy the palace. So he destroys the temple palace (Chalthya Prasada) 44th Sarga. Ravana sends Jambumalee the son of Prahastha. He is killed Sarga 45. Then Ravana sends his ministers sons 7 in number. They are killed. 46th Sarga. Then Ravana sends 5 commanders (Senagragas) They are killed. 47 Sarga. Then he saw his own son Aksha in front of him. Him he sent. He also was killed. (In my childhood days, I have seen a Punch and judy show. Where punch breaks the neck of umpteen dolls repeats "இதுவும் செத்துப்போச்சே" this also is dead 48th Sarga. Ravana sends Indrajith. He fights Hanuman with all weapons. But Hanuman does not die So he bound him with Brahmasthra. Hanuman was bound But he could free himself if he chose. Has he not been granted such a boon? Yet to give due respect to Brahma he pretends to be helpless Then they bound him

with ropes. The Asthra bond at once released him. But Hanuman thinks, "Any how I shall see Ravana. I am curious about him." (I thought that he had a full sight of both Ravana in sleep and awake). But it seems, he himself did not know that the Asthra bond had been released. So he allowed them to drag him on. They took him to Ravana. 49th Sarga. is a panegyric on Ravana by Hanuman. 50th Sarga. Ravana then thinks, "Is this Nandi of Kailasa that has taken the shape of a monkey?" Of course the Anti-Siva fanatic will not comment upon this. But I consider all this is forgery. Ravana tells Prahastha, "Ask him who he is, and why he has come here". Prahastha says "We will not kill you, do not be afraid. But tell the truth. If you tell lies, we shall kill you". Hanuman replies "I am only a born monkey. But Brahma has given a boon to me that no Asthras can bind me or kill me. I came here merely to see the king. I am the messenger of Rama". 51st Sarga. Then Hanuman addressed Ravana, "I am the servant of Sugreeva. Your brother wishes you well. He sent me here. Dasaratha's son Rama's wife is Seetha. You have carried her away. I have seen her. You cannot escape the arrows of Rama or his brother Lakshmana. Ponder over your own safety. Sugreeva and I are monkeys. Rama is a man. So your boons cannot save you." 52nd Sarga. Ravana ordered Hanuman to be executed. Then Vibheeshana who was there would not approve of the execution of an envoy. (The spy is exalted into an envoy). He prayed to his elder brother "A messenger should not be executed. It is against all Dharma. You are the greatest of all. You should not do so". 53rd Sarga. Ravana agrees; "Let this monkey's tail be burnt and let him be dragged with burning tail through all the streets so that people may see his disgrace". Poor fool! He did not know that Agni had given a boon that fire will not hurt Hanuman. But Hanuman knew it. So he allowed himself to be led. But Seetha under the Simsupa tree sees it and prays to Agni, "Please be cool, and do not hurt Hanuman". Agni by a sign assured Seetha that no harm shall befall Hanuman. But Seetha was full of sorrow for the fate of Hanuman. How did she know it? Divya Drishti. The Asoka Vanika is behind a wall. Then another Rakshasa lady called Sarama consoles her. "Do not grieve. He has killed all the

Rakshasar. He is now burning Lanka. From palace to palace, he is burning all including men and women. The whole city is one blaze. One column of smoke, your man is in the sky looking on. Do not be afraid". Then Hanuman thought "How is it I am in no way affected by this fire? It must be the greatness of Seetha and Rama. Ah. I forgot "Is he not my father's friend". Then he swelled like a huge mountain, and the bonds burst. Again he took a small shape. He again took a huge shape. He saw a huge iron weapon in the gateway. He killed all the guards with it. 54th Sarga. Then he pondered "What more have I to do? I have destroyed the garden and killed a large number of the Army. There is a fort (Durga) I think I shall destroy it. Then a repetition of how every house and palace was burnt by the fire on his tail, name by name up to Ravana's own palace, is a prey to fire; myriads of women with their children and myriads of men were burnt to ashes. (How the forger gloats over it. What beastly imagination Perhaps I am insulting the beast). 31st sloka "The city of Lanka was burnt up just as 'Thripura' the three cities by Rudra " "Rudrena Thripuramyashha". This arouses the envy and gorge of the Govinda Raja; his commentary is "Poor Rudra. How could he? Vishnu put spunk into him and so he did it. You see". How did Hanuman who did not show any such strength and greatness, show so much power? Vishnu is the Athma of Rudra. So he suffered him to touch the bow. So Vishnu pervaded little Rudra. That is how the simile is appropriate". Oh. the silly insect!! Lanka dahanam goes on to the end of the Sarga. 55th Sarga. Then Hanuman suddenly feels "Why I have burnt up the whole of Lanka. Surely Janaki must have been burnt. What a fool have I been. 12th. In Lanka there is no place which has not been burnt. Ashes every where. Ha! Seetha dead. Rama dead. Lakshmana dead. Sugreeva dead. adinfinitum. No. No. she can't be burnt. She will burn fire. This sort of nonsense goes on verse after verse. Then the charanas in the sky bellow: Lanka with all its forts, palaces, and turrets had been burnt. But Janaki is safe" Hanuman was relieved. 56th Sarga. He went to the Simsupa tree. He prostrates before her. "Glad I see you unharmed". She does not ask him about his fight or the burning, or whether he is unharmed. But she takes up a repetition of what she said in Sarga 39. sloka 19 onwards to sloka 35, word for word in 2 to 17 of this Sarga and then

a lot of meaningless description of the mountain on which Lanka stands. He reaches the southern shore. 57th Sarga 6th sloka "Aparam aparisranthah chambudhim Samagahathe "Unwearied, he dived into the limitless Sea. (Thus letting out the truth that he did not fly) When he neared the northern shore, he shouted a roar of triumph. The monkeys heard it. Jambavan said "Surely he has succeeded". He soon after ascended to where they were. He shortly said "Seen is Seetha". Then he caught hold of Angada's arm and said "I saw the lady in the Asoka garden, guarded by terrible Rakshasees. Her hair in one line not plaited (eka venedhara), quite thin, with ruffled hair (jetila) and unwashed (malina)". All jumped and leaped with joy. "Who can be so great as Hanuman. He has saved us all. 58th Sarga. Then they all seat themselves on rocks round him and ask him details. "I jumped in the presence of all of you. A big golden mountain obstructed me I tried to break him. He said "I am your paternal uncle", rest on me. I am Mainaka, Afraid of Indra I was helped by your father in hiding myself in this Sea. I took leave of him then; there was Surasa. She said "I will eat you up". I prayed to her to let me find out Seetha and that on my return I shall fall into her mouth. But she, opened her mouth so broad that I could not avoid her I cheated her, by assuming a small form, entering her mouth and jumping out before she knew anything She was pleased. Then my shadow was grasped by Simhika. I tore out her entrails and killed her When the sun set, I reached Lanka. Then the guardian deity of Lanka. Then after conquering her, I entered Lanka and searched Lanka all through the night. Then filled with grief, I saw a wall screening a garden house. I jumped over. I got up a Simsupa tree. She was nearby. Ravana came. He fell at her feet. She scorned him. He said "I give you two months". She insulted him. He was about to kill her with a blow of his fist. But his wife Mandoḍari prevented his doing any harm Then all the ladies led him away. Then the guarding women slept. Then Thrijata got up and narrated what dreams she had seen. Then I slowly made myself known to her, gave her the ring She was overjoyed and told me that Rama should come soon, kill Ravana and liberate her. I asked her for a token, so that Rama may believe me She gave me the jewel and her plaintive message, and her tears made me

furlous. So I started destroying the garden, the Kinkaras. I destroyed the temple palace. Then I killed Jambumalee. Then the 7 ministers, sons, then 5 commanders. Then Aksha. All killed. Then Indrajith, He bound me by Brahmasthra. They tied me up with ropes. They took me to Ravana. I pitched into him for the sake of seetha. I am Rama's messenger (Dootha). I gave the whole story, even of the killing of Vali. I told him, "We shall come and destroy you". He became angry and ordered my execution. But Vibheeshana intervened So Ravana ordered "Let his tail alone be burnt". So they bound it up with old rags and set fire to it. They dragged me through the streets, proclaiming me to the people. Then I suddenly shrank into a small size, and the ropes and rags fell off. I took another weapon and destroyed my captors. Then with my tail I burnt the City (Thampureem sabagapuram). Then I got afraid that Seetha my have been burnt. Then I heard from the charanas that she was safe Then I went and saw her, got leave from her and started back. Thus I am here" 59th Sarga. Oh. What a great lady Seetha is. If she choses she can burn up all the worlds, or protect them with her Thapas. Ravana must have burnt up when he touched her. Now I have told you all. I can destroy Ravana I can baffle Indrajith's Asthras. It is only right that I should see the King's sons along with Seetha. Why? This Jambavan or young Angada, each of you alone, can destroy Lanka. I have proclaimed myself as Rama's messenger". Again he starts a repetition about Seetha. 60th Sarga Angada says "Hanuman has killed most. So we shall go to Lanka and bring back Valdehl". Then Jambavan says "Rama will not approve of it. So we shall go to Rama". 61st Sarga. Then they all leaped from Mahendra. They go towards Rama. They pass by the way, the wine grove (madhuvana) of Sugreeva. They request Angada to give them permission to drink. He permits. They get drunk. 62 Sarga. Hanuman encourages them. There is a description of a drunkards' orgy. The guards try to prevent. They are beaten off. They complain to Dadhimukha their chief. He is also kicked out. He runs to Sugreeva and complains 63rd Sarga. "Oh Sugreeva see how I have been beaten by the monkeys under the command of Angada. Your wine grove is wholly destroyed". On hearing it Sugreeva was pleased. I am sure Seetha has been seen, else they would not dare enter my grove; and Rama and Lakshmana felt

pleased. Sugreeva told Dadhimukha "I am not displeased. Tell them to go over quickly to me". 64th Sarga. Dadhimukha tells Angada, "Please do not be angry. Your uncle is pleased. He wants you quick". Then Angada and the other monkeys after some mutual adulation start back. (They all are said just like Dadhimukha to fly in the sky). Sugreeva encourages Rama "Sure they must have seen Seetha; else they won't come here after the lapse of the stipulated date, nor would they have entered my wine grove." They hear the chatter of monkeys (kila kila sabdah). A tail is also fixed to Sugreeva. They all approach Rama, and Hanuman says "Seetha has been seen". This is said to have taken place at Kishkindha. 65. Then they suddenly remember that Rama is in prasavana. They go there, and all begin to talk "Seetha is safe." Then Rama asks "Where is she? How are her inclinations towards me?" Then they all tell Hanuman to give the details "I jumped the sea. On its shore is the City of Lanka. There I saw Seetha, in the harem of Ravana, but her heart and soul in you. Rakshasees surround her, and threaten her. Her hair in one stream, lying sleeping on the bare ground, having made up her mind to die. I got into her confidence by narrating about your dynasty. Then I told her about you, your friendship with Sugreeva. She is undergoing harsh austerities on your account. I gave her the ring, and she also told me the story of the crow. She gave me this Choodamani, also gave me the thilaka. "I shall live only one month. So tell Rama". 66th Sarga. Seeing the hair jewel Rama took it and placed it against his heart and wept loudly. 4th sloka "This was given by my father-in-law at the time of marriage (Vadhookale)". (This contradicts the version by Seetha. So I consider the whole story of the Choodamani is false). 5th sloka. This is found in water (jala sambhoothah evidently a conch-shell). It seems it was given by Indra at an Yajna of Janaka. And Rama says, "this reminds me of my father." (The commentary of the Govinda Raja is funny. It shows his cleverness at quibbling). "Tell me again and again what Seetha said. I am like a thirsty man" (And this is the fellow who insulted her when he saw her after a long separation). 67th Sarga. Repetition galore. 68th Sarga. Ditto. Thus ends the Sundara Kanda. Most of it is trash. One can very easily pick out the grain from the chaff. One important thing we must notice here is that Hanuman does not mention a word

about his fight with Ravana's Army or men or even his son the prince, nor a word about his capture, how Vibheeshana interceded on his behalf and how his tail was set on fire and how he burnt the whole of Lanka and destroyed a great part of Ravana's army. It appears to me to be a serious omission. Was it modesty? No he has been boasting about his own prowess more than half a dozen times I believe it is all Hanumayana, and so never occurred according to Valmeeki. Even if he refrained, I am sure Jambavan would not have omitted it but would have ended the tale. I shall come to this again in another place. Here I shall leave it. But one thing that is clear is that Ravana carried her away in the Chaithra Sukla paksba 5th to 8th and when Hanuman saw Seetha it must have been the magha Sukla 5th to 8th. But it is said Rama returned by the Pushya of Chaithra that is 8th. So we may be sure that, the time of Hanuman returning, then looting the madhuvana, the marshalling of the Army and reaching the Sagara, sitting dharna, building the Sethu, the battle and the return all these must have taken 2 months.

YUDDHA KANDA

1st Sarga. Having heard the glad news, Rama embraces Hanuman and says "This is the only reward I can give you now." 14th sloka. Having heard all what Hanuman said, common sense dawned on Rama. He clearly understands that Hanuman did not fly, but swam or otherwise crossed the sea. How shall we cross the sea? If monkeys were Kamaroopies and could fly in the air, what was the difficulty? Yes, but how am I and Lakshmana to go to Lanka? Hanuman can easily solve the difficulty. But Rama had no such hallucination. He felt despondent. Then Sugreeva encourages him in a string of 9 slokas. In none of them does he hint that he and his monkeys can fly in the air, and that Hanuman alone can carry on his broad shoulders the whole world (Did not Hanuman boast of it and did not Sugreeva say so when Hanuman was sent south?) And did not Sugreeva fly from the hill of the rising sun to that of the setting sun when he tried to escape from Vali? How is it he forgot all this, and how did Rama also forget it? Was not Hanuman one of the ministers of Sugreeva who ran like a race-horse along with Sugreeva? On the other hand like an ordinary sensible man without any illusions about his own or any body else's prowess, Sugreeva says, Sl. 10 "Sethurathra yatha badhyeth" make up your mind to build a (bridge or cause way). We shall cross that way and kill Ravana. He further accentuates it 'Abadhwa Sagare Sethum Lanka na mardithum Sakya'. Without building a bridge, Lanka cannot be conquered (Is this not very tame? Why did he not say "Leave us alone. Why did he not remind Rama" one arrow of yours pierced the 7 sal trees then bored through the mountain and then cleaved through to pathala, and then returned to your quiver springing up from a hole made by it in the earth. Send one such and it will burn the Sea, destroy Lanka and Ravana and his myrmidons, and return to you. Of course once the Sea is scorched dry, it is easy to bring back Seetha. Well I suppose it was all fate). Again he tells Rama "Sethum badhwa thu, thernam sarvam". "Having built the bridge, all have crossed". So, think of building a bridge, giving up your feeling of despair". That is the wise counsel he gave, and at last Rama had to follow it

inspite of his ridiculous raving and ranting. Instead of making preparations for the march of the armies, Rama asks Hanuman to give him a description of the defences of Lanka. This clearly shows that the monkey was not an envoy but a spy). Sarga 3. Hanuman gives an elaborate description, but ends by saying "why worry? I have burnt up most, This army is unnecessary. Half a dozen of us, me, Angada, Neela and 3 others can destroy what remains". All this is an interpolation. Yet Rama and Sugreeva do not seem to give any credence to this boast, nor do they attach any value to it. Sarga 4. Rama sports some Astrology. Yes, this is the right muhoortha "Vijaya". The sun is at the zenith. Today is the "Uthara Phalgun" Tomorrow is "Hastha". So start at once. The omens are good; my right eye throbs (i. e. the upper lid). Then he gives directions how to march, in what order. Let Neela go in front, let him find out the way where good water is available and good fruits and roots are found. First let him test and inspect; our enemies might have poisoned the waters. Let him search all deep holes or jungly arbours, our enemy may have hidden themselves there to attack us unawares. Let clever and nimble monkeys be employed for this. Let Gajagavaya with their army guard the right flank Let Gandamadhana guard the left flank. I shall be in the middle with Hanuman to carry me and Lakshmana on Angada (What cheek!). Then in the abdomen, Jambavan and two others. Let Sugreeva bring up the tail" Thus they marched. Rama was a terrible master. (So they avoided towns and habitations.) In their search neither Angada nor Hanuman met any village or town. Thus they went to the South. Then Lakshmana shows off his knowledge of Astrology and omens. A pleasant wind is blowing. The deer and the birds speak sweetly. The quarters are clear. The Sun is bright. Sukra (Uranus) with mild light follows you. That Bhargava is the receptacle of the Vedas (Brahmarasi) So also the "7 Stars". (How all these can shine along with the bright sun, the forger and the GovindaRaja alone know). They all go round the Dhruva. (Pole star). "Thrisankurvimalo bhathi Rajarshis sa purohithah. Pithamah varosmakam. Ikshvakunam mahathmanam. "Thrisanka along with his purohith, the Rajarshi shines brightly. He our great ancestor (Lord when did this Chandala become a Rajarshi! When did he become a star to shine. Who is the purohitha? Such funny contradictions we meet). The twin-stars.

Visaka the Ikshvaku-asterism, is shining brightly. (If it is the Corona borealis, you must have a good telescope to see it bright.) The star Moola, the Nairutha, is covered by a comet. So the Rakshasas will be unlucky. Of course the Govinda Raja revels in this. Then we come to some meaningless repetition. Sloka 57, one bit of commonsense Karagrahi Charanagrahi cha vanarairuthhitham Rajah Bheemam Anthardadhe lokam nivarya savithuh prabham". By their hands and feet a terrible dust was raised by the monkeys and it covered the world and screened the sun and then the 70th sloka "Sa smayathi diva rathram mahathee harivahinee". That large army of monkeys, so travelled by day and night. Thus we can, with our brains clear, see that the monkeys did not leap or jump, much less fly, but walked on all fours and that it took some days and nights to reach their destination. (So also when Hanuman and the other monkeys returned from Mahendra to Kishkindha, they could not have flown but walked (perhaps swifter) and took some days to go there). Again a lot of irrelevant nonsense is interpolated to swell the count and in sloka 95, Rama reaches Mahendra and ascends it. Suddenly the forger feels he has missed an important link. So he adds, "Thus having crossed the Sahya and the Malaya, they reached the Sea". Then Rama descended and reached the shore which was quite washed clean by the waves. Rama orders the army to encamp on the shore, and consults Sugreeva, about the crossing of the ocean. (I forgot to point out one thing. If the month Rama started with the monkey Army was Phalgun, the Uthara Phalguni Asterism denotes it was full moon day. Unfortunately we do not find any other indication when they reached the shore). The Sea and its waves and the deafening noise are described. 5th Sarga. Mainda and Dwivida were the guards of the Army. 4th sloka. Rama weeps "My grief grows as the days pass by without seeing Seetha. Others forget". Again he gives vent to a curious sentiment. 5th Sloka "Name dukkham priya doore name dukham hrthethicha. Ethadevanu sochanī, Vayasyahyathi varthathe." I do not grieve that she is far away nor that she has been captived. This only I grieve for. Her age is fleeting (goes beyond). The Govinda Raja's comment in page 22. is "Kinthu upabhogayogyasya priyavayasah valphalyunasmaranadithyaha". First prefacing that, the fact that she has been carried away does not grieve Rama because he is sure

of recovering her, but, "the age when she can enjoy with (her husband) and which is fit for co-habitation is fleeting" and this he fortifies with the following". 'I do not feel grief because she is far away because Sugreeva is leading me to her I do not feel grief because she has been carried away by a powerful Rakshasa, because I am going to cut off his head (Sirah kentanath) I grieve only because youth which has passed cannot again be regained. "Youvanam na prathyaharthum sakyathe ithi Bhavah". Again a doubt arises in his mind. It does not mean that youth can ever be lost. Is she not ever young? (nithya youvana). So the nonsense ends. According to this man therefore a woman's youth is only to cohabit with a man. May I suggest "Seetha according to the version put into her mouth, was 18 when she started to forest. So she must be now at least 32 Every man feels the want of heirs. These 14 years in the forest he has had no children. Dasaratha performed an Aswamedha, and the devas sent payasa so that he may get sons The Ikshvaku race must be propagated. It is said in the puranas that Mandhatha the Emperor was churned out of the thigh of his father. How Kalmashapada got a son by proxy. The Kuru race was continued by krishna Dwaipayana. This longing for an heir is instinctive. Even in modern India, the fiction of an adopted son has become a custom But Rama was so deeply in love with Seetha that he cannot think of an heir except through her. Seetha was ageing Even according to the true calculation she must be 30. The age to bear children is wasting. I do not think that Rama was sorry that he was not able to enjoy her body. So I leave it there. Then he gives thought to a beautiful sentiment "Vahi vathayathah kanta tham sprstwa mampi sprisa" "Oh, breeze blow over her, and then blow over my body. I shall feel as happy as seeing the moon" Then he wails. "When can I embrace her?" He has no doubt about her unbounded love to him Then the 6th Sarga goes off at a tangent. I consider this and up to Sarga 10th are padding. Ravana was dismayed at the devastation worked out by Hanuman. He told all the Rakshasas (one would expect him to consult his ministers or try to prevent the escape of Hanuman). Ravana talks some Arthhasastra. What sort ministers and counsellors should be. 7th Sarga. about the prowess of the various Rakshasas and Indrajith. 8th Sarga. Then Prabastha the commander-in-chief

speaks. The various other Rakshasa chiefs boast of their own prowess. Then 9th Sarga. Vibheeshana intervenes "Let Seetha be surrendered". Then the 10th Sarga starts as if the above 4 Sargas were not there. Early in the morning Vibheeshana starts to go and see Ravana. 2 to 9 slokas are a description of the streets and palaces of Lanka (one thought that all had been burnt up by Hanuman. But Ravana by his Thapas built it up in a week or two or ordered Maya or Viswakarma to do so!) He enters and salutes his elder brother seated on the throne. He is told to seat himself on a golden seat. His knowledge is praised in 3 slokas. Then he addresses Ravana. 14th Sl. "From the day Vaidehi was brought here all bad omens have appeared. The sacred Fires though invoked with Vedic manthras do not glow but are full of smoke and extinguishing sparks, worms and ants are found in the oblations. Cow's milk freely runs out. Elephants show no rut. Horses neigh feebly and do not eat their feed. Camels asses and mules, have shed their hair and weep; great numbers of crows croak hoarsely over the tops of Palaces. Vultures congregate on the city. Both morning and evening jackals howl. Carnivorous animals growl round the city. All this must be expiated; give Seetha back to Rama. Even if I say this owing to my want of sense, do not blame me. I sense this feeling among all our men and women; your ministers avoid mentioning it to you. But I make bold to tell you. Ponder over all this and do what you think best" Even this 10th Sarga I fear is a forgery. Because the 11th starts in a new strain. Sl 1. "Sa babhoova krso Raja Maithulee kamamohithah". That king became thin, confounded with the love of Malthili. But the 3rd and 4th padas seem to give some value to the 10th Sarga. "Asammanatha cha suhrdam papah papana karmana". That sinful man, by that wrong deed because his friends did not approve of it. Sloka 2 "Atheetha samaye kale, thasmin valyuthi Ravanah. Amathyalscha suhriddhishcha manthra-kalam amanyatha". When time had passed and battle was impending Ravana thought of calling a council of his ministers and friends. So he ascended his chariot to go to his Council chamber. (This clearly shows that Sargas 6 to 10 are forgeries). From 4 to 16 Sl's, there is a description of the pomp and paraphernalia that goes in front of him on both sides and behind him, and how all people prostrate before him. He ascends the throne and sends out peons

to summon all his ministers and friends. "Tell them, there is an important matter to be finished". So they run about among houses. Then the Rakshasas all hurried up, some on horses, some on foot to obey the orders of their king. They assemble and each according to his status is seated, some on seats, others on carpets and some on the ground. 12th Sarga. He calls on Prahastha the commander-in-chief. "Please order all to be in their places After seeing to it, Prahastha sat on a seat in front of the king. Then Ravana addressed them "You are my friends. All that I desire or that I do not desire I shall place before you. By your advice I have always succeeded. (All of you are here except Kumbhakarna. He is sleeping. I did not disturb him). I have brought Rama's wife from Dandakaranya (So according to Ravana Godavari and Janasthana are in Dandakaranya). You know it was inhabited by Rakshasas. She refuses to ascend my bed. There is no body in all the 3 worlds equal to her in beauty. She is like a dream. To see her feet alone, my desire burns fiercer. I have become love's slave as soon as I saw her, her face, her eyes, her nose; I have been ill, always grieving, the desire for her has confounded my mind. She requested me to give her a year. She expects Rama to relieve her. I have promised her that time. "Sranthoham aathatham kamath" I have become utterly weak and wearied owing to love of her. Now you must so advise and contrive, that Seetha is not given back, and Rama and Lakshmana are beaten back. Then some slokas are interposed between 20 and 24 21, 22 and 23 seem forgeries and the 26th sloka seems to make no meaning. Then 27th sloka "Thasya kamaparetthasyanisamya yarudevitham". Hearing the lament of that man overpowered by love Kumbhakarna angrily replied - (Where and when did he turn up). Ravana just before had said, he had not summoned him so as not to disturb his 6 months, sleep). He replies in straightforward, strongly worded, honest and virtuous words. "Well, you ought to have first consulted your ministers, even before you have done a thing which is improper (Aprathimam). Oh. Ten headed one. If one does his kingly deeds in right ways, the king of carefully settled mind will not afterwards regret. You do not know the rules of conduct. You must have contemplated the consequences of what your acts will lead to. Lucky you were that Rama did not kill you ever

then. Yet I shall save you, I shall kill your enemies". 13 Sarga. Ravana was nettled. Mahaparswa flatters Ravana "Who is there who dares stand against you. Commit Rape on Seetha. Never mind what may happen (I consider this is also a forgery to introduce the curse on Ravana by Brahma because he ravished one Punjikasthala). Ravana tells this story to Mahaparswa, and then praises himself. I shall destroy Rama. The fellow does not know me. Then 14 and 15 Sargas in non-Anustubh verses follow, Vibheeshana is said to repeat his advice. In the 16th Sarga Ravana lectures Vibheeshana on traitors "If anybody else said this I would have killed him". Then Vibheeshana with a mace in his hand, suddenly flies up into the sky, and told him, "As you are my brother, I endure all your insults. I gave you good advice. I do not want to see you killed by Rama and so on, for 8 slokas and Ravana hears it calmly! He leaves Ravana and his sabha alone abruptly. Sarga 17 begins. In a muhoortha (48") Vibheeshana arrives where Rama is. (The Govinda Raja is in raptures pp. 55, 56 and 57 are not enough) The traitor Vibheeshana is the next great hero for Vaishnavas after only Hanuman. I infer Vibheeshana having come to know of Vali Vadha wanted to follow the footsteps of Sugreeva, else how could he have thought of Rama at all. He never knew him, except by hearsay. First time he could have heard about Rama was when Khara was killed. Having learnt that Rama had assembled an army of monkeys under Sugreeva, the fellow had made up his mind and at the first pretext decamps (I do not give any credit to myself for this inference. It is Rama who says so) Even in the sky Sugreeva and the monkeys spot him and his 4 followers. They get ready to fight and kill them. Then Vibheeshana who has arrived at the northern shore of the Sea, speaks to them "I am the brother of the wicked Ravana. Seetha was brought by him, having killed Jatayu (Who gave him this information about Jatayu? I suppose 'Divya Drishti'). She is carefully guarded by Rakshasees. I advised Ravana to release her. He insulted, and disgraced me as if I were, a servant. I have abandoned my sons and wives and sought refuge under Rama. So tell him at once that Vibheeshana seeks protection". Hearing this Sugreeva goes to Rama in haste and tells him, "Ravana's brother Vibheeshana with 4 followers has come to you for protection. Think carefully Council, Army and espionage, be

prepared. These Rakshasas are terrible fellows. They can make themselves invisible, clever and cunning and valiant. Never confide in them. He is really a spy. He has come to split us or if once allowed here, he may destroy us unawares. Never admit him who really belongs to the enemy race. So let him be executed." Then Rama asked the other monkeys near him. "You have heard your king. What is your opinion". Angada says, "We should not at once believe him. But first let us interrogate him. Then if you think he is straight, then we may make him one of us. Jambavan says "Do not confide in him". Malinda is for learning his thoughts by questioning him. Then Hanuman says, "Of course I am not in any way equal unto any of you. But I think you are all wrong. There is no question of his having come at the wrong time or place. Really he has come at the right time and place. He saw that Ravana was wrong. He heard of your valour. No need of interrogation. It may spoil the whole air. One cannot easily fathom another's mind. His message seems to be short and clear". After some more platitudes, in a well worded sentence he clinches the matter. Please reader, follow this carefully. Udyogam thava sampre-kshya mltthyavrttham cha Ravanam. Valinascha vadham sruthva Sugreevam cha Abhishechitham. Rajyam Prarthavamanascha Buddhi poorvam ihagathah." Hurrah for Hanuman! "Seeing your great strategic endeavour, the false conduct of Ravana, having heard that Vali was killed and that Sugreeva was crowned, and desiring the Kingdom of Raksharas, on a pre-thought-out plan, he has come here. He may be accepted. There I leave it to you". Now according to the burning of Lanka episode, it was on Vibheeshana's intercession that, Hanuman's execution was commuted to Tail-burning. So instead of beating about the bush as soon as Hanuman saw Vibheeshana, he would have hailed him as a friend and told Rama "I know him. He is a reliable man. It was at his intercession that my life was saved." This clearly shows that the episode is a fake. 18th Sarga Rama repeats "He has come as a friend. I do not wish to abandon him. I wish to hear more from you. (The Govinda Raja finds in these 1 to 3 slokas sufficient to expatiate through more than 2 pages 66-68, Sugreeva repeats his opinion and says "After all, what do we want with this Rakshasa. After all a fellow who will betray his brother, whom will he not betray?" When he heard this, Rama

looked up at all the monkeys and smiled mischievously, and addressed Lakshmana slyly. "Who can speak so well as Sugreeva. All the texts on Dharma must have been studied by him. But to me, something even deeper appeals. It is apparent and common sense. Enemies, one's own (Envious) relations and the chief of surrounding lands are ever ready to strike a man when he is in difficulties. People who are sinless, who are his relations respect their own people. "Na vayam thath kuleenah cha Rajya kankshee cha Rakshasah". We are not of his family, the Rakshasa expects the Kingdom There has been a strong rumour (Pranadah) From that, fear has entered him (Thathosya bhayam Agatham). So his mind has changed. Hence he is acceptable". Then he pats himself on his back. "All have no brothers like me, or friends like you". But Sugreeva is not convinced. He is for executing Vibheeshana. But he keeps silent for fear of Rama. Rama then boasts about his own capacity. "Do not fear, Sugreeva, good or wicked nobody can do me any ill. My little finger can put down any fellow who dares to raise his head against me". Then curiously enough he quotes the story of the dove who immolated himself on the fire to feed the hunter who had killed the she-dove. I believe you have the story in the Panchanthra. So is the Panchathanthra story older than Rama? The Govinda Raja prattles a lot. But chronology is remote from him. Then Rama quotes what Kandu the son of Kanva sang, of protecting a person who has come to you as a fugitive. The Govinda Raja descants some more pages. 34th sloka. "I grant him refuge and safe conduct. Bring him to me". Sugreeva praises Rama and says, 'My inner heart (Antharathma) feels he is sincere'. Thus I am sure the reader has been convinced by Rama and Hanuman, that Vibheeshana did not seek Rama's protection owing to Vishnu Bhakthi or any self-less devotion, but purely by desire for the Kingdom like the Mirjaffers, and many of our Maharajas. 19th Sarga. It seems all this while he was in the sky. As soon as he heard Abhayam from Rama he fell on to the earth. He fell at the feet of Rama "I am Ravana's brother. I have been disgraced by him. I have abandoned all my friends and my city of Lanka and my wealth". He lets out his real wish. 'Bhavatbgatham me Rajyam' my Kingdom is in your gift 'So my life and all mine'. Then Rama pacified him, with carefully scrutinising eyes

(Lochanabhyam plban iva") as if drinking him up with his eyes. The Govinda Raja says "Athyadarena vilokayam". I do not believe Rama who knew him and his treachery towards his brother could have really looked upon him with affection. In fact he begins his interrogation at once. "Akhyahi mama thathvena Rakshasasnam balabalam". Tell me truly about the strength and weakness, of the Rakshasas. Is that a question of affection or one seeking information? Rama looks at him to find out if he shrinks at exposing any weakness, or whether he is exaggerating anything or trying to hide anything. This question comes without giving Vibheeshana a moment of rest. And Vibheeshana gives an account of Ravana and his chiefs. Rama says "I have heard of the power of the Rakshasas. But I shall destroy them. I promise hereby that I enthrone you". I shall not return to Ayodhya without killing Ravana" and Vibheeshana again fell at his feet, and said "I shall do what all I can to help you in your efforts". Rama embraces him and orders Lakshmana to bring water from the Sea. "Pour it over his head in token of his being crowned as King of Lanka". All the monkeys acclaimed it with great joy. Then it seems Hanuman and Sugreeva asked him "How shall we cross the Sea". Vibheeshana says "Let Rama seek for the protection of the Sagara. You know the Sea was dug by Sagara. So the Sea will help Rama". They tell Rama what Vibheeshana advises. It pleased Rama. He tells Lakshmana, "What do you think? Sugreeva and yourself just tell me if you approve". They both reply "of course we approve". Then comes a matter of fact verse. 42. "Without building a Sethu how could we cross the sea? Hence do as Vibheeshana advises". What does this mean? At Rama's request, did they think the ocean will build them a bridge. Rama spreads some grass and seats himself on it. What is the meaning of this? This is more like "Prayopavesam" sitting Dharna. Does it mean "I shall die or do some awful thing, if you, Oh. Ocean, do not make me and my Army cross over you"? Same as what Bharata did when Rama was unwilling to return. Is this the way to seek protection "Saranam". The ordinary way when we seek the favour of a god or deva. is to worship him and propitiate. But the Mahavishnu's ways are inscrutable. The Govinda Raja does not explain why Rama sat Prayopavesam. Sarga. 20. Sardoola, Ravana's spy sees all and tells Ravana. "A terrible Army is encamped. Send more spies. Try to purchase or

inveigle them to your side." Then Ravana sends Suka. He took the form of a bird and addressed Sugreeva. "If Ravana carried away Rama's wife what is it to you? You know Lanka is indestructible. So go back to Kishkindha". Then some monkeys flew into the air and captured him and began to beat him and pull out his wings. He cried out "I am a messenger. I should not be killed for repeating what my master ordered me to say". Rama heard his cries. He ordered "Do not kill". It seems, Suka became very light and flew into the sky, and told Sugreeva "What is the answer I am to take to Ravana?" Even as Sugreeva is answering, Angada says "He is a spy. Capture him and kill him". They again capture him, but Rama again orders that he be let off, and so Suka escapes.] I consider this whole Sarga is a fabrication. For Sarga 21 follows in sequence to 19th Sarga. The last sloka 44 says "Kusam Antherya samvivasam" He sat down spreading out the grass, and the 1st sloka "Thathah darbham Astheerya prathisthey mahodadheh." Thus having spread Darbha he lay against the sea with his head on his arm. A most irrelevant and pompous description of the arm in 5 slokas. Sloka 8. He says "Adya me maranam vathha tharanam sagarasya va." Evidently the poor man, in despair has lost his senses. The Govinda Raja takes it seriously. He does not try to explain why the Mahavishnu should talk of dying? Thus 3 nights passed. That vain fellow the ocean would not appear. So Rama got furious. He tells Lakshmana "Look at this fellow's pride. Because I am humble and mild this fellow derides me. He thinks I am a small weakling. I shall teach him the lesson of his life. Bring my Bow and arrows. I shall dry up this Sea. So Lakshmana puts the bow into the hands of the mad man. He sent in arrows in thousands. The whole sea was in a state of agitation. Many an animal in it was cut to pieces (Poor fish, what harm did they do you?) 22nd Sarga. Rama raves and rants. Today I shall dry you up. My monkeys shall walk on your dry bed and he fixed another arrow. The shores were shattered and the mountains quaked. The darkness spread over all the quarters. The rivers and lakes trembled. The Sun and moon with all the stars went behind. Thus and much more arrant nonsense goes on till sloka 17. Then what an anti-climax. From the middle of the

Sea Sagara arose. His comments are described in 7 ślokas. He does not seem to have been terrified, much less in any way hurt. "He gives Rama the advice which every school boy knows. Sloka 15. "Prithivi Vayurakasam Apojyothi Scha Raghava Saswatham margam Asrithah". Sl 17. "Na kamath na cha lobhath na Bhayath parthivathmaja. Grahanakra kulajalam Sthambayeyam kathham cha na". Earth, air, ether, water and fire. Oh, child Raghava, always preserve their own nature according to eternal laws—not for love nor by greed nor by fear, will I solldify myself, (of course I like you.) You cannot purchase me by offers of favours; nor am I afraid of you and your arrows. I shall not forego my nature. But I shall teach you a way by which your monkeys can safely cross. Your arrow must have a victim. There is a place to my north. It is very sacred (punyathamah). It is called 'Drumakulya' (Tree-pond). There are many thieves like the Abheeras. They drink my waters (who are these that drink salt water. According to the Mahabharatha when Arjuna, on hearing of Krishna's death, goes to Dwaraka, to bring back the wreck of the city, it seems Abheeras attacked him, and captured most of the wealth and women that were following him. Where is Ceylon and where are they?). Aim your arrow there". The arrow fell there in the desert region (maru kantharam) and pierced a hole. A well was made. It was called Vrana=wound. The wound in the earth made by Rama's arrow. Some more fantastic nonsense. Then Sagara says, "See this one, Nala. His father has blessed him, Viswakarma. He can build the Sethu. I shall bear it up". Then Nala rose up. Yes. My father has told my monkey-mother "This your son I give you, will be equal unto me. I forgot all about it. Now that you have reminded me, I shall build the bridge". Then Slis. 47 and 48. are introduced. 'Danda' punishment and the fear of it is very useful. See the Sagara. As soon as Rama raised his weapon he gave way in fear (a more idiotic nonsense cannot be imagined! Then all the monkeys, brought trees and rocks and began to build the bridge. It seems Hanuman will pluck up a rock, and throw it, Nala will catch it in his left hand and fix it. On the first day they built a length of 14 yojanas, 2nd day 20, 3rd, day 21; 4th day 22 and on the 5th they filled up the remaining 23 yojanas. It seems Vibheeshana stood guard over the south shore. (What a fool was Ravana Why did he not even attempt to prevent the building?)

Thus it was 100 yojanas long (454 miles 960 yards) and 10 yojanas broad (45 miles 800 yards) all in 5 days. (Oh. for a Nala and Hanuman; our Bhakra-Nangal, Dhamodhara, Hirakud and Nagarjuna Sagar, would have been built long ago, and the Kosi also banked up on both sides). The drollard Ravana waited to see the monkeys cross, and surround his stronghold. Here we shall start a count of the days which have been taken to cross the Sea. In Uthara Phalguni of Phalguna month Rama started. We do not know the numbers of days the march to the Sea took, except that it took days and nights and that all of them walked on all fours. They rest one night. Then 3 nights are wasted in Rama's Dharana. Probably one day passed in meeting the "Sagara" and taking his advice. Then 5 days to build the Sethu. What time did they take to cross over the 454 miles and odd. There is no hint. If they started on Phalguna Pournami, there are only 15 days for Chaithra and Rama has to keep his promise to Bharatha by going on the Pushya of Chaithra—(Bharatha has threatened to fall into the fire if Rama does not go on the day). That is 23 days is the time taken from the day when Rama and his Army started, to the day when he is to be back in Ayodhya. Therefore in 13 days Rama walks from Kishkindha to Mahendra, crosses the sea and fights his war, and then returns to Ayodhya. It seems all improbable, if not impossible. We must remember that Angada and the south-bound monkeys took more than a month to reach Mahendra mountain. How many days were the battles fought? The whole thing is a muddle. Again, how do we count the one year during which Seetha was in captivity. It was Vasanta Rthu when Ravana carried her off. That is in the Chaithra month. She is given one year to make up her mind. So we may take it that it was in the first week of Chaithra that she was carried away. Rama in his search for her mentions the Madhava month. That means it is the 2nd month of spring. That is Vaisakha month. There is no description of the summer. Vali is killed in the beginning of the Sravana month (the rainy season). So Rama must have wandered for nearly 4 months. That Sugreeva lost no time in egging on Rama to murder Vali is apparent. Evidently Rama was aimlessly wandering for more than 3 months in the gorges and Ravines, and jungles and forests until he met Kabandha. Then it is clear 4 months from Sravana to close of Kartik. Hence we have 4 months time Margasira Thishya, Magha

and Phalguna to account for. The whole of Margasira they wait for the return of the monkeys. If Hanuman and his gang returned by the end of Thishya, it would make the whole probable. Then Rama leading, they all cross to the Southern shore. Then the 23rd Sarga is taken up by a description of the evil omens, Sarga 24. They ascend the slopes and see Lanka. Poor Rama he remembers Seetha. He sighs deep and hot. But he cannot help admiring the city of Lanka. "See, Lakshmana, Lanka on the top of the mountain, as if it were painted on the sky 'Alikhantheemivakasam' built by the fancy of Viswakarma. See the 7 floored palaces -" (yet this is the city which had been completely burnt up a few days before by Hanuman). Then he arranges the monkeys into various armies, each with its leader. In the meantime Suka runs up to Ravana. "They have crossed the sea, make ready for the battle or surrender Seetha". Ravana replies "Even if all the Devas help Rama I shall not give up Seetha". The same is repeated in the 25th Sarga through another spy named Sarana. Then some other spies are caught. They are all brought before Rama. He asks Vibheeshana to take them all round the Armies and let them off, with the notice "Inform Ravana, tomorrow the assault on Lanka will begin". Then Ravana takes Sarana with him to the top floor of his palace. He looks all round. As far as the sea, he sees all the hills up to the sea, crowded with monkeys. He asks "Who are the commanders?" Sarana points out to him "Neela, Angada, Hanuman and a dozen others". 27th Sarga. Suka takes up the tale and speaks about some more, and then he shows Rama. "See that dark man, that is Rama. See that golden bright man by him that is Lakshmana. There by them stands your brother Vibheeshana. See that fellow with the gold garland, that is Sugreeva. Then Valmiki teaches us how to count up 10⁰⁰. 29th Sarga. Ravana thinks that Suka and Sarana are trying to frighten him, by saying that 10⁰⁰ and more are the monkeys you have to fight against. He gets angry with them and they run away. Now one Mahodara comes up to Ravana. Further spies are sent to find out the secrets of Rama and his army. They are caught by Vibheeshana and Rama orders their release. This is another way of puffing up the Ibihasa. Then the 30th Sarga. They all return to Ravana. It is impossible to catch them unawares. We were caught and well belaboured. But for the grace of Rama we would have been killed. Then they repeat the

old story. How the Sethu was built, how they crossed and encamped, and the Vanara chiefs are again re-counted. 31st Sarga. It was then that Ravana thought that the time for holding council was near (Manthrakala). That is why I have suggested that the two previous occasions are fakes) He consults them and then discharges them. Another brain-wave. He calls Vidyuthjihva, to create an illusion that Rama has been killed, and to tell Seetha, and show her, Rama's severed head dripping with gore, and Vidyuthjihva enters Asokavana, and holds up the head of Rama before Seetha. She is stunned. She weeps and wails. Ravana goes to her, tells her. "All the monkey hosts have been destroyed Your Rama was sleeping. My men cut off his head. See it" and Vidyuthjihva threw it down before her and Ravana says "What a fool you were to think that Rama could save you". Seetha's lamentations are described in 33 slokas (from beginning to end the whole scene is a stupid concoction!) I shall place one of the slokas before you to show its silly unreality "Agnishṭomadibhir yajnaḥ Ishtavan apthadakshinaiḥ. Agnihothrena samskaram kasmath thwam nalapsyase." You have performed many Agnishtome and other sacrifices giving Brahmins proper presents (Aptha dakshinaiḥ). How is it you do not get cremated by means of the Agnihothra Fire? Is it not ludicrous? Up to date we have not heard that Rama performed any sacrifice. Infact as long as Dasaratha was alive he is not even entitled to perform any. He might have if Dasaratha had retired to the forest, leaving the Kingdom. During the 14 years, in the forest, he could not have done any, and yet Seetha is the mouthpiece for this absurdity. Even while she is lamenting a messenger is sent to Ravana by Prahastha, and Ravana hastens back to the Sabha (Does not this show that the ministers had not been discharged? But this interlude is thrust in quite impudently) and by resto the whole illusion vanishes. Naturally Seetha must have been startled and come to the conclusion that it was all a fake. 33rd Sarga. But that is not enough. One Sarama who befriends her, tells her "all this is an illusion. Nobody can kill Rama". 34th Sarga. And this Sarama is a super-all lady. She says "I can make myself invisible. I can fly swifter than Garuda". Shall I go and find out how Rama is". But Seetha says "Please go and find out what Ravana intends to do to me" (Really!). So Sarama goes. She returns "Ravana's mother

and Avinudhya advised him to release you. But he says "I shall fight for her even to death". Thus this farce ends. 35th Sarga. Ravana is in the council hall. The sound of drums beaten by the enemies, army is heard. Ravana asks his ministers what he is to do. They remain silent. Then malyavan his maternal grandfather adjures him to give up seetha and save the Rakshasas from destruction. He also sports some omen reading. It seems cows bear asses, or Asses cover cows, and so do rats and mangooses, pigs and dogs commingle. What utter nonsense? Ravana would not listen, "Dwidha Bhadha Bhajyeyam, na nameyam thu karyachith, esha me sahajo doshah" "I will rather break into two than bend before anybody. That is my inborn nature". The old gentleman quietly retires. Then he marshalled his army. 'You Prahastha shall guard the eastern gate; Mahoparwa and Mahodara on the south; Indrajith, the west I shall stay in the north with Suka and Sarana, and Viroopaksha will be in the centre. He then dismissed the council. Then Sarga 38. Rama holds a council. Vibheeshana says his 4 men entered in the form of birds into Lanka, and repeats what they told him about Ravana's defence. Then Rama orders, "Let Neela face Prahastha in the east. Angada to the south and Hanuman to the west. I shall attack Ravana in the north. Let Sugreeva and Jambavan guard the centre. All of you fight only in the monkey shape. We two and Vibheeshana and his 4 followers shall be in human shape" Thus having marshalled his army, he resolved to ascend the Suvela hill. Sl. 35 (Where is this? What we read before seems to tell us that the monkeys had ascended Thriguta up to its ramparts). 38th Sarga. "We shall ascend the Suvela and shall rest this night on its top. From there we shall have a look at Lanka." Then all of them go to the top of Suvela. Rama sat on a flat rock and they all surrounded him for two yojanas distance. From there they saw the city and its ramparts. Then the sun set, and then a full moon light night shone on them. "Poorna chandra Pradeeptha cha kshapa Samabhivarthathe" I give the literal meaning. Word for word it might be translated as follows. Full moonlighted, the night became (or shone). But the Govinda Raja has other ideas. According to his calculations, Ravana was killed on an Amavasya day. The battle lasted 7 days. So it cannot be the full moon. So I shall twist and strain. It shall be that owing to the torches which were

lighted, the night shone as if lighted by the full moon." Here one thing that strikes us is, if this is true Rama crosses the sea, ascends Suvēla, and in the night sees Lanka. In the 39th Sarga, the monkeys, with the permission, roam about the groves and gardens round the city. Then there is a description of the city in all its beauty and strength. Rama is also said to see the city. (How did they see it. If Govinda Raja's translation is correct everyone of the innumerable monkeys must have carried a torch with him. If the 38th and 39th Sargas are true, most of what has gone before must be false. Which is true and which false?) Then 40th Sarga follows, an utterly incredible tale. Please remember that the sun has set. There is only moonlight or torches. They see Ravana standing on a turret (Gopurasthale). Sugreeva, out of hatred became furious. From the top of Suvēla in one leap he reached the turret. He shouted "You have insulted the lord of the world. I shall not leave you safe, and he jumped over Ravana's head clutched at his diadem, and threw it down; a terrible fight between them is described, Sugreeva feels Ravana is more powerful. So he adroitly slips from his clutch, and leaps into the air. 41st Sarga. Rama embraces him, and tells him not to be rash. "You never consulted me. Do not do it again. If you had not returned, I will kill Ravana, crown Bharatha, and commit suicide." Again, repetition of slokas 2 to 14 of 23rd Sarga in Sls. 10 to 22, about terrific omens. Sl. 28 is revealing *Thou thudeerghena kalena Bhṛtharaw Rama Lakshmanaw Ravanasya pureem Lankan Asedathurarindamaw*". Thus after a long time they reached Lanka. From 24 to 27, the monkeys are said to follow the brothers. In 28, the two brothers, reached the City of Lanka after a long time. (Please remember that in the 37th Sarga 35th sloka, Rama is said to make up his mind to ascend the Suvēla and in the 38th Sarga that they ascended it at sunset). Rama places himself at the northern gate, and the others are distributed to the other 3 gates. Then on Vibheeshana's advice Rama sends Angada to propose peace, by giving back Seetha; else, destruction of Lanka. Angada goes and announces himself as Vali's son and Rama's envoy. It seems Ravana was seated among his ministers (was it in the night?). He gave the message. Ravana was angered. He orders "let this impudent fellow be captured and executed". 4 Rakshasas sprang on him, and clutched his arms two a side. Angada sprang from the palace into

the air, carrying the 4 Rakshasas, and when clear of the palace shook them off and they fell dead with broken bones on the earth. In his jump he gave a kick to the turret on the palace top and it tumbled down. Ravana saw a very bad omen, in the tumbling down of the turret. 42nd Sarga. Then all the Rakshasas informed Ravana that the city was besieged. Ravana redoubled his defences and again ascended to the top and looked at the monkeys who had surrounded his city. Then not to be outdone Rama in joy jumped higher and looked on all the Rakshasas guarding the city (6th sloka "Raghavassaba Sainyena muditho nama pupluva. Lankam dadarsa Vai guptham sarvatho Rakshasir Vrtham"). At once he remembers Seetha; the same words he spoke once before, he is said to repeat again. Then he orders the monkeys to start the assault. They break up the outer abutments, and fill up the ditches dug round Lanka. Then Ravana orders his army to march out. The fight begins. They kill each other indiscriminately. This is the first day. The beat of drums, the blowing of conches, and trumpets the dingdong battle fills the heavens and the earth. Then individuals fight. Angada with Indrajith. Hanuman with Jambumalee, (why, he had already been killed by Hanuman) Lakshmana with Viroopaksha, Rama with 4 chiefs and so on. Generally the monkeys win. But true to the fiction the monkeys fight with rocks and trees while the Rakshasas ride horses and drive chariots; rivers of blood flow into the Sea. Thus the day passed. 44th Sarga. But the fight did not cease. It seems the darkness was so dense that the monkey did not know a Rakshasa and vice versa. So they killed their own kith and kin. How could this be true if the previous day was a full moonday. Thus all time, and day and night are confounded. It seems most Rakshasas concentrated on Rama. But Rama's arrows, spit fire and illumine the night and destroy the Rakshasas. Angada with a tree destroys the chariot of Indrajith and he vanishes into the air. All the Devas and Rshis who are looking on the fight, praise Angada and acclaim him. Rama also congratulates Angada, but warns the monkeys "Be on the look out. Indrajith will return". Indrajith invisible in the sky showers arrows all animated by poisonous serpents, on Rama and Lakshmana. The arrows bind them (Nag-pasa). They lay helpless on the earth bound by the arrows (Sarabandha). 45th Sarga. Even as he lay Rama

orders 10 Vanaras to fly into the air and search for Indrajith. He wounded them with his arrows, and they were beaten back unable to find him, but blood streamed from the wounds of Rama and Lakshmana. Indrajith shouted "Even Indra was not able to meet me. What are you two. I shall lead you to death", and then he showered more arrows on them. There was not an inch of space on their bodies, not pierced by the arrows. First Rama fell down senseless. Lakshmana seeing it gave up all hopes of life. Then all the monkeys give up hope 46th Sarga. Then the monkey chiefs, Neela and others with Hanuman came to the place where the brothers lay senseless. They became utterly down hearted. They could not see Indrajith. But Vibheeshana saw him (It seems he had a "Varadanam" gift). Then Indrajith shouts, "The very foundation of the fear and sorrow of my father has been destroyed. Khara and Dooshana have been avenged, Nobody can break the arrow-bond". Then he hit them one by one with other arrows. Then Indrajith laughed with great joy and called on the Rakshasas to see the brothers bound by arrows and lying senseless. The brothers lay immovable with not a trace of life in them. Then a great fear enters the heart of Sugreeva, the tears roll down from his eyes. Vibheeshana consoles him and encourages him. He takes some water fortified by incantations, washed his face, and told him "They will not die. They will regain consciousness. Do not fear. Do not despair. We must see to the safety of our Army. Go and encourage them. Tell them that the brothers will rise and destroy the enemy". In the meantime Indra-jith goes to his father and tells him the glad news. 47th Sarga. All the monkeys sat around the still bodies of the brothers, to protect them from the the Rakshasas. Ravana orders Thrijate and other Rakshasees, to tell Seetha how the brothers have been killed by Indrajith and bring her on the Pushpaka to see the battle field. "Seeing them dead, she will submit to me". So they took the Pushpaka, to the Asoka Vanika placed Seetha on it. (There is a fable, that when Ravana deprived Kubera, the Pushpaka will not be at his command, but at that of the man who will kill him). Ravana ordered rejoicings in the city. 48 Sarga Then Seetha seeing them practically dead laments The stupidity of the whole thing is apparent from her words. It seems, she says, "the marks on my body (Samudrika Lakshana) are such that I cannot become a

widow. My hairs are light thin and black. My eyebrows do not meet. My shanks are round without any down or hair. My teeth are close, my temples eyes, hands, and feet are clear, my ankles and thighs are right, my fingers and nails are properly curved, my breasts have no interval between, my teats do not protrude. My navel is deep with raised rim, my loins and chest correct I have all the 12 signs which betoken a coronation. Now all that has been in vain". I have translated all this to show what nonsense the forger can write. Is it poetry? Can you conceive of Seetha, in deep and horrified grief saying all this And thus in many places Valmeeki's *Ithihasa* has been degraded and defiled. But Thirijata who has followed her into the Pushpaka consoles her and encourages her "you see, their faces are not like those of the dead. The Army is brave by standing by them. It is not a defeated Army fleeing in despair and terror. Do not give way to fear and despair". Then the Pushpaka was ordered back 49th Sarga. It seems Rama first regained consciousness. He sees Lakshmana unconscious. He laments "What have I to do hereafter with Seetha. How can I live? Another woman like Seetha may be found if we search the earth But where can I find a brother like Lakshmana. I shall rather die. What shall I say to my 3 mothers? What shall I say to my brothers Bharatha and Sathrugbha? "He went to the forest with you and you have come without him". No, I shall follow him Lakshmana greater than Karthaveeryajuna. My promise to crown Vibheeshana has become a myth. ' Sugreeva, lead back all your army back to Kishkindha. All of you have done your best for me. I am deeply grateful to you all". Then they all weep bitter tears in sympathy with Rama Then some stupid confusion, It seems as if Vibheeshana had gone some where. He is said to come to see the unconscious brothers All the monkeys shiver with terror mistaking him for Indrajith Again the 50th Sarga gives the lie to all that has gone before. 1st "Athhovaacha mahathejah Harirajo mahabalah. Kimiyam vyathithha sena moodha, vathena nawrjale." 2nd. "Sugreevasye Vacho sruthwa Vall puthro Angadobraveeth". 3rd. "Nathwam pasyasi Ramam cha Lakshmanam cha mahabalam. Sarajalachitham Veervubhaw dasarathbhatmajaw" Then that great Sugreeva says, "What is this? the whole army looks bemumbed, like a boat still for want of breeze in the water". Then Angada says "What, do you not

see the two brothers bound by arrows". Just before, Rama was awake and addressing Sugreeva and the other Vanara chiefs; before that Vibheeshana had cleared the eyes of Sugreeva, with incanted water, and encouraged him from despair, at the sight of the brothers lying bound by arrows unconscious on the earth. Now they are suddenly back here, as if they knew nothing. The whole thing is ludicrous. Instead of the Vanara army bravely and calmly guarding the brothers, hear what Sugreeva says "I think your fears cannot be without good cause. Your faces are woeful. You have thrown away all your weapons, and many are fleeing on all directions". They are not ashamed of each other. They do not even look behind. In their hurry, they even throw one another down and jump over their bodies. Then Vibheeshana came. He hailed Sugreeva and saw Rama. Then Sugreeva said to Jambavan, "It is only Vibheeshana that has come. The monkeys are running away fearing it is Indrajith. Please pacify them and bring them round". And so Jambavan does. Vibheeshana sees the brothers with arrows over them and unconscious. He washed their faces with water. Full of sorrow he wept and cried "These two have been brought to this plight by the deceitful Rakshasas. It must be by my brother's son. They look like two porcupines, arrows sticking out of their bodies and blood trickling from every pore". Now the traitor reveals himself. "They on whose prowess I relied, and who I thought would establish me in a lofty position, "(Prathishta" They two are now asleep in a journey to death. Even while alive, I have been thrown down, having lost my intimate ambition to get the kingdom". The original verses are slokas 28 and 29. "Yayor vceeryam upasrithya prathishta kankshitham maya. Thavubhaw dehansaya prasupthaw puruaharshabhaw. Jeevannadya vipannosmi **Nashta Rajya monorathah.** Praptha prathijnascha ripuh sakamo Ravanah krthah." Then Sugreeva embraced him and encouraged him "Rajyam Prapsyasi Dharmajna Lankayam nathra samsayah, Ravanah sahaputhrena sa kaman neha lapsyathe." "You will surely get the kingdom. Ravana and his son will not get their desire". That great Bhaktha (devotee) is more anxious about his desire to kill Ravana and get the Kingdom than what he was to do for Rama. Then Sugreeva called his father-in-law Sushena. "Carry these two brothers to Kishkindha and guard them till they regain consciousness. I shall

fight Ravana kill him and redeem Vaidehi". Then comes some funny fable. Sushena says "In the fight between Devas and Asuras, the Asuras pierced with arrows the Devas. They fell down unconscious. Then Brihaspathi with his manthras (incantation) and herbs (Oshadhis) healed them. Those herbs are in the milk-ocean. Let, panasa and Sampathi go there quickly. They know the mountains where they grow. There is a heavenly herb called "Sanjeeva karanee" - that which gives life and another created by the Devas; It is called 'Visalya' - wound-healer. There is a herb "Chandra" and another "Drona". Let them go to the sea of milk and to the very place where the "Amritha" nectar was churned. Let this Hanuman go there" So the fable ends. Even while he was saying so a great gust of wind blew, clouds gathered, lightning flashed. The waters of Sagara were thrown up. The earth quaked. The wing-wind threw down all the trees. The huge pythons and serpents rushed with fear into the sea. Then in a few moments, the monkeys saw Garuda of fiery splendour. All the serpents which had coiled round the two brothers fled away in terror. Then Garuda saw them and he passed his hands over their faces. The moment he touched them all their wounds healed. Their bodies shone with fresh colour. Their strength, their presence, and their intelligence were redoubled. (Poor Mahavishnu!) Then Garuda raised them from the ground and embraced them both. Then Rama said Sl. 42. "Bhavath prasadath vyaasanam Ravan prabhavam mahath. Aavm iha vyathikranthow poorvath balinow krthow ..". By your grace, we have been saved from the danger of Ravana's son. Both of us have crossed it and become as strong as before. My heart is full of pleasure and satisfaction, on seeing you as if I saw my grand-father. Who are you of glorious splendour? (If all this is Valmееk's-and I believe these are his own words-can you imagine, he wanted his hero to be depicted as an avathara of Mahavishnu). Read further Garuda says "Know I am your friend. Your own life. I am Garuda. I came to help you both. These bonds by which you were bound, no deva or Asura or even Indra could have unwound. They are really the poisonous brood of Kadru. You are really lucky (Sabhagyah) I heard that you were bound, owing to my friendship and my affection towards you I hastened to save you. You have been released from these

horrible bonds. Be carefull. Be always vigilant. Rakshasas are very cunning". Thus he took leave of them. "Do not be curious about how I am your friend. After you have won this fight you will then learn". And Garuda flew away. I believe that this is the only miracle that Valmeeki has introduced in his epic. He has used the "Dews machina" twice. Once when Indra with the devas comes to Sarabhanga and a second time now, when Garuda saves Mahavishnu. 51 st Sarga. Then the monkeys raised a shout of joy and jubilation. Drums beat and trumpets blew. Ravana heard the uproar. Sent men to find out the cause. They climbed the ramparts and saw the Army, in great spirits. They saw the brothers released from the bonds. Ravana in great distress. Why did he not inform Indrajith? Sends Dhoomraksha to fight against the monkeys. Bad omens for poor Dhoomraksha. Hanuman kills Dhoomraksha. 53rd Sarga. Then one Vajradamstra goes down to fight. Bad omens again. 54th Sarga. Angada kills Vajradamstra. 55th Sarga. Akampana is sent. Bad omens. 56th Sarga. Hanuman kills Akampana. 57th Sarga. Hearing of Akampana's death, Ravana went round the city to see if all the defences are safe. Here a moment's pause. The first day's fight in the day time is a promiscuous melee. In the night, it continues and Indrajith binds the brothers. There is no mention anywhere that the fight ceased during the night or that the armies rested. Are we to take it that Garuda came in the night, revived the brothers and flew away. In the 2nd day morning? Dhoomraksha, Vajradamshtra, Akampana are killed. Ravana is said to inspect his defences in the "Poorvadi-vasa". It may mean previous day or the earlier part of the day, i. e. the forenoon of the 2nd day. Then Ravana calls on Prabhastha his commander-in-chief. I or Kumbakarna, you or Indrajith or Nikumbha are the only ones who can conquer this Army of the enemy. Then Prabhastha replied "you have always treated me with respect and gifts. So I am bound to fight for you. I am prepared to stake my life for your sake ready to sacrifice it. At the time, when you called the Assembly, I advised you to give up S-etha. I told that, you would have to fight, if you do not give her up. Never mind. I shall fight. (What a difference between, that cad "Vibhateshana" and this great gentleman "Prabhastha"). Then Prabhastha ordered his lieutenants to make ready his chariot for entering into battle. Before going out to fight he propitiates the Fire and

the Ubiquitous Brahman! In spite of it "Bad Omens. A vulture sits upon his flag staff. Prahashta killed by Neela. Then come 2 sargas which are said to be 'Prakshipha'—cast off .. Ravana is said to start in person to fight. Mandodari comes and begs him not to fight, but release Seetha. But he is stubborn. The poor lady retires with a heavy heart. 59 th Sarga. Ravana marches at the head of his Army. Rama sees him, and extols his presence. "But I shall kill him". But Lakshmana intervenes and asks permission to fight Ravana. Rama gives him permission but cautions him "He is a very powerful enemy. Be vigilant and protect yourself carefully. Do not expose yourself carelessly or rashly". It seems Hanuman rushed in, reached Ravana. "Here, take this blow from my right fist". Ravana said "All right. I can easily endure your blows, go on". Ravana gives a blow. Hanuman hits back. Hanuman is stunned while Ravana stands firm. Neela comes to the rescue of Hanuman. Hanuman retires, saying 'You are engaged with another. So I shall not fight you now'. (Unlike Rama who murdered Vali, when he was engaged in fight with another). Then Neela made himself into a small shape and jumped on to the amazement of Rama Lakshmana and Hanuman. Then Ravana aimed the "Agnyastra" (How could a Rakshasa know one of the chief Astras of the Devas and super-men?). Neela was hit and toppled down. He did not die. Was he not the son of Agni? But Ravana at once turned on Lakshmana (I believe all slokas from the intervention of Hanuman are forgeries and further a lot of slokas chiefly in non-Anushtubh meters are all fabrications. I believe they are both for the purpose of Hanumayana, but also for boosting Rama and Lakshmana as Avatars of Vishnu). A great battle is fought. At last Ravana is said to take a Sakthi (What sort of weapon it is cannot be even guessed. The Govinda Raja does not attempt it. It seems it was a gift from Brahma. But there is no hint in any other purana or in the Uththara Kanda, when and on what occasion the Sakthi was given to Ravana) and hurl it at Lakshmana. All Lakshmana's attempts to ward it off, by his arrows failed. He fell down struck by the Sakthi in his chest. It seems Ravana at once sprang down and tried to carry him away in his arms. (What were these fools Rama, Hanuman and Sugreeva doing, at the time?) Then there are two fine grand slokas 110 and 111. "Himavan mandaro meruh,

Thrailokyam va sahamaraih. Sakyam bhujabhyam Udharthum. na sankhye Bharathanujah. Sakthya brahmpapi Soumithrih Thadithasthu sthananthare. Vishnor Achinthyam swam Bhagam athmanam prathyanusmaran". "Himavan, Mandara and Meru could be uprooted by Ravana, but not the younger brother of Bharatha. Though he was struck in the middle of his breast by the Sakthi of Brahma, he inwardly remembered his own share in the inconceivable might of Vishnu". One of the reasons for thinking it is a forgery is the use of "Bharathanujah" as if Lakshmana was younger. Does it also mean that Lakshmana did not lose consciousness? It is surely to fortify the Payasa story. Then Hanuman runs up and hits Ravana on his breast. It seems Ravana was stunned and blood streamed from his mouth nose and eyes. But some how he is said to be sitting unconscious in the seat of his chariot. Only thing we know is Lakshmana fell to the ground. Ravana sprang on him and tried to lift him off. When he regained his chariot is not known. The fool Hanuman instead of finishing off Ravana, it seems returns to Lakshmana and carries him to Rama. Owing to Hanuman's friendship and devotion, he who was not shaken by his enemies, became light. Sl. 119. It seems that the Sakthi of its own accord wrenched itself off from Lakshmana and returned to Ravana's chariot and fixed itself in position. Lakshmana regained consciousness. Ravana regained consciousness and started the fight with his bow and arrows, and Rama opposed him. (My Suggestion is that from the 33rd sloka all is forgery. Even here the slokas which say that at the request of Hanuman Rama rode on him and fought seem to be of questionable veracity. The 3rd and 4th padas of 126th sloka must be carefully noted "Vairocha nimiva kuddo vishnurabhyudayudhah" like the enraged Vishnu with uplifted weapon against Vairochana (Bali) Raghava ran against Ravana (If this is true, when was it, and where was the fight between Vishnu and Bali (I have read in the Mahabharatha of "Balivasa vayorivu" Bali Vs Indra and also Vishnu and Bali as instances of terrible battles. Like the Prahlada charitham, Vamana's exploit is a concoction of the Vaishnava Bhagavatham) The fight between Rama and Ravana ends in the defeat of Ravana. It seems one of Rama's arrows cut off the crown on Ravana's head and Ravana was dazed. Then Rama with great magnanimity

addresses Ravana "You have done mighty deeds today, you are tired, goback, take rest, and come tomorrow fresh for the fray". So Ravana retires. Thus the 2nd day of the battle ends. Was it pure magnanimity or did Rama think that Ravana may have second thoughts, repent and relent? 60th Sarga. With terror in his heart he told the Rakshasas "After having conquered all the Devas, I have been defeated by a mere man. Now I remember what Brahma told me. 'You did not seek immunity from man. But you will die at a man's hand'. I also remember Anaranya saying a man will be born in my family who will destroy you and all of yours'. I also remember Vedavathi and her curse when I ravished her. Surely that lady is now Seetha. Yes, Uma, Nandeeswara, Rambha and the daughter of Varuna. They have all cursed me". (The Govinda Raja finds authority for Rambha and Nandi in the Uthhara Ramayana, but says as regards the others the fact that it is written here is its own authority). I have no doubt, Ravana would not have stated all this trash and frightened his own men. He orders his men to guard the passage and towers and sends men to wake up Kumbhakarna. "He sleeps. 7 or 9 months at a stretch. (It is only 9 days since he came to the Assembly and gave his opinion.) Therefore waken him up quickly." 17th sloka (here the Govinda Raja starts a speculation about the days. It goes on for full 3 pages and a half. He confounds himself and tries to confuse others. How in certain sacrifices a paksha is equal to masa, even 6 days make a masa, and other irrelevant talk I read through it I frankly confess, it was all a ramble without any reason. I could not understand it). "He can save me". So they go to awake him. When was the meeting in which Kumbhakarna roundly rated Ravana for his wicked act, but promised him to fight for him? Was it after the traitor Vibheeshana sneaked away, or on the same day? It was at the advice of Vibheeshana that Rama made a fool of himself and had to be taught the elements of knowledge by the Sagara king 3 days dharma! 5 days bridge building. How many days crossing the bridge? How many to ascend the Suvela and surround Lanka? Then two days battle. In this medley of interpolations it is almost impossible to keep a correct account of the days. As regards the wakening of the sleeping giant and his subsequent fight and death did Valmeeki indulge in all that exaggerated guffaw a mixture of "Hasya"

and "Beebhathsa" rasas. It must be so. To relieve the tedium of that disgusting and horrible fight in which thousands were being daily slaughtered he introduced this scene of how Kumbhakarna woke up, and how he fought. It seems after many attempts they let loose 1000 elephants to trample on his body, and then only he lifted his eyelids. Then they place mountains of flesh to appease his hunger. He wakes up, eats, and asks them "Is the king in danger? I shall go and save him". So he starts. Every step of his makes the earth tremble. He wants to go straight to the battle field. As he walks on the road, his body and head tower high above the ramparts. Mahodara advises him to go to Ravana and take his leave. Kumbhakarna drinks at one gulp 2000 pots of wine. 61st Sarga. Rama notices Kumbhakarna above the walls of Lanka. He asks Vibheeshana and the latter gives an exaggerated account. Then Rama says these monkeys are running away in fright. Tell them "It is only a machine (Yenthra) do not fear". All this is fake. Then 62 Sarga. Kumbhakarna goes to Ravana who receives him and then tells him what has happened. 63rd Sarga. Kumbhakarna again pitches into him. He laughed. "This fault was already found by us; at the time you consulted us, you did not heed our words. So this has come to you". 3rd sloka 'what a brave and honest man this Kumbhakarna is "Seeghram khalvabhyupethem thwam phalam papasya karmanah Nirayeshveya pathanam yatha dushkrtha Karmanah." 'How quickly has the retribution come for your wicked act, just as a wicked man falls into Hell. You have not thought sensibly of what will follow a certain action. You were vain about your own prowess and thoughtlessly did this act'. He teaches him some Neethi Sastra what a king should do. This Kumbhakarna, who is depicted as a slothful beast seems to know more of morals and equity than Rama. "Even now it is not late. What I advised you before, you may do now". Ravana was nettled; he bent his eye-brows in anger. "Am I not your elder? What has been done cannot be recalled. I am in difficulties. If you are really friendly do help me by showing your strength. He is a true friend who helps one in difficulties". Ravana dares not threaten Kumbhakarna as he did Vibheeshana. Then Kumbhakarna says, "Do not feel anger or sorrow. Forget what

I said I shall destroy what is grieving you. But it is only right that as a brother and a friend I should tell you what I think is good for you. But I shall fight for you and destroy Rama and his brother". Sl. 40 "Athha poorvam hathe thena mayithwam hanthi Raghavah. Naham athmani santhapam gachheyam Rakshasadhip" "Oh. King. If Rama kills me first then you may be killed by him. But I will not grieve for myself". Then a lot of boast is put into his mouth by a forger. 64th Sarga Then a Rakshasa Mahodara, one of Ravana's flatterers admonishes Kumbhakarna and says, "your brother our King knows all this which you presume to teach him". Then he proposes a silly plan to deceive Seetha (We have had already seen one by Vidyuthjihwa). "I and 3 others will go down, and return with bodies streaming with blood and arrows sticking which are engraved with Rama's name. We shall prostrate before you saying we just fought Rama, killed him and ate him up". You proclaim through the city that Rama is dead, and give presents to all. Then go to Seetha and condole with her and console her. Allure her with gold and jewels. Seeing that Rama is dead, she will fall into your arms". 65th Sarga. Kumbhakarna threatens and derides Mahodara, tells Ravana "Do not listen to this fool's words. Your flatterers are rogues. I shall try to save you from your wicked act, (Durnayam) in the field of battle". Then Ravana says, "That fellow Mahodara is blabbering out of fear of Rama". Then Kumbhakarna takes up a big spear (Soola) "I do not need any followers". But Ravana jumps up binds over him an armour, and adorns him. A big battalion surrounds him. He just steps over the ramparts and all the monkeys scatter in terror. 66th Sarga and 67th describe the fight. It is not worth translating. Kumbhakarna is killed by Rama by using the Brahmasthra. Thus died one of the best and bravest of beings. 68th Sarga. It seems he was so big that his body was half in the Sagara: His every limb had been cut off by Rama's arrows. Ravana heard of it and fell down in a swoon. Then he regains his senses and laments the death of his brother. "I have nothing to do with my kingdom or with Seetha. Why! I cannot live hereafter". 69th Sarga. 4 sons of Ravana, Thrisiras, Devanbhaka, Naranthaka and Athikaya. They offer to fight. Ravana embraces them and blesses them and sends Mahodara and Mahaparswa to follow them as protectors. Naranthaka is killed by Angada. It seems

Narantbaka was on horse back. 70th Sarga. Thrisiras attacks Angada. But Angada opposes Devanthaka. So both fight Angada. Then Mahodara riding an elephant came to their help. Angada is overpowered. Then Neela and Hanuman run to his help. Devanthaka is killed by Hanuman. Mahodara is killed by Neela. Thrisiras is killed by Hanuman. Now the monkey Rshabha intervenes. There is a lot of confusion here as to who fights whom. A brother of Ravana and (Is it Mahaparswa?), Another monkey Gavaksha is mentioned. This brother is killed. 71st Sarga. It is Atlikaya's turn. He is specially praised "Vrdha Sevi Sruthidharah - Bheda Santhwe damde cha Naye dane manthra cha Sammathah". One who serves his elders who has studied the Vedas approved by all in his knowledge of the arts of government, Sama, bheda, dana and danda. He is the son of Dhanyamalices. He knows all Asthras. So Lakshmana opposes him. After a long fight, he is killed. 72 Sarga a forgery to boost Rama. It seems Ravana says 'I think Rama is Narayana'. 73. It seems Indrajit again goes to the field of battle. Now comes the story of his worshipping of the Fire. He killed a black goat, by squeezing its throat. The fire glowed without any smoke. He invoked the Brahmathra. The whole world quaked with fear. He destroyed the Vanaras by innumerable arrows. Himself was invisible on the sky. He again fought with the Brahmathra, and both Rama and Lakshmana fell down unconscious. He went to his father to acquaint him with the glad news that except Vibheeshana and Hanuman all were down. It seems it was night. So they each carried a torch, to find out if there was any unharmed. It seems 67 crores of monkeys lay dead. Indrajith did it within the fifth fraction of the day (If so why should there be a torch? It is all confusing, as is natural with a fabrication). Vibheeshana and Hanuman wished to find out whether Jambavan was alive. They see him quite weak. Vibheeshana asks him "Are you alive". He says "I am not able to see you. But I recognise you by your voice. Is Hanuman alive? Vibheeshana asks "Why do you ask about Hanuman without asking for the two brothers. He says 'As long as Hanuman is alive, even if all of us are down, we will be yet alive. Tell me that he, like the gods of Fire and wind, is here. He is the last refuge'. Then Hanuman takes hold of the feet of Jambavan "Order me. What

I have to do". Jambavan says "Be our saviour, all of us including Rama and his brother. Start at once. Go up to the Himavan. There you will see the gold mountain, Rshabha, as also the Kailasa. Between these two mountains there is an Oshadhi (herb) hill. It has 4 heads. There are herbs glowing and lighting up all the quarters. There you will find the 4 herbs (1) to revive the dead, (2) to heal the wound, (3) to bring back the true colour, and (4) to rebind the broken. Go quickly and bring them to save all of us." Sushena's milk ocean has been forgotten by the forger. "In that night, he took a huge mountainous shape and he jumped off. (of course poor Sushena said that the herbs were to be found in the milk ocean. What a fool! Jambavan knew better. Poor Mahavishnu has to live by the grace of this monkey!! Thus a second Indrajith fight, to start a Hanumayana, has been forged. The whole is a mixture of non-Anushtubh verses). It seems Hanuman ascended the malaya mountain (I suppose it is the same Malaya into which Dundubhi entered to escape from Vali). He erected his tail stiff. He flies over all imaginary hills. He reached the centre of the gold hill and Kailasa. In spite of all his omniscience he could not find the Oshadhies. It seems they secreted themselves. So he just lifted the mountain from its fixtures, and flew back before you can wink an eye. As the dead monkeys are near the herbs they also rise up alive. But the forger is very clever. You cannot catch him on the wrong foot. You may ask whether all the dead Rakshasas also would not revive. No, they had all been thrown into the sea. But what became of Kumbhakarna". If his body had been cast into the Sea, what became of the myriads of monkeys whom he swallowed. Now we have come to the night of the third day of the battle. Then we go to the 75th Sarpa. This seems to show that the 2nd advent of Indrajith is all a fake. 1st sloka to 3rd. Then Sugreeva said 'Kumbhakarna is dead. Ravana's sons have been killed. We ought not to give any rest to Ravana. Now our strong men, each carrying a torch, scale the ramparts and set fire to the city." 4th 'Tarthashtamgathya Aditye." Then when the sun had set they all set fire to the city. The horror and beastliness of it is described from the 5th to 32nd sloka. If it was a correct description, then the whole story of Lanka having been burnt by Hanuman is a lie. Then suddenly

we hear of Rama and Lakshmana free from their wounds (Visalyou) and take hold of their bows; the twang of the bow strings cause delight to the Vanaras and terror to the Rakshasas (Does not this show that the whole story of Indrajith having downed them in the middle of the night, and all the monkeys 67 crores in number having been killed by him, to be utterly false?) Then the monkeys tried to enter the gates of Ravana's palace. Then Ravana in anger, sent Kumbha and Nikumbha the two sons of Kumbhakarna along with other chiefs. 50th sloka then the moon shone on both the Armies. 51. The waters of the Sagara glittered with the light of the moon and that of the torches (Does it not clearly show that Lanka was on the Sea shore, and cannot be an island 25000 square miles in area). Then a great promiscuous battle ensues. Angada challenges Kampana and kills him, then he kills one Sonithaksha. Then Prajangha is killed by Manida and Dwivida who come to help Angada. Then one Yoopaksha. 76th Sarga. Again Sonithaksha was revived. It is confusion worse confounded. Some how all the companions of Kumbha and Nikumbha are accounted for. Now it is Kumbha's turn to die. He is said to defeat Manida, Dwivida and Angada but succumbs to Sugreeva. One thing to be noticed is that Sugreeva is said to throw Kumbha into the salt waters, and Kumbha jumps out of it and begins the fight again. 77th Sarga. Nikumbha comes and is killed by Hanuman. 78th Then Makarasha the son of Khara goes to the fight by Ravana's orders. Evil omens. 79. He is such a great fighter, that Rama has to fight and kill him with Agnyasthra. 80 Sarga. Then Ravana calls on Indrajith (What was he doing all this time?) He starts on his Fire worship. This time it is again propitious. 81. He starts on a 4 horsed chariot to the battle field and becomes invisible. He shoots arrows at all and specially at Rama and Lakshmana. These arrows though they kill many monkeys do not seem to have been poisonous. Though the brothers are sorely wounded, they are not bound nor do they fall. They send able monkeys to reach the air. They all, including Hanuman return wounded by the arrows, but are not able to spot Indrajith. Then Lakshmana says "I shall use the Brahmasthra and destroy all the Rakshasas". Rama dissuades him 'We must not do so for the crime of one of them'. 81. Sarga. Indrajith heard this and retired to the city and then again returned to the

battlefield by the western gate, seeing that many Rakshasas had been killed. He was full of fury. (The whole thing seems to be absurd. One would have thought that Indrajith when he heard the words of Rama, himself being invisible would have redoubled his efforts to destroy the brothers). So, it seems he created an illusion. He pretended to bring in his chariot, a phantom like Seetha and raised his sword to cut her head. Hanuman is horrified and protests (When did Hanuman go back to the west gate?). Indrajit shouts, "I shall destroy the root cause of this war" and cuts off the phantom's head, and says "When Rama killed Thataka where were you then". 82 Sarga. Hanuman is quite down cast and tells the fleeing monkeys, "Follow me. I shall destroy Indrajith" and throws a huge rock at the chariot. But the charioteer deftly drove aside, and the rock was wasted. Then Hanuman tells the Vanaras, "There is no use of our fighting hereafter. Seetha is dead. We shall inform the brothers and then follow their advice". And Hanuman retreated orderly with all the monkey host. And Indrajith went to the holy Nikumbhua grove to propitiate Agni. 83 Sarga. Rama hears the great noise created by the monkeys, and tells Jambavan that Hanuman must be doing great deeds. Hence they should go to his help. So Jambavan starts. But half way he meets Hanuman. Hanuman tells him that they all saw Seetha being murdered. When Raghava heard it he fell down like a tree cut to the roots. Lakshmana embraces him and revives him "you say Dharma, Dharma, and this is the fruit you have reaped" and so on through 30 odd verses. 84th Sarga. While Rama was being consoled, Vibheeshana after seeing to the defences comes there. Lakshmana tells him of Seetha's death. Vibheeshana says "No. no. I know Ravana, Abhiprayam thu janami Ravanasya durathmarah. Seetham prathi mahabaho, no cha gatham krishyathi". He will surely never kill Seetha about whom he has quite other feelings. Why, he will not allow any one to see her. So Indrajith has cheated you all. He is now in the grove to worship Agni. So let us all go and attack him there before he finishes his worship" He encourages Rama and tells him to send Lakshmana. 86th Sarga. To fight Indrajith. With Rama's permission Lakshmana with Hanuman and other monkey chiefs follows Vibheeshana who shows the way to the grove. The grove was guarded by a big Rakshasa Army. Lakshmana

and the monkeys attack them and scatter them. Indrajith sees Hanuman, and proceeds to attack him. Then Vibheeshana points out Indrajith to Lakshmana and asks him to oppose the Rakshasa. 87th Sarga. Vibheeshana showed a huge banyan tree under whose dark foliage the Agni worship is performed. "Before Indrajith enters the grove prevent him and fight him". Indrajith's way to the grove was obstructed by Lakshmana. Then Indrajith sees Vibheeshana "Oh you rogue. Brought up and fed by us. You have turned traitor. You are despicable. All good men will spit upon you". Of course Vibheeshana retorts. Indrajith in his chariot drives against Lakshmana who has got upon Hanuman's shoulders as his vehicle. After a lot of mutual banter they fight. 89th Sarga. The fight continues, each makes the other senseless, and both revive. Each boasts of his own prowess. Indrajith reminds Lakshmana of how he bound him and his brother and made them senseless even on the earlier occasion. He does not speak about any other fight. (So I infer that all the story leading to the maya Seetha, and beheading her is all a myth). 90th Sarga. In the meantime Vibheeshana wanted to show himself off. So he and his 4 followers called on all the monkeys to fight Indrajith. Even Hanuman sets down Lakshmana, uproots a huge Sal tree, (perhaps he wanted to give rest to Lakshmana) and began to fight. Evidently Indrajith defeated Vibheeshana, and turned back on Lakshmana (Vide Sl 26) Then Lakshmana kills the charioteer of Indrajith and 4 monkeys kill the 4 horses. Indrajith jumps down and fights Lakshmana 91 Sarga. During the fight, Indrajith tells his followers to surround the monkeys and fight; while he comes with a new chariot. So he goes away and shortly after comes back with another chariot and charioteer. (How he was able to elude even Vibheeshana cannot be explained unless Vibheeshana had been thoroughly disabled in the previous fight). It seems, all of them were surprised to see Indrajith on a new chariot. Then the fight between Indrajith and Lakshmana continues. Vibheeshana intervenes, and is saved by Lakshmana. They exhaust on each other all the Devasthras. Aindra, Varuna, Kubera, Yama, etc, a galore (of course all the Rshis, Devas and what nots are looking on from the air, invoking manthras for the victory of Lakshmana). Then at last, as a desperate resort, Lakshmana aimed an arrow at Indrajith with the incantation,

71st sl.ka "Dharmathma sathya sandhascha Ramo Dasarathir yadi. Paurushepyā prathidwandah. Sarainam jahi Ravanīm". If Rama the son of Dasaratha were righteous, and truthful and unparalleled in valour let this arrow kill the son of Ravana. Of course it killed him. Such is the tame end. I believe this sloka is introduced to boost Rama, and perhaps to wipe out the stain of Valce's murder. I have known some Ramayana Sastry's, casting a doubt, about Rama being the son of Dasaratha, and trying to explain it in all except the true way. The yadi (If) is not about Dasarathi, but only about the other 3 attributes, Dasarathi has been mentioned, to distinguish him from the other Rama, the jamadagnya. Some how the Govinda Raja does not comment on slokas 69, 70 and 71. The Devas beat their drums. The Apsaras danced in joy. 92 Sarga. Lakshmana, all covered with blood goes to Rama and announces his Victory. Rama took him on his lap and kissed him. The 15th sloka seems to let us know that for 3 days and nights the battle had gone on, and that Indrajith was killed at the end of the 3rd day. "Ahorathraih thribhir Veerah kathan chith vinipathithah" In 3 days and nights with difficulty the brave enemy was killed (can it be said that the fight with Indrajith was carried on for 3 days and nights. The Govinda Raja says 'Ekadasi dwadasi Thriyodasee Thyarthah' 11th, 12th and 13th days of the fort-night, it means. That is the short comment Does he mean, 'all the 3 days and 3 nights', or only the 3 nights? He does not care to explain how he arrives at that conclusion). Rama says "Please give him medicine to free him from his wounds and Sushena gives him to smell a certain plant. On smelling it all his wounds were healed. (Where did he get the healing herb Oshadhi? (or did he pluck some for future use from the Oshadhi parvatha which Hanuman is said to have torn out of the Himalayas) 93rd Sarga. They inform Ravana of Indrajith's death. He swoons. He laments and then gets into a fury. Then he stepped out to kill Seetha. He took a big sword and rushed to the Asoka Vanika. His wives and ministers ran behind him. They try to dissuade him. But he goes in. Seetha sees him sword in hand and quails and wails. The oldest minister Suparswa makes him desist. This whole Sarga is a contemptible forgery, because the next 94th Sarga starts: 1 sloka "Saprayasya sabham Raja". No mention anywhere of his

returning from the Asoka Vanika. He tells all his surviving chiefs "Go out to fight. I shall come out to fight tomorrow" (Is this natural? Does he want to take rest while his army is fighting?) My inference is the night is not over. "At day break on the morrow I shall go out. In the meantime you continue the fight." The 9th sloka clearly shows that my inference is correct "Sa Sangramo mahān Bheemah Suryasyodayanam prathi." That great and fearful battle went on against sunrise. Rama takes up his bow and destroys the Rakshasas. It seems he killed 10000 chariots, 18000 elephants, 14000 horses with their riders, and 200000 foot. 33rd sloka says (Divasasya Ashtame Bhage) in the 8th part of the day. Which day could this be? Note the words Ashtame Bhage. A day is divided into 8 parts called jamas. Each jama equals 3 hours according to the english calculation or 7 and a half naligas. So Rama must have fought before dawn on the 3rd night. Again note the word "Divasa" Divasa does not mean day time only, but one whole day and night. Then Rama rejoices over his own prowess, and boasts on the slaughter he has wrought 38th sloka. "Ethak Asthrabalam Divyam mama Va Thriambakasya Va" This strength of Asthra, is mine or of Thriambaka. The description of Rama's Asthras and arrows goes on for 12 slokas. The Govinda Raja is in his element. The use of the word "Aneeka" makes him imagine that the numbers of chariots elephants horses and men must be multiplied crores of times. What a debased mentality to gloat over the death of innumerable beings. Then 95th Sarga is another forgery. All the wives of the dead Rakshasas lament and accuse Ravana and a new story is also invented here. "Yes, it seems the devas went to Siva and begged him to save them from Ravana. He told them to wait a while. A woman will be born and she will be the cause of Ravana's destruction. That woman surely is Seetha, and so on imagination runs riot." 96th Sarga. Ravana hears their lamentation with anger in his heart. He orders Mahodara, Mahaparswa and Viroopaksha to get his chariot ready, and send the Army in advance. (I thought these 3 had already been killed. Perhaps there were others of the same name) Ravana starts towards the gate where Rama and Lakshmana were. 97th Sarga. He destroys the Vanaras. Sugreeva opposes him. But Viroopaksha intervenes. He is killed after a great fight by one blow of

Sugreeva's fist aimed at his temple. 98th Sarga It is Mahodara's turn. He is also killed by Sugreeva 99th Sarga. Mahaparvata is killed by Angada 100th Sarga Rama and Ravana fight. 101st Sarga. This continues. Lakshmana intervenes. He kills the charioteer of Ravana. Ravana jumps down from the chariot, catches hold of his Sakthi and hurls it at Vibheeshana. But Lakshmana by his arrows breaks it in three. So Ravana takes a more dreadful Sakthi and flings it at Lakshmana. All Lakshmana's arrows could not stop it. It entered his chest and he lay almost dead. Rama is dismayed. All he said on the first occasion, when the Sakthi pulled down Lakshmana he repeats again and thinks Lakshmana is dead. Then Sushena sees the body of Lakshmana and says "He is not dead. He calls Hanuman, "Go and bring the Oshadhi as pointed out to you by Jambhavan" Hanuman flies and is not able to spot it. So he gives it 3 shakes and uproots it, and flies back. He places it on the battle field. (How a mountain could be placed there, wants Dhridha Bhakthi to believe it). He says to Sushena "I could not find the herb. So I brought the mountain itself." Sushena praises him and in a moment he picks the herb. He squeezes it into Lakshmana's nostrils, and Lakshmana rises hale and hearty. Then he tells Rama, to make haste and destroy Ravana 103 Sarga They start the fight. (What Ravana was doing all this time is not known). But it seems he got another chariot. The Devas and Gandharvas all cried out "It is quite unfair that Rama should fight, standing on his feet while Ravana rides a chariot" Indra heard this and at once ordered Mathali to get his own chariot ready. Rama ascends the chariot Mathali brought. A furious fight follows. Ravana, it seems cuts down the flag staff of Indra's chariot, a lot of stupid astrology follows. Rama feels overpowered. 104. Then Rama assumed a terrific expression and all the world was terrified into fearing that he was going to destroy all the worlds. The earth quaked and the oceans were agitated. The devas said "Let Rama conquer" and the Asuras retorted "Let Ravana win". Ravana took a "Soola" (A spear?) and hurled it at Rama. Rama's arrows could not obstruct the Soola. So Rama took a Sakthi which Mathali had brought, and flung it at the Soola and the Sakthi broke the Soola into pieces. (It is all this sort of nonsense that pleases our people) Then Rama shot arrows at

Ravana's chest and forehead. 105th Sarga Ravana hits back. Rama insults Ravana as a coward because he carried away Seetha in his absence, and says. 'I shall cut off your head just now' (not 10 heads?) and shoots Astras and arrows in crores and crores. Ravana was overpowered, and his charioteer, to give him some rest, retired from the field. 106. Ravana got angry and upbraided his charioteer "Who ordered you to retire? My fame has been sullied. Have you been paid by the enemy? Retrace, before my enemy goes back". The charioteer humbly said. "I am quite devoted to you. I am not personally afraid. You seemed to be tired. These horses were also tired. I am ready to do as you order me". Ravana was pacified. "I shall not return without killing my enemy. So hasten back". 107 Sarga I suppose this conversation and stoppage of the fight may not have taken even a few minutes. But the forger is ready with his "Adithya Hridayam" (The heart-secret of the Sun) Agasthya (who has naturally come from Janasthan or Sahya, or perhaps from near Yamaloga) is the mouth piece. The Maha Bharatham says that Krishna taught Arjuna the Durga Sthothram as necessary for a man to win in a battle. So even the Mahavishnu must have a guru and who but Agasthya or Narada? Sl. 8 to 24 show who the sun is. Then Agasthya advised "repeat all this worship of the Sun. Repeat 3 times. You will surely conquer Ravana". Rama looked up at the sun and recited the Sun's praises. He at once felt quite elated and valourous. Thrice he wiped his lips with water, and flourished his Bow. 108th Sarga. Mathali drove the chariot against Ravana. They again fight. 109th Sarga. The fight goes on, neither overcoming the other. 110th Sarga. A lot of fun follows. Every time Rama cuts off a head of Ravana, at once another head shoots up instantaneously. Thus 101 heads rotted on the earth. That this whole is all bunkum is seen by sloka 38. "Naiva Rathrim na divasam na muhurtham na cha kshanam Rama Ravanayor yudham Vramam upagachhathi". This fight between Rama and Ravana, never ceased for a moment or a muhurtha (2 naligues), or day or night. (All this is in the course of one day). Thus verses on verses are heaped on full of nonsensical Rhodamontade. 111th Sarga. Then Mathali reminds Rama "Why are you wasting time. Do you not remember the Asthram of Brahma". That the forger is impudent beyond all sense of

shame or fear is clear from the description of the Bow and arrow which Rama used. Sl. 4 to 6. "What was given by the Bhagavan Agasthya on the first occasion which was created by Brahma, and given by him to Indra, so that he may conquer all the worlds, on its sides was the wlad-god Its wings were Agni and Surya. Its body was made of Akasa (Sky?), in weight, equal to Meru and Mandara and so on piling up pelion on Ossa. And that arrow, after being duly strengthened by manthras (incantations) was let fly against Ravana. It pierced his heart and Ravana fell dead 112 Sarga. The cad Vibheeshana pretends to weep. Rama consoles him. 113th Sarga. Hearing of his death, Ravana's wives come to the battle field and lament. 114th Sarga. A special chapter to boost Rama It seems Ravana's chief queen Mandodari wails 'Nobody could have conquered you. Not even Indra. So this Rama must surely be the eternal. Beginningless and endless Paramathma Then she repeats all the supposed wicked deeds of Ravana and she consoles herself, that this must be the result of his own crimes. This goes on for more than a hundred verses. How natural! How realistic!' and then all the Rakshasces retire after pouring waters for the manes of Ravana. Vibheeshana and Rama rejoice. 114th. Rama tells Vibheeshana "perform the funeral rites of Ravana". The traitor says "No. He was a bad man" (This is the fellow who is said to have wept for Ravana's death). Rama says, "Of course I am glad, but death ceases all enmity, and so you must. Then the obsequies are duly performed as for a Kshathriya and Brahman. 115th Sarga. Mathali returns with Indra's chariot to Swarga Rama embraces Sugreeva. He told Lakshmana "Anoint this Vibheeshana as the king of Lanka". Then Lakshmana brought a big pot of gold and ordered the monkeys to fill it up with water from the ocean. Then Lakshmana seated Vibheeshana on a grand scat, and poured the water over his head. Then all the surviving Rakshasas acclaimed Vibheeshana as their King and brought humble tributes to him. He in turn placed it at the feet of Rama. Then he sent Hanuman to Seetha, to appraise her of Ravana's death and that the two brothers are safe and well and bring back any message, she may give. 116th Sarga. Hanuman goes to Seetha and sees her under a tree, prostrates before her, and tells her of the death of Ravana and that Rama is coming to see her, and gives her the story in short (f

what happened since he last saw her. She rose up overjoyed, but could not speak choked with feeling. When Hanuman expresses surprise at her not replying she replies almost in an incoherent voice, "My joy is so great. I cannot control myself. Nobody but you can give such a heartening message." Then the brute asks permission of Seetha to kill all the Rakshasee guards, who had been tormenting her. She advises him "Poor creatures, they were only the servants and they did as their master ordered. They have committed no wrong. Do you not know the story of the bear, tiger and man. According to Govinda Raja it is a "Pauranikee gathha" an ancient story (my recollection is that it is a story in the Hithopadesa, or in the Brhathkatha?). Then she tells Hanuman "I want to see Rama", when he asks her "What is your message to Rama?" 117th Sarga Hanuman returns to Rama and tells him "Seetha wants to see you". At once Rama goes into deep contemplation, and sighs deeply. He calls on Vibheeshana, "Go to Seetha. See that she is bathed with unguents, well dressed and well adorned, bring her over without delay, to me. So Vibheeshana went, and told her "Clean and adorn yourself and ascend this vehicle". She replied "I would like to see him, as I am, unbathed". He says "These are your husband's orders. So please obey". So she obeys and after bathing dressing and bejewelling she ascends the palanquin. The palaki is stopped, and Vibheeshana announces to Rama that Seetha has come. Again Rama is in deep meditation (He seems to be injecting into himself a lot of stupidly cruel ideas). He harshly says "let her come to me". Vibheeshana tries to clear the way for her. Then Rama says: "Why are you troubling others. I do not like it, a woman can be seen by all. A woman's good conduct is her best covering, and not houses or vehicles or dresses. Again on occasions of joy like marriage or Yajna or in periods of great sorrow. So bring her quickly. Let her see me as I am surrounded by my friends". Poor fellows Lakshmana, Sugreeva and Hanuman felt hurt. The words and voice showed that Rama pretended to be indifferent to Seetha. But she approached him shamefaced and shy shrinking into herself and looked up to his face. 118th Sarga. Then the cad goes on prattling. "Here you are, I have conquered you back. I have defeated the enemy. What can be obtained by valour, that I have obtained. My revenge has seen its end. My disgrace has

been wiped out. I have both killed my enemy and (avenged) my own insult at one stroke. Today all know manliness. My endeavours have borne fruit. I have fulfilled my word, and so have risen in my own estimation. When you were separated from me you were led away by the lustful Rakshasa. The stain left on you by fate has been conquered by me a mere man. If a man does not erase an insult, how can he be called a man? Crossing the ocean was a great feat of Hanuman. What great help I received from Sugreeva. This fellow Vibheeshana betrayed his brother for my sake". While he was saying all this, she looked up with dismay at his face and her eyes filled with tears. It made Rama worse. He bent his brows and looking away from her again bragged cruelly. "Sestha, I have done what ought to be done to wipe off my shame. Agasthya conquered this south quarter by the austerities of all the creation (Is this not sufficient to show the whole is a silly forgery by a south Indian Brahman) you may have thought that all this fight along with my friends has been undertaken only for saving you, while protecting my own and my family's fame and glory. You are standing before me with your conduct in suspicion. Your sight displeases me like a light to the sore-ey.s. Oh Janaka's daughter you can go where you please. All these 10 quarters are open to you. Which man can take back a woman who has been living in the enemy's house? I belong to a noble house. How could I look upon you, who has slipped out of the lap of Ravana, having been looked at by him with wicked eyes? I fought only for my family's fame. I have regained it (and the cad insults Lakshmana and Bharatha) go and live with Lakshmana or Bharatha. (The scoundrel further demeans himself) You may make love to Sugreeva or Vibheeshana. Do what you think is pleasing to yourself. Ravana could not have left you unscathed. You who are so beautiful". 119th Sarga. The poor lady heard these harsh words, never before heard, Her tears flowed freely. She slowly wiped her tears, and spoke. 5th sloka "Kin mam asadsam vakyam eedrsam srothra darunam. Rooksham sravayase veera prakrthah prakrtham iva..." "What is this you are making me hear improper words like these, harsh and cruel, like a vulgar man to a vulgar woman. I am not like the one you think me to be. Believe me. I swear by your greatness, abandon this doubt. If Ravana carried me on his hip, how could I help that touch of his

body. You have lived with me. You have known me, Could you not see that I am wholly devoted to you? If you did not know me, then it is my death. If all these wrong thoughts were in you then why waste all your energy? Why send Hanuman! All in vain? You have thrown aside all my love and devotion to you, and my good conduct (Seelam). Please, Lakshmana light a fire, I cannot, will not, live hereafter". Poor Lakshmana was bewildered. He looked up at Rama, Rama nodded to him and Lakshmana lit the fire. Nobody dared advice Rama. Seetha approached the fire, "I am innocent; neither by word, deed or heart have I known any other than Rama This Fire shall be my witness". She jumped into the Agni. All raised a huge uproar of sorrow 120th Sarga. Then all the great Devas appear including Siva and Brahma. They admonish Rama "What is this? You are looking on with indifference? De you not know that you are the greatest of the Devas" Rama replies. "I know myself only as Rama the son of Dasaratha a mere man. "Who am I?". Then there is a wild praise. "You are Narayan! You are the one horned Varaha! You are the beginning limitless and endless, the one truth! Seetha is Lakshmi and you are Vishnu, specially descended on earth to destroy Ravana". 121. Then the Firegod took up Seetha unharmed, and placed her before Rama and told him "Seetha is sinless. Accept her". Rama replies "I know her to be wholly devoted to me. But I was afraid of peoples", scandal. The world will think. "Rama took her because of her beauty". So saying he took her back obeying the advice of all the Devas. 122, Sarga. Then Maheswara tells him "Go back to Ayodhya and rule your Kingdom. You have helped the Devas out of their fear of Ravana Look! Here is your father. He has been in Indra loka. Rama and Lakshmana see their father in a Vimana. They salute him. He embraced Rama Here comes a verse 17. which explodes the Thretha Dwapara Sandbi of Rama. "I have been saved by you just as his father was saved by Ash-tavakra". This brings down Dasaratha and Rama to the early Kali era (I have discussed this in detail in my attempt to fix the time of the Ramayana and of Valmeeki in my first Book on Valmeeki, who what, where and when?) Then comes a really thoughtful and gracious request by Rama to his father You said 'Kuru Prasadam Dharmajna Kaikayya Bharatya cha, Saputhram thwam thyajameethi yaduktha Kaikayee thwaya". "I herewith repudiate you

and your son. Please take back that curse" and Dasaratha did so and re-entered Indra Loka (According to Narada, Harischandra is the only mortal, who is in Indra Loka. All others including Dasarathi Rama are relegated to Yama Sabha Vide Sabha Parva Mahabharatha). 123rd Sarga. Then Indra takes leave. Rama craves a boon. "Let all those who died for my sake, rise up" and so they rose alive and hale. They all said, Let us go to Ayodhya". 124th Sarga. All rest for the night. Next morning Vibheeshana, "I have come with all ready for your ablutions." Rama says "No. Bharatha is waiting for me, full of grief I do not care to bathe or change my dress. I must go back to Ayodhya." Vibheeshana says "The Pushpaka is ready. In one day I shall take you home". Rama refuses his proffered hospitality. "Get the Pushpaka, I start this mornen". Then the Pushpaka is brought 125th Sarga. Rama tells Vibheeshana to give plenty of presents, gold and silver to the Vanaras. After they are all satisfied Rama ascends the Pushpaka. He carries Seetha with him, and Lakshmana follows. He gives leave to Sugreeva and his followers. They all pray that they shall go to Ayodhya. "We shall see your coronation and then return." So Rama consents and said to Sugreeva and Vibheeshana 'All of you come along and the Pushpaka accommodated all the army of monkeys and all the Rakshasas too, with very great ease Sarga 126. Then with Rama's permission the Pushpaka rose into the air Rama cast his eyes all round and told Seetha "Look at Lanka on the hill top Thrikuta. The City built by Viswakarma (This is Ceylon of 25000 sq. miles island?) See the battle field. Here is the Sea shore where we rested for the night after crossing the ocean. See the nala Sethu on which we crossed. See the Sagara. In it See the Mainaka. Here you see the "Sethu bandha" the building of the bridge. All the worlds worship this place (In the short space of a week. All the world had made it a place of piligrimage!) It is here that Mahadeva gave his grace to me. It is here that Vibheeshana came to me. (It is this Mahadeva who has been converted into Siva, and became the foundation for Rama Linga and Rameswara "Athra Poorvam Mahadevo Prasadam Akaroth Prabhuh". I have treated about this in another place. I just mention, Varuna was the Mahadava of the Rig Veda. He was also known as "Apampathih" Lord of Waters. It was an easy transition to make him the lord of

Samudra. In later Puranic literature and Religion Siva was called Mahadeva. So when Rama meant the Samudra Raja showed grace to him, they quietly made it appear that Siva showed grace. In fact Siva never appears before Rama except after he had conquered Ravana, and that specially to bring Dasaratha. Thus many a myth arises, and forgeries perpetrated and religion exploited). "Here Vibheeshana came. Here is Kishkindha where Vali was killed by me". Then Seetha requested Rama, "I wish the wives of Sugreeva and other Vanara ladies should go with us to Ayodhya". So the Pushpaka was halted. Sugreeva descended went into his harem, told Thara and Thara came into the Pushpaka with all the other she-monkeys. The Pushpaka expanded to give them easy seats. (Poor Ruma! no mention of her). "Here is Rsyamooka. Here Pampa, and Sabaree. Here I killed Kabandha. Here is the banyan tree where Jatayu who fought for you against Ravana, was killed. This is Janasthan. Khara Dooshana and Thrisiras were killed by me. Here is the hermitage in which we lived. The Godavari the Asrama of Agasthya, then Sutheskshna. Here is Sarabhangas where Indra came. Here Viradha was killed by me, and this is the Asrama of the Kulapathi Athri. This is the place where we met Bharatha. Here you see Yamuna from afar, and there is Bharadwajas Asrama (curiously enough no ValmEEK's Asrama, which according to the Ayodhya Kanda, was in Chithrakoota, is noticed). Here is Ganga and there Srngiberapura, where we met Guha. Here you see the Sarayu with sacrificial stakes all along its banks. There is our Ayodhya salute her." Then all the Rakshasas and Vanaras aprang out of their seats, and saw the beautiful city. Thus we come to the end, a brief rehash. But certain forgers including the Govinda Raja, seem not to have been satisfied with this matter of fact enumeration of the various places Rama footed in his exile. So they started a fresh interpolation. 127th Sarga. sloka 1. As soon as the 14 years were complete, on a Panchami day Rama went to Bharadwaja's Asramam and prostrated before the sage. Here the Govinda Raja starts a long commentary. Thus "14 years were full. The going out of Ayodhya was on a Chaithra Suddha Panchami." Where does he get it? Either it

is a deliberate lie or it discloses crass ignorance of the day when Rama started on his exile. The Ayodhya Kanda is clear that Rama started on the Chaitra month when Pushya was in conjunction with the moon. This can be only in the 8th of the bright fortnight. Sometimes it may overlap into the 7th or lapse into the 9th. It can never occur on the 5th. The last word on the Ramayana, does not know this elementary fact of the moon's rotation. On the assumed basis that Rama's exile was on Panchami, he goes on blabbering and gives us a chronological index of how the 14 years are to be counted. But the richest thing he teaches us, "Here it may be asked why when Rama had to go to Bharatha as soon as the 14 years were ended, he went to Bharadwaja. Of course Bharatha had threatened to fall into the fire if he does not see Rama on the very first day after the 14 years. What if he does fall into the fire? But Rama had to purify himself by seeing the great sage on a holy day which is Panchami (Yes this descendant of a Bastard, because he was a Brahman, was holier than the Mahavishnu, and Bharatha's fate was a trifle. Was the fool Govinda Raja of the Bharadwaja Gothra? (I shall treat of Rama's exile of fourteen years in chronological order, as far as it can be gathered from the extant Ramayana, in a separate section, and show that the Govinda Raja's speculations are all silly lies). Rama asked Bharadwaja "Is everything safe and prosperous in Ayodhya." Bharadwaja replies smiling, "Bharatha is quite filled with dirt. He has his hair unkempt. He is eagerly awaiting your arrival with your Sandals on the throne. The whole country is prosperous. By seeing you now, all my grief for your sake has vanished. I know all that has happened. Khara's death. The abduction by Ravana and so on, and how you built the nala Sethu. How Ravana was killed. How all the Davas came to you and gave you boons. All this I know by my Thapas." Here is a revelation. Sloka 16 "Sampathanthil me sisbyak pravritthyakhyah pureem ithah" "my disciples go every where, and bring me news from the city. (Thus the disciples of the Kulapathi, were his charas who gave him news to enlighten his thapas). I shall grant you boons. Let all your path be full of good fruits and waters". Rama accepted it respectfully and all his way were strewn with roses. Did the Roses and fruits fly in the air where the Pushpaka was flying? Sarga 128. Rama saw Ayodhya,

and then meditated with doubts in his mind. Then he told Hanuman, "learn if all in the palace are in good health. Go to Sringeripura, see Guha, tell him that Rama wants to know whether he is in good health. Tell him that I am quite all right. He is my intimate friend (Athmasakhah). He will tell you the way to Ayodhya, and the conduct of Bharatha. Then see Bharatha. Tell him that I have fulfilled my desire, and that Seetha and Lakshmana are with me. Give him a full story of how I have returned victorious with the Vanaras and the Rakshasa king Vibheeshana. Tell him everything concerning me. **Note carefully how he receives the news.** Tell him how I have returned with very powerful friends. Carefully observe his face, his words, his looks, and his bodily movements. Whose mind and heart will not be turned by the enjoyment of self, power, and prestige? Bharatha by having enjoyed the kingdom all these years might have by now got attached to it. Let him, if he wishes, rule over all; learn about his intentions, and his efforts; come quickly and meet us half way". (Of course the Pushpaka can go as fast or as slow as we direct). Then Hanuman jumped into the air, crossed the waters where Ganga and Yamuna meet which is the Bhujagendra (Who is this Bhujagendra = king of snakes? No purana speaks of snakes in Prayag.) By the bye from whence did Rama send Hanuman to spy on his brother Bharatha. If we are to believe the 126th Sarga, they have already come to the outskirts of Ayodhya. They have crossed Sringeripura. Seetha presents her salutations to Ayodhya, and all the monkeys and Rakshasas jump out of their seats and see Ayodhya. We know that Ganga to Sarayu today is more than 80 miles as the crow flies. What eyes Seetha must have had if she were able to see Ayodhya from beyond the Ganga. So it looks incredible. Again in the 127th Sarga. He visits Bharadwaja. Bharadwaja is in Prayaga. Rama has taken leave of him. The earliest time Rama could have ordered Hanuman, must be some time between the time taken between Bharadwaja's hermitage and Sringeripura. Thus we find ourselves in a series of absurdities. The dishonest forger holds the readers in such contempt, that like the Govinda Raja, the intelligent Sanskrit knowing reader will swallow all this with gaping mouth. Many a great scholar has read and even written on the Ramayana. But I do not know if any of them has ever

discussed or discoursed on the many absurdities and contradictions which abound in the extant Ramayana. Again if Bharadwaja had already told him about Bharatha and the people as is stated in the 127th Sarga and if he knew Bharadwaja to be a great Rshi who would not tell a lie and mislead him, how is it he practically disbelieved him and sent Hanuman with specific instructions to note Bharatha's whole reaction to the news of his victorious return? Just as his father Dasaratha was not quite sure how Bharatha will react to the news of Rama's coronation as Yuvaraj, so also Rama did not believe in Bharatha's Impeccable honesty and self-abnegation. Is it so? Hanuman having received the above instructions, took a man's shape saw Guha at Sringerapuram told him that Rama is living with Bharadwaja for the night, and that he could see him this very day. (Therefore we must take it that Rama gave him the instructions in Bharadwaja's Asrama) Then he again flew to Ramatheertha (Where is this? When did it get that name? and why?) and the river Gomathi full of pebbles and sands. Then on to the great and fearful Sal forest. He saw many thousands of people and prosperous countries. Then to Nandigrama which was one Krosa distance from Ayodhya. He saw Bharatha, lean and emaciated with matted hair, skin-clad living in a hut. His ministers and Purohiths were in attendance. The seat of Honour held the two shoes of Rama. Hanuman folded his hands in salute and addressed him "He for whom you are grieving, is safe, In this very muhoortha you will see him. He has killed Ravana and redeemed Seetha and is returning with all his friends" Hearing this Bharatha was so elated with joy, that he fell down in a swoon. He soon rose up, embraced Hanuman and wept copious tears on his shoulders. "You have given me the best news. I present you herewith a hundred thousand cows, a hundred villages, and 16 unmarried women well bejewelled for wives (How cheap women were? and all this to a monkey!) Bharatha asks, "How did Rama and the monkeys meet? Give me the whole story" and there is a brief of the whole tale in 54 slokas. 130th Sarga. Hearing the very happy news Bharatha ordered Sathrugna "Let the streets and roads be cleaned and sprinkled with water. Let festoons be strung across, and let flags fly. Order all the holy places, and the deities to be worshipped, with special prayers. Let musicians and

ministers go out of the city to meet and receive Rama. Do not forget the dancing girls to lead them". And the whole city was beautified and adorned, and all people were agog in the streets to have a sight of Rama. Bharatha was impatient. He suspects Hanuman is perpetrating a hoax. Hanuman says "Do you not hear the din of the monkeys? They are just now crossing the Gomathi full of pebbles. Do you not see the dust? How the monkeys are breaking through the Sal forest. There you see the Pushpaka". Then the Pushpaka lowered itself and settled on the ground. Bharatha ascended the Pushpaka and fell at the feet of Rama. Rama raised him up and embraced him placing him on his lap. Then comes a controversial verse "Thatho Lakshmanan Asadya, Vaideheem cha abhya vadayath". "Then he went to Lakshmana and Seetha and prostrated". This has to be explained away. So they have to split the sentence. It means that he neared Lakshmana and after receiving his prostration, Bharatha prostrated before Seetha. Why? Because Lakshmana is the younger. Hence Bharatha would not have prostrated before him. All this arises from the spurious forgery about the order of their birth. Rama was born on the ninth day when the moon was in conjunction with the Asterism Punarvasu (even this is questionable as such a conjunction can rarely occur in the ninth day of the bright fortnight in Chaitra month). Bharatha on Pushya on the 10th, and the other two afterwards. As against this I shall place the following reasons (1) According to the Payasa imbibition, Lakshmana must have been conceived earlier than Bharatha (2) Bharatha when he heard that Lakshmana had followed Rama in exile, says that he would fall at Lakshmana's feet and persuade him to return to Ayodhya (3) He calls him on more than one occasion "Arya" a term which only the younger will apply to an elder. Infact it is considered a sin, and that a serious calamity will befall the younger if the elder calls the younger an Arya (4) When Bharatha sees evil dreams, on the night at Rajagruha, in his maternal grand father's house, he says, it portended the death of Dasaratha or Rama or Lakshmana or himself. He does not mention his younger brother Sathrugna. This means the evil befalls only the elders or self. Hence may we not infer that Lakshmana was the elder? Then Bharatha was introduced to Sugreeva and the greater monkeys. Bharatha embraced Sugreeva,

and said you are our 5th brother. He praised Vibheeshana. Sathrugna prostrated before Rama, then Lakshmana, and lastly Seetha. Rama prostrates before his mothers. Bharatha places the shoes under Rama's feet and says "Thus I render back my deposit". Then Rama gave leave to the Pushpaka to return to Kubera. 131 Sarga. Bharatha says 'You are our lord and master' and placed a High seat, and Rama sat on it. Then after Bharatha, Sugreeva, Lakshmana had bathed and dressed, Rama was shaved, his hair was combed and cleaned and he bathed with the help of vaslets. So the women of the Harem attended on Seetha. Then the ministers with the priest went out to meet Rama, and began preparations for Rama's coronation. Rama started from Nandigram in a chariot drawn by horses. Bharatha took up the reins, Sathrugna the umbrella and Lakshmana the fan. Vibheeshana a chowri or whisk. Sugreeva followed on the elephant, Sathrunjaya. Rama entered his father's palace, while he gave his own palace to Sugreeva. (He always shows more affection and regard to Sugreeva than to Vibheeshana) Then Rama is crowned. Then 84 and 85 slokas. "Vibheeshanatha Sugreevah Hanuman Jambavanstathha Sarvavanara mukhyascha, Ramena Akshiptakarmata". Yatharham Poojitha Sarvath kamath Rathnaischa pushkalath. Prahrshita manasa sarve jagmureva yathha gatham." Then Vibheeshana, Sugreeva, Hanuman, Jambavan, and the chief Vanaras were pleased with gifts of precious stones, and each returned to the place from which he came. Then Rama ruled the land. He performed 100 horse sacrifices and ruled 11000 years. Thus the Yuddha Kanda ends. There are a lot of excrescences to be excised. We have to note here, that the sage naturally completes the Ramayana with happiness and a joyful note unlike the Uththara Ramayana which ends in a heart rending tragedy. The later forgers were not satisfied with what Valmeki composed. They must make Hanuman immortal as also Vibheeshana. They must also make Rama an Avathara of Vishnu who cast off his mortal coil, of his own free will. But the Uththara Ramayana also contains some useful historical information about the Rakshasas and as to where they lived and who their neighbours were. We learn that Ravana and Karthaveeryarjuna, and Valee were friends and that the two latter were really more powerful. That the Ravana was familiar with the River Narmada,

where Karthaveeryarjuna had his capital. That the Rakshasas lived in a country where Sal forests abound (Salakatanakata). Though the 7th Kanda is not what Valmeeki composed, yet I shall attempt a review of that too.



THE UTHTHARA RAMAYANA

Sarga 1. When Rama was crowned, all the Rshis came to felicitate him. Apart from Kaliyuga Rshi Jamadagni also was one among them. If the Puranas and Maha Bharatha are to be believed, Jamadagni was dead long ago. Infact it was to avenge his murder that his son Rama destroyed the Kshathriyas. Sarga 2 Agasthya narrates, Pulasthya marries Thrnabindu's daughter and begets Visravas. 3rd Sarga. Visravas, marries Bharadwaja's daughter (Bharadwaja is one of the Rshis, listening to this) Their son Valsravana becomes Kubera the Deva presiding over the northern quarter. He asks his father to point out to him an abode. Visravas said "On the shore of the southern ocean, there is a mountain called Thrikoota. On its top there is a big city called Lanka. It was built by Viswakarma (But Viswakarma is the Architect of the Devas), so that the Rakshasas may dwell in it. The Rakshasas deserted it for fear of Vishnu. It is now vacant". There he and his followers the Nalrithas lived (Who are these? We know that 'Nurthi' is the south east direction, specially dedicated to the Rakshasas). Sarga 4. Rama asks "who are these Rakshasas, other than the descendants of Pulasthya?" Agasthya starts an absolutely incomprehensible rigmarole. Prajapathi moved on the waters. He created beings. They cried "We are hungry" He said "Some of you eat and some protect" (Jaksh and Raksh). Those who want to protect become Yakshas. There were two chiefs of the Rakshasas. One was Hethi and the other Prahethi. Hethi married Bhaya the sister of Kala. Their son was Vidyuthkesa; he married the daughter of Sandhya. Her name was "Salakatanakata" a boggy land. (Sides of Sala groves) (Is it the name of a country where the Sal tree grew in abundance.) She begat a son by the Mandara mountain, and deserting her child, she returned to her husband, to copulate with him. The infant cried loudly, and Siva who was riding in the air with Parvathi heard the cry. Then Parvathi requested Siva to protect the child. Siva at once made it of the same age as its mother, and made him immortal, and gifted him a city which could fly in the sky. Parvathi also blessed that the child of Rakshasas

may be born at the instant of copulation and that the child at once comes to the age of the mother. 5th Sarga His name was "Sukesa" He married Devavathi the daughter of Gramanee the Gandharva. They had 3 sons, "Malyavan, Sumali and Mali". They got from Brahma the boons of "Invincibility and long life". They began to worry all the Devas and Rshis. Then they told, "Viswakarma" "Build us a city in a place away from Himavan, Meru and Mandara" He told them, "There are two mountains, **Thrikoota and Suvela** on the shore of the southern Sea (Was it the Sagara of Sagara?) I have, as ordered by Indra built a city on the top of Thrikoota which looks as a rock chiselled on 4 sides They with their numerous followers, entered the city and inhabited the place. (When and to whom were these followers born It sounds more like an emigration of a tribe). There was a Gandharvee called Narmada. She had 3 daughters. The 3 girls were married to the 3 men in the order of age (Does it not show that, the so called Rakshasas were a mixed race of two distinct tribes. The mother in-law of the 3 Rakshasas was a Gandharva lady), Malyavan had 7 sons and a daughter by Sundaree. Sumalee by Kethumathee had 11 sons and 4 daughters; Malee and Vasudha, 4 sons who followed Vibheeshana. Malyavan's son Prahastha was Ravana's commander-in-chief and is the elder brother of Kaikasee, the mother of Ravana. If so how could Vibheeshana be - Ravana's younger brother?" The sons of Malyavan and Sumali are attached to Ravana. Sarga. 6 The Devas who were defeated by the 3 brothers prayed Siva to destroy them But Siva told them that as they were Sukasa's sons he did not wish to destroy them, but that they may go to Narayana who would surely fight them and kill them. So they go to Narayana who promises to deal with the Rakshasas So he starts on his vehicle, the Garuda. 7th Sarga. Vishnu kills Mali. Sl. 43. In. Sl. 29 He is said to have cut off Sumali's chaiteer's head. "Sumali nardathasthasya Siro jwalitha kundalam" and he was carried away by the horses outside the battle field. Then both Malyavan and Sumali flee to the shelter of the city. But Vishnu was killing the fleeing Rakshasas. It seems Malyavan came back and upbraided Vishnu. "Do you not know the law of the Kshathriyas (Kshathriya Dharma) that when people in fear show their backs and flee in terror, righteous man should not kill them." Vishnu replies "I have given

my promise to the Devas to kill all the Rakshasas. The Devas are my special proteges". Then the devas pray to Vishnu as advised by Siva. Vishnu destroys them. In the flight Mali is killed. The other two retreat to Pathala and Rasathala (Marshy country?). 9th Sarga (A lot of confusion). Some time after Sumalee came out of Rasathala bringing his daughter Kaikasee. He saw Kubera flying in the air in the Pushpaka. He was envious. He told his daughter "You are now fit to marry. Go to Visravas, and please him by your service. He will give you children who will bring prosperity to us". She met the Rshi in the evening. He said "You have come to me at a fearful hour. So your sons will be cruel and wicked". She prayed that he should relent. It seems he said "Your youngest son will be a good man". So Ravana, Kumbhakarna and Vibheeshana were born. Once Kubera came to pay respects to Visravas. Kaikasee saw his splendour. She advised Ravana "You must become one like him". 10th Sarga Agasthya spins on; "All the 3 brothers performed terrific austerities. Thus 10000 years passed. Ravana offers his own head, once every thousand years. Thus 9 heads were thrown into the fire. At the end of the 10000th year he was about to cut off his 10th head when Brahma appeared and granted him boons." Invincibility from "Suparna, Naga, Yaksha, Daitya, Danava, Rakshasa and Devas". He cared a piffle for men, and so he did not crave any boon as against man. Brahma granted it and further ordered that the 9 heads should grow again. Vibheeshana was granted immortality. (Where is he today?) It seems Kumbhakarna prayed that he should sleep for many years - made to say so by a trick of Brahma. 11th Sarga. Then Sumali rose up from Rasathala, and roamed the worlds. He advised Ravana to get back Lanka. So Ravana sent messengers to Kubera. Kubera consulted his father Visravas who advised him to vacate it and live in Kailasa. Then Ravana and all his followers entered Lanka. 12th Sarga. Ravana marries Maya's daughter (Is this the lady who owns the grotto in Raksha Bili when the monkeys were saved?) Maya has also 2 sons Mayavi and Dundubhi (In the Aranya Kanda Mayavi is Dundubhi's son. The forger is absolutely unconcerned about the number of lies he trots out). Kumbhakarna marries the daughter of Vairochana (Bali?) and Vibheeshana the daughter Sarama of the Gandharva Sailoosha. Mandodari begat

Meghanada who was later named as Indrajith 13th Sarga. Then Kumbhakarna was overpowered by sleep, and he lay on a cot 1 yojana broad and 2 yojanas long. Then Ravana began to kill and destroy the Devas and Rshis. Kubera sent him word to desist, and told him how he himself had become the friend of Siva. Ravana thought that Kubera wanted to frighten him by mentioning the name of Siva. So he killed the messenger, and started on the conquest of all the worlds (Like Alexander of Thrace). 14th Sarga. He invades the Kailasa. He conquers the Yakshas. 15th Sarga. He defeats Kubera who flees to the Mandara. Ravana captures the Pushpaka. He rides on it and goes to the Saravana where Skanda was born. 16th Sarga. Pushpaka stood still unable to fly up. Then Nandi came and told Ravana "Sankara is here. He has ordered that nobody shall step in here." Ravana says, "Who is Sankara"? So he stepped down from the Pushpaka and ascended the hill. He saw Nandi by the side of Sankara. Seeing Nandi's face like that of a monkey he laughed derisively. So Nandi cursed "Beings like me will be born who will destroy you and your followers". He laughed yet more and told Siva "As this hill obstructs the Pushpaka, I shall uproot it", and he placed his arms underneath and pulled. The hill quaked. Then Siva pressed the hill down with his great toe. Ravana's arms were crushed and he roared loudly with pain. Then he praised Siva by the hymns of the Sama Veda. Siva was pleased and let free his arms. He gave him the name of Ravana because he roared (Row). (This is against the story that he was Ravana because he made all people cry) and gave him a sword. 17th Sarga. The Vedavathi fable. She is later born as Seetha, after Vedavathi immolated herself in the fire. 18th Sarga. Ravana attacked Maruththa at Useerabeeja. He was dissuaded by his Purohith from fighting Ravana as he was in Deeksha for a Yajna. It seems the Devas who had gathered to receive the oblations disguised themselves. Indra took the shape of a Peacock, Yama a crow, Varuna a Hamsa, and Kubera a chameleon. 19th Sarga. All mortal kings he challenged either submitted to him or hid themselves. It seems among the Kings who submitted were (1) Dushyantha, (2) Suratha, (3) Gadhi (4) Gaya. (5) Purooravas (A more audacious lie one cannot imagine. Purooravas was the founder of the Lunar race and Dushyantha was

the 10th from Pooru, the son of Yayathi the great-grand-son of Purooravas. Gadhi was the father of Viswamithra, the 10th in descent from Bharatha the son of Dusbhantha. Gaya according to the Bala Kanda was an uncle of Viswamithra. Then he meets Anaranya 20 degrees remote from Rama. They fight and Anaranya is killed. Then Anaranya predicts "a descendant of mine shall kill you". Did Campbell of Boadicea read this? 20th Sarga. Narada meets him and eggs him on to fight Yama. 21st and 22nd Sargas Yama knowing that Ravana could not be killed vanishes. Ravana proclaims his victory and returns. 23rd. He conquers the Nagas, then the Nivathakavachas; and he became their friend at the instance of Brahma. Then Ravana meets the Kalakesas. He kills the chief Vidyuthjiva who was Soorpanakha's husband. Then he invades the Varuna loka. Varuna quietly absconds to hear celestial music in Brahma loka. Then we reach 5 Prakshiptha Sargas. It is not worth the while going through them. 24th Sarga. He conquered various peoples and carried away all good looking women and his Pushpaka accommodated them all. Then Soorpanakha lamented. "You have killed my husband". He pacifies her "In the heat of the fight I could not discriminate between my brother-in-law and others. I have fixed Khara in Janasthan. Go and live there, He is our brother. He will look after you with affection and respect" and so Soorpanakha lived in Janasthana. 25th Sarga. Ravana sees Indrajith performing Yajnas under the direction of Usanas in the Nikumbhila grove. Usanas tells him that the 7th and last Yajna for the Maheswara has been just finished and that he was waiting for him. Pasupathi has granted him various boons. One is, a chariot which can go anywhere (Indrajit does not seem to have used it in the Rama-Ravana war.) Then Ravana and Indrajith enter Lanka. Then Vibheeshana meets him and tells him that Madhu has forcibly carried away Kumbheenasi their sister. Ravana at once starts with a huge army to chastise Madhu. When Kumbheenasi sees him she tells him "Brother, I am happy with him. So do not fight him." Ravana relents and says "Let him join me in fighting Indra" 26th Sarga. So they all go to Indra loka. On the way he sees Rambha. He commits rape on her. Nala Koobera curses, "If you ravish any woman your head will burst" (In the Yuddha Kanda it is said one

Puajiksthala was the lady and Brahma pronounced the curse) 27th Sarga. Indra asks Vishnu's help, who says this is not the time. So Indra fights. 28th Sarga. Ravana's maternal grandfather Sumali is killed. 29th Sarga. Meghanada binds Indra and all the Rakshasas take him to Lanka. 30th Sarga. Brahma intercedes. Indrajith releases Indra. Indra asks Brahma. "How was it that I the chief of the Devas was defeated?" He replies "I created Abalya. You wanted her. But she was married to Gauthama. You defiled her and this is the fruit of that wicked act of yours!" 31st Sarga to 33rd Sarga, Ravana was defeated by Karthaveeryarjuna and imprisoned. But at Pulasthya's intercession he was released. And they became staunch friends. 34th Sarga. Ravana is defeated by Vall, then they became friends. 35th Sarga. Some Hanumayana. It seems Rshis, seeing his fearful antics when he was still a child, cursed him with forgetfulness of his own strength unless somebody specially praises him and reminds him of it. That is why though Hanuman was greater than Vali, he ran away from Vall (The first person who praises him is Sugreeva just when he was sent to the south in search of Seetha; Yet when both were being chased round the world by Vall, Sugreeva did not remind Hanuman of his greatness, and thus save himself. So we find this special Sarga in the Uththara Ramayana, to explain away an inexcusable cowardice. No doubt the brain-washed and simpletons under 14 may believe it. From the 37th Sarga we come to something about Rama. All the above rigmarole lasted for a whole day, and Rama went to rest for the night. Next morning he awoke to the songs of minstrels and professional flatterers, bathed, performed his worship and went to the Assembly hall where all the Rshis with Vasishta had gathered. There were the monkeys with Sugreeva and the Rakshasas with Vibeeishana, (According to the Yuddha Kanda all the monkeys and Rakshasas had been sent Home.) Rama is not content with hearing fables. So he further questions Agasthya the great concocter of lies. So follow 5 prakshiptha Sargas, which I refuse to comment upon, thus saving the reader from further boredom. 38th Sarga. Thus day after day passed. Then Rama requests Janaka to go home. Bharatha is the escort. Then Yuddhajith of the Kekayas escorted by Lakshmana goes home. Then Rama sends Prathardana home. He is the king of

Kasee, and rules in Varanasi (This gives rise to some speculation. If Rama and Prathardana were contemporaries, it stands to reason that Rama, Gauthama, Ahalya, and Sathananda are also contemporaries. According to the Puranas the father of Prathardana and Ahalya was Divodasa and Ahalya married Saradvan Gouthama, and their son was Sathananda, in whose line was born Kripa and his twin sister Kripa who married Drona of the Bhārdwajas. This explodes sky high the story of Ahalya having been specially created by Brahma, and that of having been seduced by Indra.) Rama and Prathardana were very intimate friends. Rama when he separates himself from Prathardana, steps out of throne and "Paryashvajatha Dharmathma nirantharam Urogatham" — embraced him close by holding him to his breast. Then he gave leave to the 300 other kings who come to congratulate him with various mementoes. Here come some verses which seem to show that Bharatha was aware of the capture of Seetha, and the wanderings of Rama to redeem her from Ravana. This Prathardana, and the three hundred odd kings had come to Ayodhya at the request of Bharatha to join forces, to fight Ravana. I suspect that this has some real history behind it. All the 3 brothers escorted them to their homes. 39th Sarga. Then Sugreeva is sent home with the injunction to treat Angada as his own son and Hanuman as his chief minister, and Rama gave valuable presents to the other monkey chiefs. The last two slokas seem to show that Rama kept them by himself for one month and more, and it was the 2nd month of winter (Saisira) (Here rises a doubt? Rama returns in spring first month. If this be true all the monkeys must have lived with him one whole year). Then Rama sends Sugreeva to Kirishkindha after again and again embracing him ("Ashishya punah punah). Then he gives leave to Vibheeshana "You are a good man. But do not turn to unrighteous ways. Remember me and Sugreeva". Then Hanuman says "May I live as long as your name and fame flourishes in the worlds". Rama embraces him "So it shall be" and with due modesty continues "No doubt, my name and fame shall never perish and so also your fame". Thus they all depart. 41st Sarga. The Pushpaka has its turn of leave-taking. Then Bharatha says "One month has now passed (from when?) All persons praise you. All people are prosperous. There are no diseases or

untimely deaths" and Rama feels duly flattered. 42nd Sarga. Ayodhya seems to have its own Asoka Vanika. He brought Seetha there, and made her drink wine, "and they ate flesh and drank wine." 21st sloka, "Seetham Adaya hasthena madu maireyakam suchi, payayamasa kaku-hathhah sacheem iva purandarah". Then they plied young beautiful women with flesh and drink and made them sing and dance before them. Thus for many days they dallied and the winter passed (Which winter? First or second or what?) Thus 10000 years passed!! Then one day Rama saw signs of pregnancy in Seetha and asked her what she longed for. She said I wish to be among the Rshi Pathnees and live with them for some time. 43rd Sarga. Rama asked one of his followers "What are the stories current in the city about me and my wife, my mothers or my brothers". He says "Everybody extols you all. But yet they cannot reconcile themselves to you having taken to Seetha, who has been for one year under the custody of Ravana". 44th Sarga Then the fool makes up his mind to abandon Seetha. He calls his 3 brothers to his presence. They all see him with a sad and downcast face. He tells them of the scandal in the city, and says "I know her. She is blameless and spotless. But I cannot stand this slander. So Lakshmana, tomorrow, take her to the other shore of the Ganga and leave her at Valmiki's Asrama. No; you shall not try to persuade me out of my resolve. I bind you by the respect you owe to me. Seetha has told me that she would like to see the hermitages on the banks of the Ganga. Let her wish be fulfilled". This is the pretext for abandoning her 45th Sarga. Next morning Sumanthra yokes the chariot (He must be now 70000 years old!!) Lakshmana conducts Seetha to the chariot. She loads it with silks and cloths and gladly ascends the chariot. They go to the Ganga. Lakshmana weeps. Seetha asks "Are you weeping because it is two days since you saw Rama? I am also sad at heart. We shall cross the river, and land on the other side, see the ascetics women and give them presents and return as early as possible". Lakshmana wipes his eyes and orders a boat. (47th Sarga), he ordered Sumanthra to wait. They cross the Ganga and alight on the other shore. He falls at her feet "What an infamous act I have been ordered to do (Lokanidithe). *I would rather die*". Seetha is agitated. "I do not understand you. Tell me the truth.

Lakshmana tells her the truth that Rama has abandoned her, hearing the slander of the city-folk. "Here Valmeeki the friend of our father Dasaratha lives. He shall be friend you (Yet this same Valmeeki does not know anything of Rama till Narada teaches him!)" 48th Sarga. Sreetha says "What sins I may have committed in my former birth. I feel with you. You had better abandon me. Tell Rama I do not blame him". He prostrates again, and returns. 49th Sarga. Poor Sreetha wails aloud. The children (Munidarakas) of the ascetics hear her cry, ran to Valmeeki. "An extraordinarily beautiful lady is weeping on the banks of the Ganga. She is a stranger". Valmeeki's heavenly eye (Divya Chakshus) at once knows who she was. He hastens towards her on foot and offers Arghya (fruits and flowers) and tells her, "I know you. There is nothing unknown to me in all the 3 worlds." (Yet he has to be taught by Narada!!) "I know you to be sinless. Near by, are the dwellings of female ascetics. They will take care of you. Receive this my offering" She prostrates and follows him. He takes her to the ascetic women and introduces her to them and returns to his own hermitage. (Hence we may infer that Valmeeki was an unmarried man). 50th Sarga. On their way back Lakshmana laments "I know Rama can have no peace of mind hereafter without Sreetha's company". Then the omniscient Sumanthra says "All this has been foreseen by the Rshi long ago. Even in your father's presence Durvasa said "In spite of spells of happiness, Rama's life is one of misery. He is doomed to abandon his wife, you, Lakshmana, Bharatha and Sathrugbha" I was present and also Vasishtha". It is fate. So Submit. Sumanthra continues: 'But Lakshmana, do not tell this to Bharatha and Sathrugbha". 51st Sarga. Lakshmana wants further particulars. "You know Durvasa the son of Athri. He lived in Vasishtha's Asrama for one year. Then Dasaratha went there. He asked, 'what about my sons, and their descendants?'. Durvasa replied, 'In the olden days the Daithyas harassed by the Devas took refuge with the wife of Bhrigu. Then Vishnu cut off her head: so Bhrigu cursed him. 'You shall also lose your wife'. It is that Vishnu who is born as your son Rama. So he will lose his wife." So Lakshmana was consoled. (So Dasaratha knew Rama was Vishnu when Visvamithra came) 52nd Sarga. Lakshmana returns to Rama and consoles him. It is all fate, fate.

53rd Sarga 'It is now 4 days since I have not been attending to my duties to the citizens', says Rama and retails the fable of Nrga; a Brahman's cow got lost in his thousands of cows. He gave a gift to another Brahman of a large number of cows. Unknowingly this cow was one of them. The owner came for it; Nrga told him the mistake he had committed. The mild selfcontrolled Brahman cursed him to become a chameleon for myriads of years until Krishna releases him. (Every Brahman must be ashamed to hear this story). 54 Poor Nrga at once crowned his son as king and lived in a deep pit on the slopes of the Himalayas. (55). Then Nimi's story. He wanted to perform a sacrifice. He called on Vasishta. But Vasishta pleaded a prior engagement and asked Nimi to await his return. Nimi did not; Vasishta returned and in great wrath, (that his perquisites had been given to another) cursed Nimi to lose his body. Nimi was equally good. "You shall also become bodiless". So both fell. Nimi lives in the eyelids of men (a stupid pun from Nimisha=a second) and Vasishta was born again as Mithras son (a boost) (It seems he was Brahma's son before that). A most atrociously stupid story of how Agasthya was born. The audacity of the man who will go against the Rig Veda, and against what the Vasishta mandalam says, shows he was not a Brahman but one who wanted to deride the Rig Veda. 57th Sarga. Thus Nimi, being Videha (without body) started the Videha s 58th. Then the Yayathi story. Devayani Sarmlshta Yadu, Thuvasu, Dru Ihu, Anu and Pooru. 59th Sarga. How Pooru got the kingdom. Then follow three Sargas of Prakshipa. As the stories are funny, I briefly refer to them. 1st Sarga. A dog came to the gates of the assembly and whined "I was wrong y beaten by a Bhikshu". Rama summoned him. He was a Brahman. "True I hit this dog. But it came by my side while I was begging. Of course it was harsh; you may punish me" Rama asks his ministers, 'what shall be the punishment' because the Sastras say Sl. 32. "Avadhyo Brahmano Dandaih" (What wonderful culture!!) a Brahman should not be punished. Naturally the ministers were dumb. Then the dog spoke "Give this man the managership of a temple (Kulapathyam=Devagaraadhipathyam, says a commentator called as Sathya Dharma theertha). The Bhikshu took it with

great delight. But the dog derisively laughed. Rama asked the dog "Why did you give him a perferment". "Learn, that I was in a previous birth a temple manager. My sins of commission and omission lead me to this dog-birth. So that Bhikshu will also be born in a mean state". The 3rd Sarga. An owl and an eagle quarrelled about a tree hole as to whose abode it was. Both went to Rama, and placed their contentions. The eagle said "I have been living there since the earth was created". The Owl said "I, from the time that trees grew on this earth". Rama gave the award to the owl. 6th Sarga. Thus the spring came. The ubiquitous Brahmins came to Rama to egg him on against Lavana of Mathura (Viswamlthra got the Rakshasas in Malada Karoosa destroyed by Rama, Sarabhangasaw to the destruction of Khara in Janasthana, Agasthya helped in Khara's destruction, and saw to the destruction of Lanka. Rama himself to avenge the defeat of his father had defeated Sambara's son and captured his capital Valjanyantha on the northern slopes of the Vindhya. There was a Rakshasa kingdom in the west in the Soodrasena country at Mathura on the Yamuna. Sathrugna is sent with an army. He kills Lavana, and thus Aryan supremacy was paramount in all Aryavarttha or Hindusthan.) The fight and the appropriation of Lavana's kingdom (Lavana is the son of Midhu the husband of the elder sister Kumbheenas of Ravana) is narrated till the 70th Sarga. Thus Sathrugna is installed as Viceroy of Mathura, and 11 years pass. In the meantime Seetha was delivered of twins, Kusa and Lava. Sathrugna was aware of it but did not inform Rama. On the 12th year, Sathrugna came to Ayodhya to see Rama. Even then he is said to have seen the boys who were chanting the Ramayana as taught by Valmiki. Sarga 73. The disgusting story of the Brahmin with the 5000 year old dead child. He accuses Rama that his child must have died at that early age instead of the usual 100000 owing to some sin or negligence of duty by Rama. Rama in consternation seeks advice. Then the arch propounders of lies Narada the Devarshi and Agasthya the Brahmarshi, tell him that a "Soodra is performing thapas on the slopes of the Vindhya in your territory; (This shows clearly that Rama annexed Sambara's territories) an atrocious sin punishable with death". Rama like a credulous fool lost his reasoning powers, called for the Pushpaka, went to Sambooka (that is the name of the Soodra) and cut off his

head, and he pres to, the child of the Brahman revived at the very instant. Fie!! That a set of so-called cultured men should have revelled in such stupid and nauseating fab'es! After performing this execrable exploit Rama goes to Agasthya. He presents him with a fine ornament. Its owner was one Swetha who ate his own flesh. Thus a horrible story is concocted by Agasthya. Then the Dandakaranya story. 80th Sarga. (I have dealt with it before). Rama returns to Ayodhya and consults with his brothers about performing a Yajna. Bharatha suggests Rajasooya. Lakshmana says "It will surely lead to a great war and destruction of kings." Lakshmana then advises Aswamedha. Indra performed it, and rid himself of the Brahmahathya which clung to him owing to his killing Vrthra (What ignorance of their own Veda! Vrthra was not a Brahman. He was a Danava when Vrthra was killed by Indra "Danus saye saha vathseva Dhenuh." Danu fell by his body like a cow beside its calf. And these are our guroos and Acharyas!) Rama not to be outdone by Lakshmana retails the story of an apocryphal king Anila of the Balheeka country. 87th Sarga. It seems he became a man for one month and a woman for the 2nd month. 88th. When a woman she was called Ila. Then she married Budha son of Soma and begat Purooravas. Every alternate month she was a man and performed Thapas in the same Asrama as Budha. Then Budha and Anila consult the great Rshis. They advise that Siva ought to be propitiated by means of an Aswamedha. (That fanatic Govinda Raja is displeased. He says, that the Rshis know that Vishnu was the god of Yajna. They really wanted the grace of Vishnu to wipe off the curse of Siva which made him alternately man and woman. But the fool ignores all the 6 slokas which follow and which clearly say that it was Vrshabbhadhwaj who appeared before the greater Rshis and takes off the effect of his previous curse. There is no mention of Vishnu any where.) Thus Ila loses her womanhood. Anila returns to his manhood. He installs his earlier son Sasabindu in Balhika and founds a new capital Prathishtana in the Madhyadesa. I have read in the Maha Bharatha, that Budha's son Purooravas founded Prathishtana at the meeting of Ganga and Yamuna "Ganga Yamunayos Sange Prathistanam pureem manie." Thus having capped his brother's story Rama started all preliminaries for the Aswamedha. 91st Sarga. Bharatha takes all the ladies to

Naimisaranya on the other bank of the Gomathi. 92nd Sarga. Lakshmana lets the horse loose and follows it. A golden image of Seetha is made to do duty for the wife. Then they went on killing various animals for one whole year till the horse returned. 93rd Sarga. Valmeeki with Kusa and Lava attends the sacrifice. He ordered the boys "You shall sing Rama's story as composed by me, in all the streets and lanes of this sacrificial ground and if Rama sends for you, you go and sing before him and the Rsbis 20 Sargas a day". 94th Sarga. They sing before Rama. After 20 Sargas were over in the afternoon Rama orders 18000 golden coins to be presented to them. They decline to take it. Rama asks "who are you and who composed the poem?" They reply "Valmeeki is the creator and we are his disciples". 95th. Thus day after day they sang the whole poem. Thus learning that Kusa and Lava were his own sons Rama tells the audience "Let the great Valmeeki be requested to attend with Seetha who shall vouch for her chastity before you all". So, they went to Valm eki who consented to bring Seetha to the presence. 96th Sarga. According to Rama's invitation all Rsbis known and unknown, all monkeys and all Rakshasas assembled in the Yajna Sala and Valmeeki arrived with Seetha. He introduces them to Rama. Here is your sinless wife, and these two are your Aurasa sons. 97. The devas with Brahma also came to see and hear Seetha swearing to her purity (Fools and idiots!). Poor Seetha, she swears "As I know no other than Rama by mind word or deed "let this mother earth receive me". And the earth under her feet fissured and the goddess of earth raised her hand and clasped her body and drew her down and Seetha disappeared (Poor gracious mother she must have dropped dead heart-broken that she was put to such a disgraceful trial in the presence of all). 98. Rama laments "I shall follow her". Brahma tells him "you are Vishnu." remember Seetha is in Naga Loka. You will join her in Swarga. Everything will happen as Valmeeki has composed. Therefore hear what remains. But you alone should hear it. No others should. "And Brahma vamoosed. 99 Sarga. After the night the next day, he heard the boys recite the rest, and the Aswamedha ceremonies were over. Does it mean that he heard how he was to die?! He never could forget Seetha. He performed hundreds of Yajnas in all of which he had as his partner a golden image of

Seetha. Thus he spent 10000 years. S1. 9. (What is this? Then Rama must have lived at least 20000 years): Then the mothers died. 100th Sarga. Yudhajith came, "There are 3 crores of Gandharvas (Are they Gandharvas?) residing on both banks of the Sindhu, a very nice country, let us oust them and annex the country". Poor Bharatha is sent. He exterminates the Gandharvas and annexes their country, and founds two cities Thaksa-Sila (Taxila) and Pushkalavati (Pewcolites) (Taxila's remains have been unearthed but not Pewcolites). A most atrocious crime! 101st. Rama is pleased. The two sons of Bharatha are installed as kings in each city. 102. Rama tells Lakshmana to install his two sons Angada and Chandrakethu in Karapatha (which is this country). Sathrugna's two sons rule in Vidisa and Mathura while Rama's own sons rule in Kusavathi and Sravasthi. This Karupatha or Karapatha is by Govinda Raja's speculation some country in the West (Paschathya desa). Even the Maha Bharatha does not speak of such a country. Thus 10000 years passed (Thus 10000 years has no significance at all!) 103 Sarga. Then Time took a Brahman's shape and wanted to see Rama on urgent and secret business. It stipulated that nobody should hear what it says or disturb it when it is saying it. Rama promised and appointed Lakshmana to be at the gate and keep out all intruders. "Any body who intrudes shall be put to death". 104 Sarga. Time says "Brahma has sent me. Your time is up. If you please, you may return or live for more years". 105 Sarga. While they were so talking Durvasa came and insisted that he should be ushered into Rama's presence. Lakshmana begged him to wait awhile. But Durvasa threatened he would curse the whole family. So Lakshmana, though he knew the dire consequences, to save the family, entered. Time noted it and Rama was sorry. But Durvasa vanishes. Rama tries to condone Lakshmana's fault. But Lakshmana is adamant. 106th Sarga. "kill me", he protests. Rama says, "My abandoning you is tantamount to killing you". So Lakshmana goes and falls into the Sarayu. Thus 1/4 Vishnu dies. 107th Sarga. Then Rama summons all the ministers and Purohiths. "I cannot live hereafter. I shall crown Bharatha and go the Path trodden by Lakshmana. But Bharatha refuses. "I go where you go". 108th Sarga. Sathrugna is summoned, he refuses to survive. 109 and 110. Rama with his Agnis followed by all inhabitants of

DASARATHA

He was one of the very ordinary mortals who have the good luck to become kings, just because their fathers and grand fathers became kings. A king by birth just like the so-called brahmana of modern days who arrogates to himself the title of a brahman, because his father happened to be called a brahman. Just the same as regards the Pillais, Mudaliars, Naikers, Padaiyatchis, etc. They were no more princes, or leaders or Captains of armies. He would have remained unknown but for the fact that Rama was his son. As I have already mentioned, his hereditary kingdom lay a few miles above the Ganga. With the river Sai (Syandika) as its southern boundary, the Gomathi on the west the foot hills of the Himalaya along the Gogra (Sarayu) to the north, and about fifteen miles to the east of Ayodhya up to the confines of the Anga Kingdom. Perhaps about the size of the modern Thanjavur Zillah. Most of us imagine that because a man proves himself to be good and great, his father must have been also good and great. Valmeeki does not seem to have held such an opinion. There is not a word in the Ramayana, that Dasaratha was a Sam Rat or Chakra Varthin, which have the distinct connotation of Kings, an Emperor. In modern times, every petty chieftain or feudal owner called himself a Maha Raja or Maharajadhi Raja or Sarva Bhauma or any other high title which Brahman ingenuity appropriated to him. And the British in later days, to get a lot of Quislings to worship them made Rajas and Knights of many an usurer, merchant and land-owner. From our oldest Puranas, we know of only three men who were entitled to be called Emperors — Chakra Varthins, i. e. whose wheel of authority rolled round the world in those days. (1) Mandhatha of the Ikshvakus, (2) Bharatha the Patrava, and (3) Arjuna, the Kartha Veerya of the yadavas. At least there were three hundred independent Kings just like Dasaratha, who ruled or misruled over the fair face of Arya Varttha, in those days. The titular Rulers of the British isles may

have been called Emperors till 1947 A. C. Dasaratha was no more a Chakra Varthun than Sree Chakra Varthu Rajagopalachari who at least may claim to have been the Governor General of India under the British beasts.

The boosting of Dasaratha began with the Second Kalidasa about 450 A. C. in his Raghuvarsha. The underlying idea seems to have been, "How could the great Rama's father have been an ordinary man", so stick on a lot of Padding about him. Was not good and glorious Jesus, the son of a Carpenter and a Fisher woman? Was not the Buddha only a petty Chieftain of modern Tirhoot? Was not the great Krishna a Cowherd boy known to have been, from the moment of birth, brought up in a Cowherd's Stall. No. It shall not be. We must ignore the Carpenter and say the Holy Ghost descended on Virgin Mary. The Bodhi Satwa, descended on the womb of the mother of Buddha. Krishna was born a whole Avathara of Maha Vishnu, from princely parents. Our Rama was the result of his mother having imbibed a Payasa sent by the Gods. Why, Sir, if you really believe that God pervades all these movable or immovable. "Eesa Vasyam Idam Sarvam" Why should you invent special, unnatural creations. The Vaishnava Bhagavatha made Vasudeva the father of Krishna, a Saint. But he was not content with two wives. His sexual instinct craved for more women. There was a Vaisya lady whose Son by him was called Kausika, and a Nishada lady on whom, he begat Hiranyadhanus whose son was the famous Ekalaiva of the Mahabharatha. Hence the boosting of Dasaratha. He was one like most other men. Luckily he was not wicked, like many Indian Maha Rajahs under the feringhee's rule. He was good like most men. The pomp and pageantry which surrounds them, the Six horse State Chariots which they grace, whenever they start on a procession to vouchsafe their gracious presence to the public, the hundreds of Jawans who thunder before them, behind them and on both sides of them, so that the Canaille may not pollute the August Presence by too near an approach. Most naturally it will turn any man's head. I do not blame them. The third class careerist kicked up into the post of a minister, "assumes the God, affects to nod and seems to shake the spheres". Dasaratha was

good as most men were good. He had no very high qualities to distinguish him from other men. He was not a great Warrior. Once he went on an Expedition, South of the Yamuna to the Panna range, on the northern slopes of the Vindhya, to fight against Sambara. He had to flee from the battle field. But for the skill as a Charioteer and ability as a nurse of his wife, Kaikayee, he would have died. He never sought to recover from the disgrace by starting another Expedition. Again when Viswamithra requested him to hand over Rama to help him from the Rakshasas, at first he offers himself and his Army to protect Viswamithra. But when he was told, that it was Mareecha and Subahu, the uncles of Ravana that were to be fought, Dasaratha backs out in terror. He was a staunch upholder of the Varnasrama Dharma. He would not gather taxes from the Brahmanas or Kshathriyas, but filled his coffers from the Vaisyas and Soodras only. "Brahma - Kshathram Ahimsanthah, the Kosam Sama-poorayan". So long as nothing stood in his way or thwarted his desires, he was allright. In one supreme instance, he showed that he will find crafty ways to get at his desires. Generally he was truthful, even when it was against his own interest. His confession before the blind old Rshi and his wife that he was the cause of the death of their Son, and his craving for their forgiveness, is all to his credit.

The supreme test, came this way. His two elder wives had borne him no children. He had got the hand of Kaikayee on the solemn promise to her and her father that the Son born of her womb shall succeed to the throne. As some times happens, the eldest queen bore Rama before Kaikayee bore Bharatha. That might not affect his thoughts very much. But Rama grew up to be physically powerful, and the greatest Bowman of the age, greater than Bharatha. But at the same time he was equally good, intelligent and handsome as Bharatha, so far as a budding into youthhood can show, before the temptations of manhood could lead astray. Even when Rama was only Sixteen, he drove the Rakshasas, out of the Malada - Karoosa Country. He bent and broke the divine Bow of Janaka, and won the hand of glorious Seetha. He marched against Vijayanthee the Capital of Sambara, captured it, killing the Son of Sambara who had succeeded his

father to the throne. Often he went out on foraging Expeditions against adjoining Countries, and never returned without success and without alot of loot. If the Uthara Ramayana and the Raghuvamsa can be believed, Rama's Son Kusa ruled from Kusavathi on the Panna range, when Ayodhya was destroyed by the Gogra, which also carried away Rama in its flood.

That settled Dasaratha's mind, that he should overreach Kaikayee, supersede Bharatha, and anoint Rama on the throne. It was a crafty we'll laid plan. The first thing he did was to send Bharatha away to the Capital Rajagriha of his maternal grand father nearly 700 miles away. The underlying idea was, that the Kosala people should forget him, while they have Rama in their eye and mind. Himself being old, he made Rama officiate for him in all his Royal functions. Thus Rama can ingratiate himself in the affections of the people. The next thing he did was, to call an assembly of the citizens of Ayodhya and his feudatory Chiefs, to persuade them to agree in superseding Bharatha in favour of Rama. This was an extra-ordinary ruse, which was never perpetrated by any of his predecessors. When a King felt he was old, he quietly stepped down from the throne, and went out as a Vanaprastha, out of the Capital City. The rule of Primogeniture prevailed, and the Eldest son ascended the throne, without any fuss, except the ceremonials of coronation. In the usual course, Dasartha who was tens of thousands of years old, ought to have gone to the forest as a Vanaprastha, and Rama would have ascended the throne. Why this unusual procedure of calling an assembly to approve of Rama's coronation. Why was it necessary? The man was not sure whether the Kosala people would really consent to be ruled by Rama when they know that Bharatha should succeed according to the promise he had given at the wedding of Kaikayee. As for Kosala people they would not have cared very much whether Rama or Bharatha ruled over them, as long as the ruler observed the local customs, and did not interfere with their religious and social habits, and did not levy too heavy a tax. In Dasaratha's address to the Assembly, he extolled Rama, preens himself on his own benevolent rule, but never mentions a word about Bharatha. He impresses on them his intense desire to see Rama crowned. Eh!

Saw to it that there may be no dissentient voice. Having thus fortified himself, that it was only the wishes of the people that he followed the cunning man calls for Rama, announces his wish that he was to succeed him by austerities on the previous night, but tells him to keep vigilant, and direct his followers who were specially devoted to him to keep guard over him during the night, against unforeseen enemies. Who could these be? Rama is said to have been universally beloved. Yet he has to be guarded by armed friends. Surely Dasaratha foresaw or expected, friends of Bharatha may start a row, and even try to do away with Rama. In his mind the promise to Kaikayee was ever tormenting. When a man sets his heart on an object and feels that the path he pursues is not above board, and that there are obstacles on the way, he consoles himself by thinking that the obstacle may not materialise or may be overcome, and that his underhand ways may not be found out.

Dasaratha argues thus before Rama "Viproshithascha Bharatho Yavadeva Puradithah, Thavadevabhishekasthe Praptha Kulo Mathir Mama". Even at the very moment that Bharatha was sent (exiled) out of this City, even at that very moment, I made up my mind that, the time for your coronation had come", the great poet, on crucial occasions, and at odd moments lets us into the secret workings of a man's mind. The above clearly shows that he was only waiting for an opportunity to carry out his design to anoint Rama. But he feels his conscience pricking him. His object in sending Bharatha to Rajagriha was to put him out of the way of creating any obstacle to Rama's coronation. If he were present would he not oppose his own supersession. Then his mind runs on "Why? Bharatha is a good fellow". "Kaman K'halu Satham Marge (Vrithhe) Bharatha the Bharathas thhithah; jyanuvarthee, Dharmathma Sanukro so Jithendriah". Surely your brother follows the path of good men. Follower of elders (his elder brother is Rama), full of Righteousness, sympathetic and one who has conquered desires. So Dasaratha assures himself that Bharatha would not oppose Rama's coronation. But soon, doubts arise in his mind "Kintu chithham manushyanam Anithyam Ithi mathih. Satham thu Dharmanithyanam Krithasobhicha Raghava". Yet men's minds are fickle, unstable, even of those who generally are righteous, and who have been specially cultured. So

he wavers. Bharatha at the last moment, in view of the prize of a Kingdom, may stand up. So this honest man ends "Even tomorrow you shall be crowned". It will take Bharatha at least a week to come from Rajagriha. We shall confront him with a fait accompli. Bharatha will take it in good part, take it lying down, else you Rama will show him his place. But Dasaratha counted without his host. Queen Kaikayee would not consent and more than all Rama was too honest to obey his father, once his eyes were opened to the iniquity of it. The indignity of his wife upbraiding him as a forsworn man, a wretch, ungrateful to the very woman to whom he owed his life, perhaps the very feeling that he has been exposed as a liar, as the great poet puts it "Ukthanritham Rishiryatha" like a rishi who has spoken an untruth, inward rage at his own impotence to carry out his wishes, makes him hurl unseemly insults at Kaikayee. Even curse all woman kind. But his innate culture, made him recant and say "I do not mean all women but only the mother of Bharatha". That a woman who was his wife and so must be blindly obedient as a slave would not free him from his promise seems to have driven him mad. The old man baffled and frustrated, feeling ashamed of himself, that all his crooked ways to crown Rama were fruitless, died out of pure vexation. The greatest poet and Seer Valmiki. How carefully he engineers Dasaratha's thoughts and actions. At the same time how he sympathises with him, and what a pathetic picture he paints of his last days till he closes his eyes. Yes, Dasartha was no better or worse than most men. Placed in his position most would have behaved similarly, or perhaps worse. Unfortunately, a true conjugal life was wanting in his life. How could there be one when a man has enslaved Three hundred and fifty three women. In that he was no more blameworthy than most of his ancestors and contemporaries. His son Rama was the one solitary glorious exception. That itself shows that a son does not take after his father. A true conjugal life is only possible between two who truly love each other, who have learnt to accommodate each other in their likes and dislikes, in their strength and weakness, and who look upon each other as equals.

When the woman has been relegated to the position of a Bharya, a Kalathram, a Kshethram, instead of being the Patni

and Jaya, true conjugal life cannot exist. From the status of the mistress, and mother of the household, she is degraded to the position of a maintainer, as paid servant, a field for lust and procreation. In the Rigveda the wife is known only as Pathni and Jaya. When a man and woman clasp each other's hands before the Sacred Fire, and promise each other "Saha Dharmam Charavahai" "We shall go through the duties of life together" they become intimate friends. They stress this further, by walking hand in hand seven steps "Maithram Sapthapadamithyahuh", When a man clasps the hands of umpteen hundred women it becomes a mere formality. Eh amockery of the most sacred Dharma of a man Dasaratha was a creature of his times. Neither good, nor great, neither bad nor low. We shall only pity him for the agony of his last days. He brought it on himself by his own stupidity. Even after Bharatha had gone to Rajagriha, like a straightforward man who was afraid of being untruthful, he ought to have sent for Bharatha and invited his father-in-law the Aswapathi or his brother-in-law Yudhajith, held a solemn conclave in the presence of Kaikayee and placed before them his wishes. From what we know of Bharatha, he would have been the first to efface himself in favour of Rama. But the Gods willed it otherwise. They wanted Rama to go to the Dandakas and destroy Ravana. You can only pity poor Dasaratha

KAUSALYA, KAIKAYEE AND SUMITHRA

They were all, types of women, we meet in every day Hindu life. Generally submissive and self-effacing, rarely assertive. Sweet and good, rarely harsh or wicked, brought up and bred in the belief, that woman as a class, was inferior to man. The mother instinct in woman is perhaps the strongest of all instincts. The instinct for mother's fellowship is suppressed as soon as a child is born. "Jathapathya Pathim dweshti". The woman who has a child (or begets a child) dislikes the husband, (vide Mahabharata). When Manthara reminded Kaikayee, that her son and his descendants will become inferior in status to Rama and his descendants, and that Rama may rid himself of all likely rivals, and Bharata may as well remain in Rajagriha, and save himself, Kaikayee is reminded of her son's likely danger according to Raja Netti. She naturally flares up. All Dasaratha's inducements, cajolery and entreaties have no effect on her. Before the advancement of her son, and as she believed the safety of her son - she knew that Rama was more powerful than her son, - what is the value of all worldly goods? As Dasaratha descends from cajolery to insults and abuse, she gets hardened. She passes to disregard and disrespect. She never could believe that he would die of grief at separation from Rama. Reader! would you have believed it? He who did not show the slightest trace of sadness, when her own son was sent out of Ayodhya to Rajagriha for an indefinite period. However when she sees her son not on her side, she quiets and behaves like any ordinary good woman. She does not fly into tantrums with her son, or teach him how he ought to obey her, his mother. Rama, in spite of his inveighing against her on two or three occasions when he is sorely tested, did not really dislike her or blame her. He surely understood her, and sympathised with her view point. When Lakshmana changed the subject from Bharata to Kaikayee, and upbraided her, Rama at once shuts him up "Na the

madhyamamba garbitavya" "your middle mother is not deserving of censure". That the motherly instinct is supreme is again seen in Kausalya. When Rama tells her that her husband has stopped his coronation and ordered his exile, she swoons. When she recovers, she hears Lakshmana in wild rage fuming and fretting, and asserting that he will imprison or even get rid of the old man, and destroy Bharatha and his followers: and Kausalya the mild self-controlled woman loses her natural mildness and fortitude, "you hear what your brother Lakshmana says. I approve of it. So do the needful". What! Get rid of the old man! and ascend the throne. She even enjoins on him that she is his mother Equal unto the father, entitled to equal respect and obedience. The life-long association with Dasaratha gives way. She would not mind even if she were widowed. It was Rama's unbending steadfastness, his real goodness that forces her to abandon such ideas, and surrender to what has been decreed by the father. Kaikayee's offers of service are spurned by Dasaratha, while he seeks those of Kausalya. Perhaps he did not know of Kausalya's first thoughts. After Dasaratha's death, and Bharatha's repudiation of his mother, we really know nothing of the ladies. One curious thing to notice is neither Kaikayee, nor Sumithra seem to have cared about their daughters-in-law. Sumithra does not seem to know, that her son Lakshmana had married a princess by birth, a foster sister of Seetha. As for Sumithra, she seems to have been an obedient handmaid of Kausalya. She goes wherever Kausalya goes. She hangs on her skirts. She is content to see her two sons attending as body guards of Rama and Bharatha. It does not matter to her whether Rama or Bharatha rules. One or other of her sons will be next in command. She was a good and worldly wise woman. Having been brought up with Kausalya she feels it her duty to be by her side in her grief. She knows that she owed her status and good fortune to Kausalya. She has no false pride. I am sure if her son Lakshmana had been really married to an Oormila, not only would she have uttered words of

encouragement and consolation to her daughter-in-law but she would have advised her to follow her husband and her sister to the Dandakas. One last word about Kaikayee. What was there wrong in her insisting that the solemn promise given to her at the time of her marriage must be kept. Of course a wife has no will of her own, as against her husband.

MANTHARA

Poor hunch back! What was there wrong in her having reminded her mistress of her rights Not only at the time of her marriage, but also when Kaikayee saved the life of Dasaratha in the Sambara battle She was not merely a maid servant, a stranger. She was a "Jnathi dasee", a dasee born out of a kinsman. She has been born in the same place as Kaikayee 'yatho jatha', (born in the same place or house). That fool Govinda Raja says 'yatho' means 'yathea kuthachit' 'some where unknown, of unknown parents'. It shows his ignorance. She must have been brought up along with Kaikayee She was an intimate of Kaikayee. She knew her own wellbeing depended on Kaikayee's wellbeing and pleasure. Note the grief and fear which overcome Kaikayee at her brutal ill treatment by Sathrugna Thus we clearly see that she did her duty by Kaikayee in sounding the alarm, when she saw the preparations for the crowning of Rama, in the absence of Bharatha without consulting or even informing her mistress. The perversion of morality shown by those who abuse Manthara and Kaikayee is condemnable. The real culprit was Dasaratha as I have already shown.

RAMA

The great and good, not perfectly good as Bharatha, and yet very good. He was the greatest warrior of his age; yet his heart overflowed with pity and affection for all, even beyond the bounds of the positive morality of his age. Truth and Ahimsa are the two faces of Dharma, the only faces of Sanathana Dharma. Any act which transgresses either cannot be Sanathana Dharma "Eternal righteousness". All other Varnasrama Dharmas and Acharas are only Adyanthana (for the present), followed from time to time as time and occasion warranted, as thought out by powerful and intelligent contemporaries as apt and applicable. But I feel, that just as we cannot define God except by "Nethi Nethi" 'It is not so It is not so' so also we cannot define by precise words "Sathyam" and "Ahimsa". The story of the sage Ance Mandavya, narrated in the Maha Bharatha aptly illustrates. Dacoits killed the villagers and ran away with the loot. The minions of law followed in hot chase. The dacoits hid behind a thicket close to the hermitage of Ance Mandavya. The King's men came to the hermitage and saw that the footsteps of the dacoits crossed in front of it. They asked the sage whither the dacoits had fled. He did not reply. When pressed further, he refused to answer. They left him alone and continued their pursuit and caught the dacoits. When the trial took place the officers complained to the King about the conduct of the Sage, and said that he must be a member of the Gang. The Sage was brought before the King and questioned. He kept silent. The King ordered that he was to be impaled on a stake for complicity in the dacoity. Two questions arise (1) was the Sage guilty of an untruth when he refused to reply, (2) was the King guilty when he sentenced the Sage. The story ends happily. The dacoits who were caught red-handed with the booty and sentenced to death, confessed and solemnly affirmed that the Sage was quite unknown to them, and so could not have had anything to do with

the decoity. The King at once ordered the Sage to be dismounted from the stake. He begged forgiveness of the Sage. The Sage told him "you did only your duty, you did me no wrong". If that was the answer to whether the King committed Hinsa, that is the answer to whether the Sage transgressed truth when he refused to answer. Now about Rama. That Rama knew about the promise made by Dasaratha to Kaikayee and her father, that the son born of her womb shall succeed to the throne, seems to be fairly certain. When Rama tells Bharatha of it in Chithrakoota, what was the source of his knowledge. It must have been the general talk of the City. Kausalya also suggests that all the harem knew of it. When Dasaratha told Rama "That very time when Bharatha was sent out of the City, the time had come for your coronation". These words must have sharply reminded Rama of Bharatha's rights. Then why did not Rama remind his father, that his proposal was against truth? Why did he accept the offer? Did he not transgress the truth then? Yes. He did. The natural joy of succeeding to the throne, the unexpectedness of the offer of coronation, even on the very next day, caught him unawares. So he passes the night in joyful anticipations. Next morning he sees Dasaratha's haggard face and Kaikayee's grim determined face. Kaikayee charges Dasaratha with duplicity and deceit. The wrong he was about to commit flashed across his noble face. No, I shall not be a party to it, I shall not act the lie, nor shall I by my conduct make my father forsworn. So the great heart re-acted. There was no other path to him but to the Dandakas. He became a "Dhrithiman" resolute" "Vasee" completely self-controlled, undaunted he did his duty. His mother's tears could not turn him. Rare among human beings. He would have gone alone. But he could not resist Seetha, her love and her entreaties. He could not also resist Lakshmana. I am sure if Lakshmana had a wife, both Seetha and Rama, would have refused to take Lakshmana with them without Oormila or without her consent. Rama was a large hearted man who thought riches were only to help the poor. He distributes his wealth among brahmins, and followers and servants. Mammon was not to be worshipped as God, as it is now in the present day so called "free world" including Gandhiless India. How these mammon worshipping fiends

accumulate crores and millions, while crores of people die of starvation and cold. They would rather pour millions of tons of grain into the Mississippi than distribute it among the hungry. He was not the jealous obscene beast who thought that woman was chattel to be covered up and locked up in a dungeon. His life with Seetha was open. When Karkayee offers Seetha a cloth made of bark to wear during her life in the Dandakas, Seetha feels depressed. She does not know how to dress herself in that bark. All the harem and the ministers are present. She looks piteously at Rama. Rama steps up and wraps her in the bark. All three go in the Royal Chariot openly along the streets of Ayodhya. Rama orders Lakshmana to lift Seetha and put her into the boat ready to cross the Ganga.

He was not the brute that would shout out "Ho. Ho. Step aside and fly far away to give way to his lordship" when it sees a poor labourer man or woman, coming against it. He embraces and hugs to his heart the forest Chief Guha. The beast Govinda Raja spends half a dozen lines in his so-called Vyakhyana to explain and apologise for this human act of Rama. He takes food from the hands of Sabari, the servantmaid of the Mathangas. To him untouchability and unapproachability was banal, inhuman, a sin. His feeling of gratitude and friendship to Jatayu, the supposed Vulture, makes him perform the funeral rites just as to an elder relation. At the same time he was proud of his birth and status, of his great superiority in all the then known arts and sciences, in his strength and skill in archery. He would not talk to one he thought was below him in status. When Hanuman speaks to him at their first meeting, his lordship would not talk back straight to him. It was only through Lakshmana's mouth that he will reply. But when he meets Sugreeva, he speaks to him directly. No squeamishness. Or was it snobbery? Intelligent? Yes, wise, yes. Worldly wise too. He judges human nature correctly. The minds and character of both Sugreeva and Vibheeshana are an open book to him. He knows that the rogue Vibheeshana has sought his protection, not out of love or devotion to him but purely out of selfishness, that the traitor wants to get at the throne of his elder Brother. He would not do any manual labour, not because he was not capable of it, but he thought it

infra dig. Both the huts one at Chithrakoota and the other at Panchavati were the sole handiwork of Lakshmana. His lordship was pleased to approve of them. He performed the Grhapravesam ceremony as an owner. The spade or axe, and the box containing Seetha's clothes were carried by Lakshmana, wherever they journeyed. The only things which burdened him were his clothes, his bow and quiver of arrows and his sword. He would hunt game with his unerring arrow. Perhaps he took part in skinning and carving the game, and Lakshmana generally carried it on his shoulders. His food, flesh or fish was cooked by Seetha and Lakshmana. His lordship ate it with relish. But inspite of all these admirable qualities, inspite of his capacity and capability, culture and education, some times he lost all self-control. Brave and courageous, full of fortitude, generally full of clear and farsighted vision, of disciplined mind and body, he often boasts and rants, even raves about his own invincibility as a warrior and his own ability to destroy the world, especially when he feels frustrated, perhaps just to tighten his belt. Rarely breaks down. When that awful calamity befell him, most unforeseen, the most unforeseen, the abduction of his wife by an unknown man, it completely unmanned him. He even lost his sense of righteousness, half demented. Till he learnt about her whereabouts, and knew who was the person who had abducted her, his mind was not his own. It was burning with rage against all. But for beloved Lakshmana's care and solicitude and advice given in the shape of entreaties, he would have completely run mad. His sole thought was how to recover his beloved Seetha. All paths to get at her were fair. He has no time to think of the rights and wrongs, of the acts he undertakes to gain his object. When Kabandha informs him of Sugreeva, his sole thought is how to reach Sugreeva as early as possible. He meets Sugreeva. Sugreeva unfolds his tale. He shuns it against Vali in the craftlest way. Rama has no mind to consider whether there may not be another side to the dispute. He jumps to the conclusion that Vali was the obstacle in his path of attaining Seetha. So he must get rid of Vali in the quickest and easiest way, and make Sugreeva his bond slave. Kishkinda was not far away. On the same day he goes from Rsyamooka to Kishkinda twice. When Sugreeva flees in terror from Vali he goes to Rsyamooka to save

himself, Rama follows him to Rsyamooka, and after having encouraged him to try again, they return to Kishkindha, and Rama again hides himself behind a thicket, and brutally assassinates Vali. On the same day he consoles Thara, and sees that the cremation, and exequial ceremonies are duly performed. Yet the Righteous Rama never cared to ascertain from Vali, what was his version of the story. I infer that Rama was not in a proper frame of mind, like unto a monomaniac, till he actually landed at the head of a huge army on the out skirts of Lanka, and felt that he was in a fair way to be united with his wife. He behaved sanely in all matters which did not intrude upon his obsession. Else he raves and rants, does not reason. What strikes him as the quickest and easiest way the shortest path must be trodden, good or bad righteous or unrighteous. Whatever helps him is the righteous path; it is in such a frame of mind that Rama assassinated Vali. I have no doubt that Rama would have defeated Vali in open fight. But that means, inordinate delay, unforeseeable obstacles. It may turn out to be a prolonged fight between two factions of Vanaras, and even in the event of success, many Vanaras may break away. A sudden, terrorising death-dealing blow at the Chief may benumb the followers and make them the terrified slaves of the death-dealer, as it actually proved to be. I am sure that act of murder by Rama, was after the Rajathantra of kautalya. Kautalya if he had known it would have held it as an example, a master stroke of a master mind. That is the only way in which Rama can be exculpated from a most infamous act, "mens insana", otherwise he cannot escape the finding of the greatest poet and seer of the world the great Krishna Dwaipayana. "Sthhiram Stthasyathi cha kuthih, thrai lokye Sa charachare Rama Vall Vadhath yadvath evam Drone nipathithi". Eternal shall be the infamy in all the three worlds, just as the infamy of Rama owing to the murder of Vali, the infamy of killing Drona. Krishna Dwaipayana is the Acharya of all Brahmanas. And that was his verdict. I humbly follow him. It is an unseemly blot on an otherwise fair escutcheon. The latter day brain-washed Rama worshippers could not suffer this. So they tarred Rama with a stinking brush. Instead of the supremely intelligent and righteous Rama he is turned into a supremely wicked, lying hypocrite "I am the vice-regent of Bharatha, and so, have been

authorised to see that Dharma is obeyed. So the inexpressible sin of Vali in taking his younger brother's wife as his own wife must be punished with murder. Why murder! You are only a monkey. You can be killed by any method hidden or open. So it is no murder." Why! this is pure blackguardism. What a fall in human morality!! The so-called intellectuals and Brahmans, how they chuckle over this nasty talk! They ought to be ashamed of themselves and their deified Rama. I am sure Rama did not demean himself by uttering such ignoble words, and I am still more sure that Valmiki did not degrade and defile his Rama by putting such words into his mouth: Efface it. Tear it out of the extant Ramayana. Another instance where Rama showed that he was not in a proper frame of mind and that his dementia continued, is seen in his sitting Dharna on the Mahendran Sea shore, to make the Sea god open a path for him to reach Lanka across the Sea. Sugreeva frankly tells him that there is no other way to Lanka except to build a Sethu bridge or cause way. Any sane man would have taken steps to do the same. But not so Rama. He takes the advice of that Rogue Vibheeshana that Rama must coerce the Sea god to open a way. He falls into the trap. He sits Dharna. Nothing happens. He starts up, and raves and rants, lets fly his arrows, roars that he will dry up the sea and destroy the world. Perhaps his dazed brain thought that was the quickest way to attain his object. It is here the greatness of Valmiki blooms out. How the great Poet must have laughed within himself at the strange position in which he had placed his hero! Picture to yourself Oh. Reader of the Ramayana — Rama standing on the Sea shore, with his Bow full strung and arrow fixed, Lakshmana staring with tearful eyes at the tense face of Rama haggard with fast for three days, mind tortured with anguish at the separation from Seetha, eyes blazing like that of a raging lunatic, Sugreeva and his monkeys, and Vibheeshana and his Rakshasas standing round him at a respectful distance with awe-struck faces. The majestic figure of the Sea-God dripping with water, with a quizzical smile on his lips and at the same time with pitying eyes quietly in measured tones bringing Rama back to his senses. "Prithivee Vayur Akasam Apo Jyothischa Raghava" Swabhawe Soumyn thishtanthi Saswatham margam Aarthah "Oh, nice Raghava, Earth, Air, Sky, Waters and Fire following the eternal laws, stand

by their own nature". "Nakamath Nachalobhad Vabhayath parthivathmeja grahanakrakulajalam Sthambhayezeam Kadachana" "neither by desire, nor by greed nor for fear of you will I harden my waters full of Crocodiles and other fish at any time. I do not fear you". How puny poor Rama must have felt! He must have shrunk within himself with shame. "I shall teach you what to do. See there, that fellow Nala He is a born Engineer and architect. Set him on the task. He will build you the Sethu". And the Sea God vanished after educating Rama in an elementary lesson. At one time I thought this story of the meeting with the Sea-God was a part of latter day boosting of Rama. But when I read it over 2 or 3 times, its full significance dawned on me, and I know it as Valmeeki's own. Now I am sure it is the great Poet's way of showing us, the intense love of Rama towards Seetha, and how separation from her had undermined his reasoning powers, and his sense of righteousness. This story of the Sea-God educating Rama, is enough to show that Rama was not an Avathara of the Supreme. Valmeeki never thought that he was describing the Maha Vishnu. The great battle round the Lanka is drawing to a Victorious close. Rama's hopes of releasing Seetha are bright. It is the last but one battle with Ravana. His shrewdness and his magnanimity has been already seen in his releasing on more than one occasion, the spies of Ravana sent to ferret out the secrets of his army. Ravana had fought a furious and glorious battle. He had conquered all including Sugreeva and Hanuman, and has actually beaten down Lakshmana also. During the last hours of the day, he engaged Rama. He was badly worsted by Rama. His charioteer retreats to dress his wounds and to give him some rest. He chides his charioteer for his cowardice, and forces him back into the battle field. Rama sees that Ravana is fatigued and has not the strength to continue the fight fairly. He quietly unstrings his own Bow, and tells Ravana "Oh King, you have had a most strenuous fight since this morning for many hours. You have downed all my chiefs. I feel that you must rest. So please go back. I shall not fight you now. Come tomorrow well rested, and freshly equipped. We shall meet again tomorrow" So Ravana returns to the City crest-fallen. Contrast it with Krishna and Arjuna In the battle with Karna, Karna is in difficulties Arjuna is unwilling to continue the fight. But Krishna says 'you fool, this is just the time to finish him' and

Arjuna kills him. Then another instance; — Ravana is dead. His funeral ceremonies have to be performed. All his sons and grand sons have lost their lives in battle. The sole agnate was that traitor Vibheeshana. Rama asks him to start the ceremonies and place the fire on the pyre. The Cad Vibheeshana refuses. "He was my enemy. He was an unrighteous man". Then Rama admonishes him. "Death levels all. There is no enmity towards a dead man. So do perform, as I say", and the fellow did it, more out of a sense of fear of Rama than out of a sense of duty. I have placed the most important episodes in Rama's life to elucidate his outstanding greatness. One last thing in his behaviour towards women! His passionate, heart felt, soul entrancing love of Seetha. He never even dreamt of any other woman by way of love. One sentence of Seetha's is enough to show how he treated other women. "All ladies known to Dasaratha were treated by him as mothers", yet his treatment of Surpanakha was cruel. Instead of merely pushing her out, he disfigures her. It is his love for Seetha, that is to blame. Yet the latter day Brahmans have degraded and defiled him by making him insult Seetha in the midst of all the monkeys and Rakshasas. I do not believe that Rama ever uttered those foul words, or that he was to be assured of her bodily purity by entering the fire. The ordinary sex minded man cannot even think that a man or woman can remain pure, when he or she has been away from their mates, for nearly a year, and that imprisoned by a cruel Rakshasa or sorcerer. Rama himself had no doubts in his mind that Seetha was completely absorbed in her love for him just as he was in his love for her. "My Bhava is in her and her Bhava is mine". He seems to have complete confidence, that she would not allow herself to be raped. She had the ability to resist, to protect herself. In spite of Ravana's notoriety he believed that he would not dare molest her. I have read, I believe it is in Tod's Fajasthan, that the Emperor Akbar expected all his nobles and their wives to attend on his presence with Nuzzurs on the Nro o's day. He was wicked enough to impose himself on many of the wives of the faudal chiefs during the many days that the festival endured. Once he entered a Rajput woman's apartment, and expected her to receive him with pleasure. But the lady drew a dagger from her girdle and told him that she would first kill him, and then kill herself.

He was taken aback and returned hastily out of the place. The lady returned to her State the very next minute unmolested. The conjugal life of Rama and Seetha must have been ideal. Each adored the other. Each felt the other's equal. Each could not think of any other. That is the rare picture that Valmееki has portrayed. Their life approached the life of Shiva and Parvathi. The Ardhanari conception is perhaps the noblest and most exalting ideal for the human race. So I believe that the great and noble Rama as soon as Ravana's obsequies were over, and his promise to crown Vibheeshna was fulfilled, rushed to the arms of Seetha with an overwhelming sense of joy and happiness, and took her home to enjoy Supreme Bliss. I cannot think, that if he had insulted her in the presence or the crowd, as it is said he did, the pair could have ever felt for each other that mutual respect and love, that esteem in which they held each other. The Bhava which bound them together would have snapped, and after that their mutual behaviour would have been only formal. If the Uthara Ramayana story, that Rama abandoned Seetha in the forest on the further shore of the Ganga were true, it would show only, how scandal can weaken the strongest minds, and perhaps it does show, how the heart broke and he committed suicide in his 43rd year. Whatever the reason be, it is clear he entered the Sarayu and left this life. Undoubtedly, he is the greatest hero ever sung by any poet, east or west. As far as possible he was the one hero, who adhered to truth both in letter and spirit. It is his self sacrifice that endears him to all. He was the most benevolent and beneficent ruler of his subjects. It made them lament loudly Rama-Rama, when he laid down his life in the very prime of his manhood, and Rama Rajya became the symbol of a good King's rule, and our Mahatma took it as the cry against the Satanic rule of the foreign devils.

SEETHA

She is the ideal woman. Indian literature is full of great and good women. Draupadi, Damayanthi, Savithri and Kannaki. But she is the greatest. Absolutely fearless. One who suffered the most cruel indignities without the slightest trace of vengeful feelings, no false modesty or prudery. Rama was her God and she his goddess. A well cultured and educated mind. When her mother-in-law and Anasuya teach her how to behave, under all circumstances, she feels that they are only telling her what she already knows, and what has become part of her nature. She modestly suggests that she has been already taught all those maxims. Proud of herself, always self possessed, never arrogant. After the day of her marriage when she, just budding into adolescence, placed her hands in Rama's, we do not meet her till the joyous day when Rama announces his coronation to his mother. She is elated with joy. She passes the night in vigil and austerity with her husband, lying on the bare floor, next morning on the fateful day, after ablutions, Rama stands before Kaikayee and his father to hear the sentence of exile. He returns with downcast face. Seetha is expecting more joyous news of her husband's advancement and her being called to join in the ceremonials of coronation. Seeing his sorrowing face a deep fear creeps on her heart. In trembling accents, she asks, "Why, my lord, what is this? You have come alone without all the pomp and paraphernalia befitting your coronation?" Rama replies in measured tones, "Seetha, thatra bhavamsathathah pravrajayathi mam vanam", "Oh. Seetha, our revered father exiles me to the forest. I have come to take leave of you". She instantly makes up her mind. When Rama goes on to tell her, how she must conduct herself during the fourteen years of his absence in the forest, she bounds into him. "What is all this light talk? When you are sent to the forest it is also an order to me to follow you to the forest. Parents, children, brothers, sisters, each leads his own life. But a wife

shares the life of her husband (surely the corollary follows that the husband shares the life of his wife). All Rama's entreaties, suggestions, and instructions fall on deaf ears. When Rama suggests leaving her alone, she flares up and even charges him with cowardice as one who has not the courage to protect his wife. She speaks harsher. "Did my father know that he was marrying his daughter to an impotent man"? To understand Seetha, one should read through Sargas 26-30 of the Ayodhya Kanda with care. Rama at last consents. She confirms it by flinging her arms round his neck and closely hugging him to her breast, with tears of joy. All this talk goes on in the presence of Lakshmana who is standing by. His presence does not deter her. Lakshmana at once makes up his mind to follow them both, as a servitor. Then comes the heart-breaking, leave taking before Dasaratha and Kaikayee. Rama is ready to go to the Dandakas. Dasaratha swoons and falls down from his cot. Seetha rushes to hold him up and lifts the old man into his cot, with the help of Rama and Lakshmana. Kaikayee had already ordered, a pair of barks and skins for Rama and Lakshmana who duly donned them. She offered one to Seetha. Seetha bashfully receives it and throws it over her silks, she looks upon the bark with instinctive distrust and dislike. She does not know to dress herself with the barks; with tearful eyes, She looks at Rama. "How do the ladies of the forest clothe themselves in skins and barks". She tries unsuccessfully to fasten them on, she placed one end on her neck, and held the other by her hand, and stood shamefacedly before the assembled men and women. Rama steps upto her and fastens it over her silks. Then a great cry rises from the women there, that Seetha goes of her own free will to the forest, and that she should not be forced to wear barks and skins. Nothing moves her or Kaikayee. Dasaratha is moved. He commands that if she wants to follow Rama, she should take her jewels and silks intact. They are brought. She like a true woman decks herself with the jewels, and casts off the barks. They cross the borders of Kosala and come to the shores of Ganga. Guha brings a boat. At Rama's behest, Lakshmana lifts her into the boat. She does not shrink and pretend to be shy at the touch of Lakshmana. At Chithrakoota, she wanders through the forests with Rama and sports with him on the river Mandakini. Perhaps she might have

been disappointed at the stubborn refusal of Rama to accept the offer of the kingdom by Bharatha. But she cheerfully follows Rama to the Asrama of Athri, where she is welcomed and blessed by Anasuya. At Anasuya's request, she relates her life's tale to her. It is then that she bursts the bubble of the Siva Dhanus Myth. (Both the storys put into the mouths of Janaka and Jamadagnya - Rama, are fabrications by later day forgers.) Then they move out of Athri's and Sarabhanga's Asramas and she hears Rama promising to destroy the Rakshasas, at the instigation of the Brahman Vanaprasthas. She knew that her husband was invincible, and could or would destroy the Rakshasas at the slightest provocation. But she felt that it was a dangerous adventure her husband was embarking on, not true Dharma. The Rakshasas had till then done him no wrong. Then why should he step into the trap which the Brahman intended to set for him. Her noble heart told her it was not right. She modestly and respectfully remonstrates with Rama, "There are three sins, which are rooted in Greed (1) untruth, (2) lust for other women, and (3) cruelly without any cause for enmity. The first two are absolutely unthinkable about you. But, what is this. Why have you bound yourself to destroy the Rakshasas. What harm have they done you. I find you have along with Lakshmana armed yourself to the teeth. The Dandaka's are full of Rakshasas. The very sight of them will goad you to kill them. Thus battles start, and Himsa will be let loose." She speaks a parable. "There was a mild, kindhearted ascetic. Indra in order to test him, deposited with him a sharp sword, and told him to keep it safe, till he comes back to demand it. The ascetic attracted by its glitter, began chopping off twigs and plants, and took a delight in cutting at every thing living or not which came his way, and his peaceful nature was changed into that of a cruel monster. So, put by your arms, live an ascetic's life for 14 years. Thus having attained merit we shall return to Ayodhya." Rama was really non-plussed. The only answer he could give was, "you see. The poor Brahmins. They are being harassed by the Rakshasas. It seems they lived originally in Janasthan. They have been driven out of it. They have asked me for protection. I am unable to refuse their request. So I have promised. Once promised, how can I back out of it." Poor Seetha, she seems to have a premonition, of

the calamity which befell her owing to Rama's wandering in the Dandakas. Then she follows Rama to Panchavati in the midst of the Rakshasa stronghold. She does not partake in the Soorpanakha episode except to reap the fruit of it. Ravana comes, carries her away in his Asa Chariot, in the absence of both Rama and Lakshmana. Unfortunately, a story has been fabricated in this matter to give colour to our thinking that Seetha was no better than a vulgar, uncultured woman. She is said to drive out Lakshmana with vulgar and indecent insults away from her, to run to the help of Rama supposed to be in dire distress. There seem to be two versions about why and how Ravana came. Akampana's and Soorpanakha's. The story, that Valmeeki wrote was thought to be too tame, realistic. So an extravagant story was fabricated and substituted. The story of the golden deer and the theory of Rama having been only 12 when he was married. Valmeeki's story seems to have been that the brothers used to go out on a hunting expedition once or twice every week to replenish their larder, and Mareecha was the spy to find out when they were away from the Asrama and Seetha was alone, while Ravana hung on the outskirts, waiting for an opportunity to revenge himself on Rama. Perhaps Mareecha did clothe himself in deer-skin, misled Rama and Lakshmana to chase him as good meat, and drew them away a long distance from the Asrama. Now Ravana steps in. The behaviour of Seetha is utterly inconsistent with that of a woman, who even a few minutes earlier has been hurling abuses and insults at Lakshmana, and hounding him out of her presence. While in tears and trembling with fear and terror about what may have befallen her beloved Rama, she coolly invites Ravana to take rest inside the Asrama, gives him water to wash his feet and places fruits and flowers before him and welcomes him saying "Take rest, Sir, my husband will be coming back shortly with plenty of flesh and fruits obtainable in the forest". "Vanyam Adaya Pushkalam". Did she purposely tell a lie? Her husband had gone chasing the golden deer at her insistence. Why did she not tell him that her husband would shortly return after having captured the deer. On the other hand she seems to be quite at ease. At a mere question of Ravana of how she came to be in a Rakshasa infested forest, she starts her life-story. But very curiously, about her own and her husband

age, the whole story is so absurd, artificial and unnatural. Who is the Thrikalajna Rshi that is the authority for these figures? It is Mareecha! The story has been invented that Rama was twelve when he married, and that he and Seetha lived as man and wife for twelve years there after to clarify "Oona shodasa Varsha" and "Vijahara bahoon rithoosi" in the Balakanda. The impudence of the forger, who put it into the mouth of Seetha is only equalled by the ignorance and stupidity of the intellectuals who believe him. So Seetha was only five years old when she was married; an atrocious falsehood. At the time when she was talking to Ravana, she says her husband was exiled when he was 25 and she herself was 18. If this were true she told a lie to Anasuya, when she told her that her father began the search for her husband when he knew that she had attained an age when she was fit to co-habit with a husband. "Pathi Samyosa Sulabham Vayah". I shall deal with this when I come to treat of the ages of Rama and Seetha in a separate section. She is forcibly carried away by her hair and placed on the ass Chariot, and driven away. The fight with Jatayu gives her no chance. Jatayu is killed, she was freed from Ravana's grip when he fought with Jatayu. She runs to the dying man, takes his head on her lap, and embracing him, prays that he may live till Rama returns, to inform him of how she was captured, and who did it. But the Devil snatches her back. Her attempts to run away are foiled. Soon her senses become clear. "What is the only way I can give a clue to Rama to trace me". So in the Chariot she quietly unwinds her upper sari makes a bundle of her jewels, and noiselessly waits till she sees life on the way. On the road 5 monkeys are sitting. She throws the bundle in their midst. Ravana does not notice it, he goes to Mahendra Dwara, requests Suparswa to give him way and drives on to Lanka. The story that Jatayu destroyed the Chariot of Ravana is a pure lie, in order to make the later falsehood of his flying in the air probable. If the elaborate fight between Ravana and Jatayu were real, it would have given ample time for Rama to return to the scene of battle. When Ravana could fly, why should he have on both occasions come in his ass Chariot? He had also the Pushpaka Vimana. It could go in any direction with whatever speed was required and carry whatever number of persons had to be carried, and expand or contract at the master's wish, according

to the traffic that enters. The Brahma's Imagination can never be rivalled. Again why should Ravana take asses to carry him? His stables contained splendid horses. The terrain he has to pass is a rough one. Perhaps there was a ford in the Sea that separated Lanka from the mainland, rough roads through hilly country full of pebbles and rolling stones. The Ass is a steady sure-footed animal. Its feet will not get sore so easily as those of a horse. If he could have flown in the air so that he could have reached Lanka with Seetha in the shortest time, he would have ordered his ass Charlot to drive home after leaving him at the Asramam. That great lady, if she had been really in the air, clasped tightly by the hands of Ravana to his side, could she have really freed her arms without the knowledge of Ravana, untied her upper sari wound round her neck and body as usual, collected all her jewels bundled them in her cloth and thrown them down to the earth near Rysamooka. The collection of the jewels and bundling them up must take some time. Then she must have been looking widely about, to find out whether any human being appears in sight. Just think with ordinary common sense and reason. She must have been sitting motionless in the Charlot by the side of Ravana while she thought out all this and took the first opportunity to execute her plan. Seetha was not an ordinary woman but full of keen intelligence, strong will power, which enabled her to keep herself intact body and mind, cool and farseeing in the midst of terrifying circumstances. The story given by Suparswa explodes the whole myth of flying in the air by Ravana. He was the son of Sampathi. He met Ravana and Seetha in Mahendra Dwara, the gate-way of the Mahandra mountain, evidently a cleft in the mountain which served as a passage through the mountain to the other side. Suparswa was sitting on a ledge fishing in the waters of the stream which flowed into the Sagara. Ravana beseeches him to stand aside so that he may pass on. If Ravana were flying in the air, how could Suparswa, sitting on the earth, be an obstruction on the way. The flying man could easily move in the air above or beyond him. There we have the true story. But those who delight in the marvellous and mysterious and monstrous, they are blind to the natural and reasonable. Then we go along with Seetha to Lanka. What a brave stand she takes against Ravana's threats and wiles, his entreaties and inducements, his cajoleries and

flatteries. How she spurns his lures and offers of wealth, status, and power through that year of horror and impending doom. Sometimes the picture is overdrawn. It is the work of later day interpolators who seem to think, that Valmeeki has not exhausted the vocabulary. Yet one thing we can clearly see during that year of woe. Though she looks upon Ravana with fear and disgust, she cannot help sympathising with him in his unrequited love for her. He falls at her feet. She sees him growing thinner day by day for love of her. "No, No, my heart is in Rama. I cannot take it away from him". "Do turn your heart from me and fix it on your own wife. Do save yourself". Ravana had just then said "Though we Rakshasas are naturally cruel and do not stick at ravishing a woman by force, I do not, will not, cannot even touch you so long as you are unwilling" "Naham Sprakshyami Maithili". Her meeting with Hanuman does not need any special commentary. She refuses his specious offer to carry her on his back knowing the absurdity of it. Here we note the All-mercifulness of the mother, the willingness of the lady, to forgive all wrongs. The Brute Hanuman asks permission to kill and torture the Rakshasa women that stood guard over Seetha. The sweet lady in quiet tones says, "What is this you wish for. They were only doing what their master ordered. They do not deserve any punishment, whatever. Do quickly go your way". She was an incarnation of true motherhood. I have not read a more moving story in all the literature I have read than this except that heart-stirring story in the *Maha Bharata* of another great mother and woman, the lady Draupadi. Aswathama mad because of the way in which his father Drona had been done to death, vows to kill all the Panchalas and Pandavas. On the last day of the fight at dead of night she enters the sleeping camp of his enemies. All except Krishna, the 5 brothers and Sathiyaki are there. He murders all of them including the five sons of Draupadi. Then he flees. Draupadi is inconsolable and prays to her husbands that Aswathama should be captured dead or alive. Bhishma and Arjuna capture him and bring him to the presence of Draupadi. Aswathama sullenly stands before her. She looks with blazing

eyes thinking of her own dead sons. Soon her eyes are dimmed with tears. She would not have minded if her sons had been killed in fair fight. Her eyes close. All sorts of thoughts crowd on her noble mind. The old Acharya Drona lies murdered on his Chariot. The poor widow, Kripi, who was like unto a mother to her, forlorn and miserable. Am I to add to her woes by ordering her son's death, her only son? She opens her eyes. They shine with rapt benevolence, pity and mercy. 'No, no, it shall not be; my sons are dead they cannot be revived' and so, the noble mother almost prays "No, no, set him free. Let him go where he pleases". Then we meet Seetha being carried to the presence of her victorious husband. Instead of welcoming her with endearing words of consolation and love he hurls at her mean unseemly insults. She feels it, and retorts "What is this which you speak, quite unbecoming of you", "Prakrithah Prakritiham.v." a vulgar man to a vulgar woman". Unable to bear it she orders a fire to be lit so that she may sacrifice her life. I do not believe that this ever happened. The story of all the devas assembling there and congratulating Rama, and assuring him of Seetha's purity is pure bunkum. Then we meet her in that egregious tail attached to the Ramayana. She is abandoned on the other shore of Ganga. She is enceinte. A most cruel act of Rama. Even then, she does not blame Rama. She only bewails her cruel fate. She gives birth to twins. She brings them up for some years. Then she is summoned to the presence; she appears before the Sabha; she is again insulted. She is asked to prove her purity. The noble heart breaks, and she falls down dead. How could Rama ever live after that? He naturally commits suicide. Such is the awful tragedy of Seetha's life. The noblest, gentlest and best woman known to the world. According to Aeschylus, the Gods are always jealous of greatness in human beings and contrive ways and means to break their minds and hearts. Salutations to your blessed feet O! mother, and may thoughts of you always keep me straight.

BHARATHA, LAKSHMANA, SATHRUGHNA.**BHARATHA**

Noble, deeply cultured, embodiment of truth and righteousness. Who that has read the Ramayana will not love him, eh. worship him? He is the ideal good man. We meet with him very rarely in the Ramayana. He is the son of Kaikayee. We know that he was educated along with his brothers in all the Vedas and Sasthras. The next we hear of him is, that he marries the lady Mandavi, an improvised daughter of Kusadhwaja the younger brother of Seeradhawaja known as Janaka. Next, very soon after marriage his maternal uncle takes him away to Rajagriha nearly 700 miles from Ayodhya. He Remains there till the emissaries sent by Vasishta call him back. Full of fear and anxiety he rushes back to Ayodhya in seven days. He learns of Dasaratha's death, with grief. He wants to see Rama. To his intense sorrow and mortification, he hears that Rama is in exile, from his mother's mouth, and that she herself was the cause of it. His love and respect for Rama is so great that he flies into a rage, and insults his own mother. Then he thinks of Rama. "No, he will not like me to behave harshly towards the mother". But he vows that he will not ascend the throne, but make all efforts to bring back Rama, who is lawfully entitled to the throne. "No, mother, I shall see to it that your desire is not fulfilled". The feeling that his own mother wrought a cruel deed tormented him. But again the thought that the mother however faulty is the embodiment of God to her son saved him. When Sathrugghna illtreats Manthara, he chides him. "If Rama hears of it he will never forgive us". Perhaps it was his own innate goodness that moved him. It also shows, how he held Rama as his model of good thoughts and good conduct. He decides quickly; and with a strong mind and heart arranges to go to Chithrakoota, once his filial duties to his dead father were over. He goes to Chithrakoota and effaces himself before Rama. His love and worship of Rama made him suppress his own heart's desire before the resolute refusal of Rama. He lives an ascetic's

life during all the years when Rama was in exile. He so far humbled himself before Rama, that he takes Rama's shoes on his head and installs them on the throne ruling as the Servant of Rama. He renders the crown to Rama, though according to his father's promise to his mother he was entitled to step on the throne after his father's death. If Rama was truly great, it was as much so because he was the brother of Bharatha. He endeared himself to his brothers by his unblemished conduct. Never for once he gave way to passion, clear and clean in his mind and heart. Sans peur, Sans reproach. The only weakness, he had is his belief in omens and portents. Who of us do not? That egregious tale the Uthara Ramayana lessens his goodness on one occasion. It is that at the invitation of his uncle Yudhajith, Rama sent Bharatha on an expedition against the Gandharvas, when Bharatha waged a horrible war extirpating 3 crores of them. Nothing is known of the Gandharvas except that they led a peaceful life on the banks of the Sindhu. They are not said to have started the war. It seems to have been purely landgrabbing. It is said that after Bharatha destroyed the Gandharvas he established two cities in their lands, and placed his two sons Thaksha and Pushkala as rulers thereof. The two cities are Thakshasila and Pushkalavathi - The greek Taxila and Peucolites. I do not believe this. It is just a quibble to concoct a niruktha for two ancient Indian cities in the Gandhara Country. We have known Taxila through Panini. It was a Centre of learning even before 600 B C. The Gandharvas were not Asuras or Daithyas or Danavas or Rakshasas. They are famed for their songs and music. The Gandharas were as much Aryans as the Kosalas. Dhritrashtra of Hasthinapura marries Gandhari, a princess of Gandhara. Just as many a Vedic name has been viciously mutilated, and a special story has been invented, so Gandhara was perverted into Gandharva, I do not remember where I met it. Thaksha Sila (The Chiselled hill) is only a contraction of Thakshaka Sila, the hill of the Naga chief who was driven out of Khandava Prastha by Krishna and Arjuna. The Saintly Bharatha would never have undertaken such a criminal invasion. Rama Lakshmana and Sathrugna may have done so. But Bharatha, never. Before closing my praise of Bharatha, I would request the Reader to study Sl. 27-33 of the 16th Sarga of the Aranyakanda. I wrote them down and translate them. It is the winter season.

27. 'Asmimstha Purusha Vyaghras Kale dubkha Saman-vithah | Thapas charathi Dharmathma twath Bhakthya Bharathah pure. || At this time (early morning), that tiger among men, of righteous soul, that Bharatha full of sorrow, owing to his devotion to you is performing austerities in the City.

28. "Thyakhva manamcha Rajyamcha, Bhogamscha Vividhan bahoon. | Thapasvee niyathaharah Sethe Seethe maheethale" || That ascetic, throwing aside his pride and the kingdom and abandoning all luxuries at his command, lies down on the cold bare floor of the earth, eating sparsely.

29. "Sopinunam Imam velam Abhishekartham udyathah | Vrtthah Prakrthibhirnityam Prayathi Sarayoom Nadeem" || He also, at this time (It is early dawn and Rama Lakshmana and Seetha have gone to Godavery to bathe) rises to bathe surrounded by the subjects, goes towards the river Sarayu.

30. 'Athyantha sukha Samvriddah Sukumarh, Suleoceitha | Kathhanvapaparathreesu Sarayoom Avagathae || How does he, bred tenderly, full of softness and deserving all comforts, dip into the Sarayu on the last hours of the night.

31. "Padma pathrakshano Veero Hreenishevo Jithendriyah | Dharmasjnah Sathyavadeesha syamo nirudaro mahan || The beautiful dark, belly-less well built with Lotus eyes, that modest, righteous, truthful self-controlled.

32. "Priyabhishashi madhurah Deerga bahu Arindamah | Santhyajya Vividhan Bhogan Aryam Sarvathmanasrithah || The sweet speaking, long armed controller of enemies, abandoning all luxuries wholly devoted to you.

33. "Jithas Swargas thava Bhrathra Bharathena Mahatmana | Vanastham api thapasye yasthwam Anuvartthae || Your brother the great souled Bharatha has conquered the Heavens, as he follows you even though you are in the forest. It is Lakshmana who praises Bharatha, the same Lakshmana who found he had misjudged Bharatha, and even threatened to kill him. From there he changes the subject to Karkayee, and says how could Bharatha be her son At once Rama intervenes. He does not relish the

insult of Kaikayee. "Na the Sa madhyamamba garhithavya
 kathhamchana | That our middle mother deserves no censure in
 any way. Proceed in the talk of that Bharatha the Ikshuaku Natha.
 "Nischithapi hi me Buddhi Vanavase Drdha Vrata | Bharatha
 Sreha Santhaptha Balisee krityathe me mathih || Though my
 mind had been determined on the forest life, the affection of
 Bharatha so melted it that my mind was enfeebled by it Oh, how
 I remember his sweet and loving words! It is not his brothers
 alone that eulogised him. Hear what Guha the forest ruler says.
 It is the 12th sloka in the 85th Sarga of the Ayodhya Kanda,
 "Dhanyasthwam, nathwaya Thulyam Pasyami jagathee thale |
 Ayathnath Agatham Rajyam Yasthwam, thyakthum ihchhaci ||
 Blessed are you I do not see in the world any one equal unto
 you. You wish to cast away a crown which came to you without
 any effort on your part. 13th "Saswathee, khalu the keerthih,
 Lokananucharishyathi | Yasthwam kriebra gatham Ramam
 Prathanayitham ichhasi || " Eternal shall be your fame
 throughout all the world, he who wishes to bring back Rama who
 is in afflicted circumstances. There cannot be greater praise for
 any man than that. Yes, Bharatha was good. Rama and others may
 be great. Unfortunately we have no clue to understand his family
 life. How he and his wife behaved towards each other. But I am
 sure the three brothers were never married, until the return of
 Rama and Sreha from the 14 years' exile.

LAKSHMANA

A noble, brave almost to rashness, with a deep sense of truth and righteousness. But hasty and impetuous, wholly, utterly devoted to Rama. Even when he felt that Rama did not conform to the laws of Righteousness, himself, had not the right to judge Rama and gainsay Rama. His love for Rama was as great as that of Bharatha. Hanuman does not come any where near. He completely effaced himself before Rama. In the presence of Rama he did not think he had any self of his own. If he felt that any wrong was done to Rama his rage knew no bounds. He will perpetrate any cruelty against the wrong doer unless prevented by Rama. He, when he heard that Dasaratha had gone back on his promise to crown Rama, he was prepared to kill Dasaratha as Ajatha Sathru of Saisunagas killed his father Bimbhisara, or at least imprison Dasaratha, as Aurangzeb did imprison Shahjehan. He cried out that he would kill Bharatha and his followers, when he learnt that it was for Bharatha's sake that Rama was to be exiled. But for Rama he would surely have taken up arms against his father. It was the adamant courage and good sense of Rama that saved the family from disaster. His resentment towards Bharatha burnt his mind and heart; when he ascended the Sal tree at the bidding of Rama to ascertain the reason of the great noise and dust, in Chithrakoota, and found that Bharatha was coming in the State Chariot with an army, he at once jumped to the conclusion that Bharatha had come to kill Rama. He roars and thunders that he would fight Bharatha and destroy him. It was the cool firmness of Rama and his sarcastic admonition that saved him from himself. "Have you ever known Bharatha do any harm to you or any body else? Has he ever uttered a harsh word? Why man! if you are so fond of the Ayodhya throne, just wait. As soon as he comes to me, I shall ask him to resign the throne in your favour. He will do it at once". And Lakshmana shrank within himself with shame at the rebuke administered by Rama. His inborn culture and goodness made him love and cherish Bharatha after he was an eye witness to the incomparable self-abnegation and humility of Bharatha. So he

makes ample amends later. vide 16th Sarga of the Aranya Kanda. With what love and pride akin to worship does he speak of Bharatha. He had been taught a lesson by Bharatha. He found that Bharatha loved Rama even more than he himself loved Rama. Ever afterwards he became more and more a slave to Rama, and when Seetha was spirited away by Ravana, Rama became disconsolate, inconsolable, eh, half-mad, mostly raved and ranted; how tenderly, how lovingly, how respectfully, he flings his soul round him quite caressingly, and brings him round as far as possible to normal life and thought. There seems to have been an instinct of cruelty in him. At the command of Rama he disfigures Soorpanakha. One can understand his necking her out of the Asrama and even threatening her with his sword. You may attribute it to his unquestioning obedience to Rama. But how do you account for his cruel treatment of Ayomukhi. She might have been old, ugly. Yet a woman. She suddenly falls in love with him, and hugs him and prays to him to take her as his wife and live with her, and ramble in the forests and dales of the Vindhya. His cutting off her ears and nose and chopping her breasts must be condemned as a beastly act unworthy of him. Let he. I am sure he never approved of the Assassination of Vali by Rama. That the ideal warrior should have screened himself behind a thick foliage and shot and killed a man who was in a fight-to-death with another. It must have surprised if not disgusted him. That his hero against whom no man in the world could fight and conquer should have killed Vali except in open fight, must have hurt his deepest instincts. He, Lakshmana, was a man of undaunted courage, who if occasion demanded, would risk his own life to save that of another. When Ravana hurled his sakthi against that traitor Vibheeshana, it was Lakshmana who rushed in to save Vibheeshana and received the full force of the weapon on his breast and was all but dead, and miraculously escaped. But, how deeply the poor man must have felt tormented at the caddish behaviour of Rama towards the gracious mother Seetha, when she was brought before the assembled monkeys and Rakshasas. "Woman, you may go unto Bharatha or Lakshmana. Eh, you may enter the harem of Sugreeva or Vibheeshana. I have done with you", words which no decent human being could and should utter. His slavish adulation

of Rama did not give him the moral or spiritual courage to tell Rama to behave like a man. To the latter day Brahmana to whom a woman is only a breeding ground for his children and a field to allay his sexual lust, Rama was only doing his normal duty and saving his prestige. But I am sure Lakshmana in his heart, never forgave Rama for his disgraceful behaviour towards Seetha. When the brothers learnt of Rama's resolve to abandon Seetha, when she was with child, they were heart-stricken with grief. But they dared not remonstrate and poor Lakshmana was the tool to carry out the infamous design. Rama the truthful asked Lakshmana to tell a wicked lie to Seetha that he was taking her to the Asramas of Vanaprasthas to fulfill her natural Dowhrida longing and stay a short time with the Asrama ladies and give them presents. Seetha believed the lie. She bundled up a lot of clothes and trinkets and followed joyfully. But poor Lakshmana's face was agitated. It was clouded by tumultuous thoughts. How could Rama be so cruel. Poor fellow, perhaps his heart is also aching. Any how I am quite unable to restrain my grief. Am I not equally culpable in making myself the tool to carry out Rama's orders? How could I pluck up courage to tell my gracious mother, that she has been cast off by Rama, to die in the forest? How can I return to Ayodhya after leaving Seetha on the further shore of the Ganga? Such and other thoughts must have been boiling in the heart of Lakshmana when he was escorting Seetha in the State Chariot, and then across the Ganga. When he reached the other shore and set Seetha down and himself stumbled out of the boat, he falls at her feet and sobs aloud, and wets her feet with tears. He tells the truth and tears himself away from her presence. Her words "I do not blame you, nor even Rama I only bewail my fate" must have been like pouring ghee on fire. From that date, his attitude towards Rama must have changed to one of sullen, mechanical obedience. When the first opportunity came to him he burst out "No, No, I am no longer going to be under your orders. I go." And he fell into the Sarayu; and that was the last straw that broke the camel's back. Rama felt the terrible shock of Lakshmana's suicide. His love-lorn mind and heart gave way, and he also followed Lakshmana into the Sarayu. Now, how do you judge Lakshmana. I am unable to. But I do love him as I do love Bharatha. Perhaps even more. One more

question. Did he marry? Did he lead a family life? This is a common question about the three younger brothers of Rama. He is said to have married Janaka's Aurasa daughter, one Oormila. Seetha was only a foster daughter. But we know nothing about her after her alleged marriage at the same time as Seetha's marriage. If there had been an Oormila would he have gone to the forest without taking her along with him? At least, would he not have taken leave of her? Would not Seetha herself have gone to Oormila, and taken leave of her consoling her for the absence of Lakshmana. Why Rama who then and afterwards in the forest advises Lakshmana about the duty he owed to his mother Sumithra, asks him to go back to Ayodhya to take care of his mothers. Would he not have advised Lakshmana, about the duty he owed to his wife, when he clasped Oormila's hand before the sacred Fire and solemnly vowed "Sabadharmam Charavahat." If he was really married, his conduct towards his wife was really blame-worthy. But I do not believe that he was ever married. Not at least at any time before Rama's return from exile. No Oormila welcomes him back.

SATHRUGHNA

There is very little in ValmEEKI's Ramayana to assess him. After his alleged marriage with one Sruthakeerthi, we do not hear anything of him or his wife. But this twin brother of Lakshmana seems to have been also self effacing. He follows Bharatha to Rajagruha, a strange place to him. We see him illtreating Manthara for her part in procuring the exile of Rama. He shuts up, when Bharatha, reproves him. We hear nothing more of him till we come to the Uthara Ramayana. He must have had ambition to distinguish himself as a warrior. When the so-called rshis were instigating Rama to man an expedition to grab the Soorasena Country from Lavana, Rama with complete faith in the Brahman's stories, and with his ambition to be known as the exterminator of Rakshasa rule in Aryavārtha called on Bharatha to lead the expedition. Sathrugna intervenes and requests that he should be appointed to lead the expedition, even before Bharatha could answer Rama. Bharatha is happy and Rama sensing Sathrugna's aspirations, appoints him on condition that he should remain at Mathra for 12 years, after pacifying the Country, and then only return to Ayodhya. The youngster feels the condition harsh, but as a devout follower of Rama, consents and returns after 12 years, having destroyed Lavana and subdued the Soorasenas. He was a King's son. If he had married, what was his family life. His wife is said to be the daughter of Kusadhwaaja the King of Sankasya, a princess born. What were her reactions to her husband's behaviour towards Bharatha who is said to have married her sister. Just like Lakshmana before Rama her husband followed Bharatha and conducted himself almost like a servant, a body guard. I suppose we ought to imagine as a matter of course, that like a model Hindu wife, according to the Brahman's Sasthras, she never stepped out of the portals of the domestic abode (Padl thanda Pathlul). What surprises a modern man like me is "How did he go to Mathra without taking his wife with him, when he knows he had to stay there for twelve years." How did he go off to Mathra without informing Rama, when Sathrugna came to know that Seetha had borne twins. When he

returned to Ayodhya he came by way of Valmeeki's Asramam. How did he refrain from informing Rama that his twin sons were growing in Valmeeki's Asrama under his special care. All the three brothers were sad and bewildered, even hurt at Rama's cruel behaviour towards Seetha. Sathrugna when he resolved not to inform Rama about Seetha and her two sons, perhaps thought "Rama's thoughts and ways are inscrutable. I cannot say what his reactions would be if I were to tell him the news. In course of time Rama will come to know of Seetha and her two sons, we shall wait to see how Rama takes it." There I leave him.

RAVANA

Ravana seems to have been the hereditary title of a dynasty of Rakshasa Kings. The story that there was one and only King of that name is a fiction. The clever quibble that "Ravanathi ithi Ravanah" is a perversion. According to the Uththara Ramayana when he defied Siva and tried to pull down the Kailasa Mountain Siva by the pressure of his feet crushed the arms of Ravana. The pressure made him roar with pain (Rowthi ithi Ravanah) and hence he was called Ravana. One of the sons of Pulasthya was called Ravana alias Visravas. His elder son was Vaisravana, and the younger was Ravana. So all descendants were called Ravanas. The Ravanas and their followers lived in the valley of the Narmada and on the South of the Vindhya. They seem to have been ever at war with the Ikshvakus and other northern Kings for hundreds of years. Even Mandhatha the Ikshvaku Emperor had to retreat before the then Ravana. Where was the then Ravana, when Bharatha was Emperor. If there had been only one Ravana, is there any story of his having been defeated by an Arya King, except by Karthaveerya Arjuna who ruled in Mahishmathi, who was known as an Emperor? He bound hand and foot, the then Ravana, and cast him into his dungeons, till the ancestor Pulasthya interceded on his behalf and got him released. The truth seems to be that the last of the Ravanas was a great warrior and conqueror, threatened Aryavarta and had from time to time advanced over the Vindhya and established Vice-Royalties at Janas'han in the Damoh District and in the Malada Karoosas. Shahabad District. He had his kinsman in Muttra. The descendants of Karthaveerya Arjuna had become powerless after Jamadagnya Rama had killed him. His victorious arms spread every where. What was there wicked about it? If an Aryan King does so, he is lauded to the skies as an Emperor. When, according to the Second Kalidasa in his Raghuvamsha, his hero

Raghu starts on a war of universal conquest, he is great, he is praised he only follows Kshathria Dharma. But when Ravana does the same he is the wickedest devil. How did Mandhatha, Bharatha and Karthaveerya Arjuna become emperors? I suppose all other Kings, voluntarily came to them and kissed their feet. Ravana is accused of having carried away many a woman from the conquered Kings. How did Dileepa acquire his big harem "Avarodhe mahathyapi". "Though his harem was immense". How did Dasaratha get other three hundred women and Fifty, either by coercion or purchase. What about the harems of Krishna and other Yadava Chiefs? When Arjuna tried to take them to his own land, the Abheeras attacked him and carried away most of the women. And the poet says most of them ran away with the Abheeras quite willingly. Arjuna was quite unable to retrieve them. Hanuman testifies that most of the women of Ravana really loved him. All were under Ravana's spell. They must have voluntarily attached themselves to him. The only woman who had been forcibly carried away was the Naga princess from Bhogavathi. Krishna carried away by force the Vidarbha princess Rukmini (A Rakshasa marriage). Krishna carried away the big harem of 16000 women, the wives of Naraka. What about Brinda? I have no doubt in their internecine wars, which was a pastime with the Kings of Aryavatta - it seems to have been also the same with Tamilnad Kings Chera Chola and Pandya, and was approved by the Brahmanas to be in consonance with Kshathrya Dharma, many a conquered King's wives were added to the harem of the Conqueror. When Troy was destroyed even Hecuba and Andromache become slaves, and were divided as spoils of war by the Greeks. Again about our present Ravana, there is the story of his having ravished Rambha or is it Punjikasthala, (these fabricators cannot be consistent in their lies) they were free lances. But surely no man has a right to be beastly. He has no right even to touch any woman without her consent. Then there is the story of Vedavathi, a silly concoction. Looking at the whole story with our brains and reasoning powers clear, the truth is, the Brahmanas who had colonised Janasthan had been driven out neck and crop from the Country by Ravana, wanted to get back into the rich Valley. They had heard of Rama's valour, how he drove the

Rakshasas out of the Malada Karoosa Country, and how he captured Vajrayanthi on the Panna range killing Sambara's son. They slowly cajole him and extract a promise to fight the Rakshasas, draw him down to Janasthan, amidst the Rakshasas. An incident may happen which may start a war, a *casus belli* established, and Ravana destroyed. The conqueror writes history, the conquered rarely. In my childhood-days, I was taught a history of India in Tamil. It was by a man named Morris. The Clives and Hastingses, the Welleslys and Dalhousies were angels and heroes sent by Jehovah to save India, and the various natives who fought them were rogues, thugs and dacoits except those that played traitors to India. Now that the thugs and dacoits have gone out of India, it is the turn of India to try and write a true history, if sufficient material was available. But somehow the Indians whether Brahman or non-Brahman never seem to have had a true sense of history. The theories of Karma and Maya seem to have benumbed them, in the belief that all that happened in this earth was evanescent, and so not worth recording. The greatest wickedness; Ravana preferred fraud to fair fight, to revenge himself on Rama. He carried away a woman against her will, when there was no one to defend her. He was unrighteous, criminal, nay, sinful, yet he was well educated, cultured and deeply religious. "Veda Vidya Vineethah" Well disciplined in the knowledge of the Vedas. He performed his daily Agnihotrams. He worshipped Siva every day with the utmost devotion. His three Agnis the Garbhpathya, Ahavaneeya and Dakshina are kept eternally burning and follow him to the funeral pyre and cremate him. He has been kind to his people. His largesses to the Brahmans is specially mentioned. He seems to have been quite popular among his subjects. Naturally every country and its people applaud and praise the pirates and Buccaneers of their own country, especially when they fill their own country's coffers at the expense of their victims. So Rama was applauded by the people of Ayodhya whenever he went out on a successful marauding expedition. "Gramarthhe nagarayacha na vijithya nivarthathe". From capturing a village or town, he never returns without having succeeded; of course he distributed portions of the loot among the Citizens. The successful expeditions of Henry V of England against France made him the Supreme hero

In the eyes of Shakespeare the greatest poet of England. I am sure the Rakshsa Poets of Ravana would have sung hallelujas about Raavana's Victories over the Aryas and their gods and would have described him as the greatest being next to Siva. After Viswamithra introduces Ravana to Dasaratha, we meet him when he coerces Mareecha to show him where Rama lived, and lure Rama away from the Asrama and give him the occasion for finding Seetha alone. Rama is away. Ravana enters his Asrama. He sees Seetha. She is seated near the gate, fearfully and anxiously looking out far and wide to know when Rama would return or whether he would at all return. Ravana is entranced at her beauty and presence. He describes her as if she were standing naked before him. Whatever thoughts he might have had about her, when he planned with Mareecha to abduct her seem to vanish. It was revenge and the fitting manner was to defile the wife of Rama and then cast her aside as a squeezed out flower. No, instead, admiration and adulation, true love enters his heart. From that moment, his only thought is, how to make her his own. Not merely to possess her body, but to possess her heart and soul. The first step is to take her away from her present surroundings to a place where he could prefer his suit for her hand and heart undisturbed, and amidst rich alluring and magnificent environments. The idea of possessing her body, without her reciprocating his love vanishes from his mind. The man who came to defile begins to worship. That is the protection for Seetha that Valmeeki has seen. Even the wickedest may have many a trait of goodness in him. Ravana at first thinks, that announcing himself as Ravana the Ruler of Lanka before whom even gods tremble, would impress on Seetha his greatness, and so through admiration lead to love. He flatters her, he cajoles her. Nothing moves her. He is vexed. He forcibly removes her to his chariot, Poor Jatayu's intervention does not give him much trouble. He hurries home, absorbed in his new found love. He takes her through all his palaces and promises to make her the mistress of all his riches, and of himself. Nothing moves her. But he will not give up his resolve to gain her love; so he keeps her in custody in his palace garden guarded by Rakshasis. Though he threatens her, he never makes any attempt to assault her. Instead, he falls at her feet. "Here are my heads, at your beauteous feet" he moans. Reader,

these are not my inferences, but what the great poet has spoke. "Ka thvam, breeh, sreeh Lakshmih or Rathih"—"who are you? The embodiment of modesty, of prosperity or Lakshmi or goddess of love. "Sa manmatha saravishtah" he pierced by the arrows of cupid enters into a rhapsody about the beauties of her body and ends with "mano harasi me kalyani Nadee koolam Ivambhasa." You are carrying away my mind, Oh gracious lady, like waters eroding the banks of a river. "Rakshasah Kamamchithah" He strictly enjoins on the Rakshasis not to talk harshly to Seetha, "Sa chinthayano vaidehim kamabana prapedithah" "Seetham drashtum Abhithwaran". "Thwayi sarvan Prathishtetham", Jeevithamcha". "Thwam me pramair gareeyasee." He cannot rest for a moment. Ever thinking of her. He hastens to see her. All my life is centered in you. My life and all mine. Be gracious. My heads are at your feet. I am your slave." She spurns him. "I give you twelve months to think over it. If you are not amenable," he threatens, "my cooks will make a nice dish of you for my table". Not that he would commit rape on her. All this in the Aranya Kanda. Then we go to Sundara Kanda. Hanuman is on a tree. He sees Ravana in the Asoka Vana. He feels himself small before him staggered by his noble presence. "Nirdhoothas thahsya thejasa". Seetha shrinks from Ravana in fear and disgust. He says "Throw aside all fear of me". He senses that she is afraid, he may force her. He assures her "Swadharma Rakshasa Bheeru gamanam va pirasthreenam, hasanam sam pramathya va". It is true Oh trembling lady, that we Rakshasas do capture others' women by force and ravish them, yet, "Evam chaithath Akamam thu nathvam sprakshyami malthili."—you do not love me. So I shall not touch you. Let my love do what it will with me. Oh lady! do not fear. Believe in me. You are carrying away my mind like the Suparna, a snake." He further begs and entreats. She feels that the man does not merely lust for her body, but really loves her. She says "my heart is in Rama. Turn away your mind from Me." Then turns her back on him. She exhorts him to be righteous. "I cannot be lured or seduced from Rama". "Ananya Raghavenaham". "I am not another from Rama. Be good. I am grief-stricken Take me

to Rama. Do. make friends with him". Then she threatens Ravana with his coming fate at the hands of Rama. She insults him as a craven. "You stole me when my husband was away". Ravana is stung. "The more I plead with you the more do you scorn me". My love suppresses all anger. "Vamah kamo manushyanam". Crooked is love among men. "Yasmin kila nibadhyathe Thasminsthanukrosah snebascha kila jayathe". Once a man is bound by love to one, on that one, all his sympathy and affection is attached. "Hence though you have insulted me harshly and cruelly, and deserve death, I shall not harm you. There are two months more. I shall wait". Then the Yuddha Kanda proceeds. "Sa babhoova kriso Raja maithilee Kamamo-hithah". That king grew thin tormented by love of Seetha This is not the bodily state of a man who has satisfied his lust by violating the body of the woman. Again, 'Atheva kamasampanno Vaideheem Anuchimthayan". Completely filled by love, constantly thinking of Vaidehi, he grew weaker and weaker. According to the Sringara Sasthra this state, the state of unrequited love, leads to death. Ravana tries some tricks. He pretends to have killed Rama, and flings an imitation of his head at Seetha's feet. Seetha is aghast. But soon the apparition vanishes. Then he purports to have killed Seetha, and throws the head at Rama's feet. Rama is horror-struck and inconsolable. He thinks that the whole object of his invasion has lost its purpose. But Vibheeshana keeps cool and says "I know the true love of Ravana towards Seetha. He surely will not do any bodily harm to her." "Abhipprayam thu Janamin, na cha gatham karishyathi". He will not kill her. I have elaborated this phase of Ravana, to show that the great poet clearly described Seetha's love to Rama. She is so deeply devoted to Rama; she would rather die than dream of another man or allow herself to be violated by another. He also shows that even the wickedest of men may have traits of goodness in them. She is so stately that her presence compels admiration and homage. All his brute strength becomes feeble. His mind, heart and body become feeble before her, that no foul thought enters him. His sole desire is to become one with her. Like the true devotee, he craves for Sameepyam, Salokyam and Sayujyam. "near the beloved, of the same plane as the beloved, of oneness with the beloved". Yet obscene minds cannot even imagine that

such love could be. They concoct stupid and nauseating stories of Brahma, and Vedavathi, to explain why and how Seetha remained inviolate. There are even more obscene minds that Ravana would not let Seetha unviolated. I do not nor do I wish to exculpate Ravana from his dastardly crime. If that sin was at all expiated, it is not by his death at the hands of Rama. But perhaps it may have been expiated by the pure love of Seetha that entered his heart and burnt him body and soul. It kept him within the bounds of humanity instead of hurling him headlong into the abyss of beastliness. But the great Poet and seer knew that there was no man on this earth, who was utterly bad or absolutely good. Men have their good and bad points; some more, some less of one and the other. The latter day Brahmans have held him up to the hate of all as the embodiment of all evil and most of us merely echo them in our brain washed ignorance. There must have been the idea that every one however wicked may reach the presence of God, in that phantasy concocted by other Brahmans, that Ravana knew that it was the shortest way to attain the presence by deeply offending it.

May all of us be saved from such temptations.

KUMBHAKARNA

A noble soul. Many a man who has fought to save his King and Country, even though he knew that his King was in the wrong, has been painted as wicked. Even Nana Phadnavis and other patriots who fought to throw away the hateful yoke of the British devils, were painted as wicked. That is the history I read in my childhood. But Valmeeki, though on the winning side, nowhere calls Kumbhakarna a Dush'ta, a wicked man. All the farce about his gigantic proportions his ravenous appetite, and his undisturbable sleep seem to look as if Valmeeki wanted to invoke our wonder and laughter, to relieve the tedium and horror of the grim battle, that went on day and night before the battlements of Lanka. At the same time it makes us admire the courage of the monkeys who stand up to him, and the invincibility of Rama. Kumbhakarna is an honest man. He is not afraid of any one. He flings the truth at Ravana's face, the first occasion in the Assembly of Council summoned by Ravana, "You have done wrong. You wish to consult us after you committed the crime and find yourself in danger. Why did you not consult us before the contemptible idea of abducting Seetha entered your head". Ravana is in a huff. But Kumbhakarna does not care. He merely retires saying, "However it be, I shall fight our enemies to save you and our people". And when summoned again by Ravana for the last fight, he says, "Either I return victorious or I die". He was no mere boaster. He had no illusions about his own invincibility. In the description of his awakening there is a mixture of outrageous fun and sickening disgust, 'Beebhatsa'. We may laugh at the description of his snoring which draws into his nostrils the Rakshasas who try to awaken him by dancing on his body, we cannot help admiring his calmness, his courage and his absolute unconcern when entering the field of battle.

A Noble soul. A good man. He fought on the losing side.

VIBHEESHANA

The arch traitor, the selfish schemer, a rogue about whom neither Rama nor Hanuman had any illusions. But it must be said to his credit, once he cast his lot with Rama and Rama the astute leader of men crowned him even before the battle was to begin, and he felt certain that Rama would not bypass him after victory, he proved a faithful ally and a useful and obedient companion. Rama had no high opinion of Sugreeva as a man. He did not think much of his intelligence. He felt more affection towards him than towards Vibheeshana. There was a feeling of gratitude towards Sugreeva. In giving him leave to go back to Kishkindha, he affectionately embraces him and gives him a memento. Not so to Vibheeshana. He gives him advice how to be honest and righteous. Rama had evidently doubts about him. After Vibheeshana's advice to Ravana which Ravana rejects, he flees with four of his followers across the sea. He has made up his mind. He knows how Mareecha and Subahu were driven out of Malada Karoosa, and how Khara Dooshana and Thiriras, were conquered and killed. He knows how Vali was killed and Sugreeva installed in Kishkindha, and that a great Vanara Army is at Rama's back. He is sure that Rama will defeat Ravana. Then who shall succeed to the Rakshasa throne? Yes. That must be my self only. So we shall ingratiate ourselves with Rama. We shall fall at the feet of Rama and betray our elder brother. We shall let him into all the secrets of Ravana's strength and weakness. Thus, he stands at the northern shore of the Sagara and sends word to Rama. Rama calls a Council. Sugreeva and others advise his capture and execution. But the shrewd Hanuman assesses the position correctly. Rama agrees with Hanuman. Hanuman says, "Hearing of your great prowess, hearing that Vali had been killed by you and that Sugreeva was crowned, this fellow greedy for the Kingdom 'Rajya Kamkshee' has come to you." Rama agreeing gives him refuge. Through the whole fight Vibheeshana's sole concern was, when will Ravana be killed, and when he can place the Rakshasa crown on his own head. When Rama and Lakshmana are lying insensible bound by the serpent arrows of Indrajith, the man loses his courage. He weeps. Not for the dying heroes, but that he has lost all hopes of the Rakshasa

Kingdom. I cannot understand how else, slokas 18 and 19 of the 50th Sarga of the Yuddha Kanda, can be construed. So I shall place them before the reader and give a literal translation of the same. "Yayor veeryam Upasrithya Prathishta Kankshitham maya | Thavubhow dehanasaya prasupthow purushot sha mow || Jeevannadya vipannosmi nashta Rajya manorathah. | Praptha prathijnascha Ripuh sakamo Ravanah Krithah". || "Depending on whose prowess fixed status was expected by me, those two great persons lie deeply asleep in death. Even while alive I am destroyed (dead) having lost my mind's desire of a kingdom. My enemy has obtained his vow. Ravana has become of fulfilled desire". The fellow not only weeps for his loss, but envies Ravana's success. That is the man. The death of the brothers does not affect him, except in so far as his own gain is concerned. But Oh. the horror of Ravana winning; He cannot endure. Even Sugreeva seems to see into his mind. He consoles him and says 'Rajyam Prapsyasi Dharmajna Lankayam nathra Samsayah'. He calls him knower of righteousness (sarcastically) "you will get the kingdom of Lanka. There is no doubt of it". Luckily Rama and Lakshmana revive, and this cad attains the Lanka throne. He would not perform the funeral ceremonies of his elder brother but for fear of Rama. Yet the fulsome praise of this man, as if he was a paragon of virtue, and the sermons preached about Vibheeshana Saranagathi is laughable, if not ridiculous. He is a favourite of the A. S. F. Govinda Raja and all so-called Vaishnavas. I have heard a samskrith verse one foot of it I now forget "Mathri drohi Pithur drohi, Bhrathri drohi thathhalvachaPanchalthe Vaishnavothamas.

Here I close this painful subject.

HANUMAN

A very shrewd and intelligent man. Well educated in the language and knowledge of the Aryas, born of one of the 4 tribes of the Pulsthyas, a devout servant of Sugreeva, who transferred his love to Rama after meeting him. He knew also the social habits of the Aryas. The way in which he reads Vibheeshana shows his insight into human nature. His advice and consolation to Thara the widow of Vali shows how cleverly he assesses the woman. The way in which he tries to isolate Angada and lead the other monkeys away from him, shows his crafty kautaleeyan mind. His search in Lanka to find out the whereabouts of Seetha, is a master-piece of espionage. He was a powerful athlete and an expert swimmer. He is not the omnipotent, which the Hanumayana fabricators have forged him to be. Man is an animal. His mind is only an adjunct to his body. This physically powerful man evokes our fear, our wonder, our surprise, and admiration. As the Upanishad put it "Apyekohi balawan, sathan vijnanavatham udvijathe". Even though single, a strong man intimidates a hundred intelligent men. Just as Rama proved himself as the strongest of men by bending the bow of Janaka, so after Vali's death, he was the strongest among the other monkeys. As long as Vali was alive, Hanuman had his tail between his hind legs and wandered about with fear in his heart in the Mathanga Vana under the Rshi's protection. His real great feat was spying out the place where Seetha had been immured by Ravana. That was sufficient to weave about him monstrous stories about his prowess and for concocting a spurious genealogy for him. From being a legitimate son of a monkey chief, he is made the bastard of the wind-God. The Vatha is confounded with the Vayu and Maruths of the Rigveda and is made the most powerful of all beings. So Hanuman as his son is the strongest. The fellow who takes at least half a day to cross the Sagara goes to Candhamadana from Lanka in the twinkling of an eye uproots the mountain, a portion of the Himalaya, and even when you are looking on, in another twinkling of the eye, returns to Lanka. And lo! as soon as the herbs have been gathered, replaces the mountain in the Himalaya, and returns to the field of battle in another moment. He is said to fly over the Sagara to reach Lanka. It is as much a lie as the flight through

the air of Ravana. The poet clearly says that, he raised a foam by beating the waters with his arms and thighs and shanks. The poet clearly says also that Hanuman on his return entered the waters of the Sagara (Sagara Avagahetha). The monstrous exaggeration indulged in by Krishna Dwaipayana in describing the individual battles of the Mahabharatha heroes pales into insignificance in the face of Hanuman's exploits. He is deified. This poltroon who could not fight Vali for the sake of Sugreeva is now worshipped as a god. I believe there are more temples for him in the whole of India than for Rama. Perhaps there are not very many for him in the North—probably most have been destroyed by the musalman—but they are found in plenty over all the Maharatta, Andhra, Canarese and Tamil countries. The Madhwa Brahmin is his most fervent worshipper. To the Madhwa the hierarchy of the Supreme is as follows. Narayana, Vayu, Hanuman, and the Acharya Madhwa. His tail does not burn even when set on fire. The fire-God is afraid of him. Perhaps he could extinguish even a volcano in eruption by merely spitting on it. Are there any good qualities in him which we may point out and say, 'in this place he has done a kind and laudable act?'. The only act is, he was a devoted slave of Rama. He offered to carry back Seetha on his shoulders, before the Rakshasas knew anything of it. But Seetha wisely rejected the offer. What shall we say of his alleged burning of thousands of innocent women and children in the Lanka houses. Anybody with a sane mind will close the Sargas, after reading them, with disgust and execration. Valmeeki did not compose it. The rabid forger closes the episode with the madman's laugh of Hanuman extinguishing the fire round his tail by dipping it into the ocean. Even now in Ceylon near Trincomalee, a place near the Sea is pointed out as to where Hanuman dipped his tail. Can you imagine that Valmeeki ever wrote such drivel? He was creating a noble epic. How the Aryans resisted the onslaught of the Rakshasas and under the leadership of Rama drove them beyond the Vindhya. This poem has been defiled by the addition of more than half of the Sundara Kanda. Yet this Kanda is the most devoutly read, of all the Ramayana. The superstition is, that the person who reads it or hears it read or arranges to have it read, will attain all his desires. The sick man will recover from

his illness. The man who has lost any of his properties will recover them intact. The man who starts on a journey with some object, will return successful, oh, all a man's desires will be attained. Perhaps the utter impotence of the Brahmans whose bunkum about manthras and thanthras, and Homams and sacrifices was exposed when they came under the heels of the Macedonian Greeks, then the Scythians and white huns, and later under the Musulman made them long for an omnipotent hero who in his own time will save them from the mlechhas. So Hanuman is a Chiranjeevi (immortal) biding his time. In the Mahabharatha period he was on the way to Kubera's abode on the Gandhamadana. Of course distance is no concern Lanka (Ceylon) was only a mere 2000 miles away. But where is he now? Perhaps vanished into thin air—his own element. After the Blessed year 1947 A. C. we need him no more We need no God who is not able to shatter our enemies. Jehovah smote the Amalekite hip and thigh. Indra (Rujan, Mrinan Pramrinan chi sathrun) came wounding stamping and stamping on over enemies Alexander the macedonian was boosted as the son of Jove, and called 'great'. So was the Corsican Napoleon known as great. Who calls Newton or Einstien "great". There is not much more to write about this monkey. They deified Rama. Hence the monkey who was a devotee of Rama was also deified. Of course Hanuman was not a monkey. He knew to talk Samskrith like one born to it. When he meets Seetha in the Asoka Vana, he is at a loss how to address her. He says "If I do speak in pure Samskritha, Seetha may take me for Ravana in false guise. If in a patois, she may not understand me. So he hides himself in the arbourage and slowly repeats the story of Rama's exile and the loss of Seetha. It shows how clever and thoughtful he was and how he was well fitted for his job as a spy. May I point out to the reader 4th sloka 30th Sarga of the Sundara Kanda, where Hanuman calls himself a spy (Chara) "Charana the suyukthena Sathroh Sakthim Avekshata Gudhana charatha thavad Avekshltham Idam maya". Like a careful spy I have seen the might of the enemy moving about secretly. I have seen all this. He means Ravana's meeting Seetha, And thus the fellow glorified into Ramadoot What is the message that Rama sent to Ravana through him?

WHERE DID RAVANA RULE? IN OTHER WORDS WHERE WAS LANKA?

It is now an accepted theory that the island of Ceylon (Sinhale) was where Ravana lived and ruled and Lanka was another name for Ceylon. This is said to be established by the Ramayana of Valmiki, as it is now extant i.e., for well nigh 9 centuries. This has been well maintained, and is believed in as the truth, and any body who dares to assail it will be denounced as a crank or worse reviled as an atheist. That greatest of tamil poets the immortal Kambar has fixed it in Ceylon for the tamils. But it is now fairly ascertained that Kambar lived in the 12th Century A.C. There is another ancient epic, the Silappadhikaram. It is more a Kavya than Ithihasa. In its Vanjikandam of 6 Gathas, which the Parashiyar has not commented upon, it is mentioned that one Gayavahu of Lanka installed a temple for Kannaki in Ceylon. There are two Gayavahus in Ceylon's history, one exactly a thousand years later than the other. The first is placed about 174 A.C. and the second in 1174 A.C. Most tamil Scholars follow the late Professor (Sundram Pillai) who in his "Tamils, Eighteen Centuries ago", has given the earlier date for the epic. The late Professor T. Ramachandra Sastry was also of the same opinion, vide his translation of the epic under the auspices of the Madras University. But one thing to be noted here is that the two chronicles of Ceylon the Dweepavamsa and Mahavamsa do not denote Ceylon by the name of Lanka. I learn also that the late Professor Veiyapuri Pillai was of opinion that the work was at least 8 centuries later. The late Professor Ramachandra Sastry admits that the temple in Ceylon which was alleged to be the one by Gayavahu was really in worship of Sethi and there is no temple in Ceylon in worship of "Omrai Mulachi", and the only temple for Kannaki in South India is in Cranganore on the Travancore coast. He has also given a picture of the idol

in his book. I am no tamil scholar. After attempting to read and understand the epic, I have come to a theory of my own. I suggest that the first two Kandas are by an ancient author may be of the 8th century A.C , while the Vanjikandam is a small one, and a later addition. Kannaki has been raised to the Indra Loka along with her husband and really the whole story ended in a semitragic note, and Elango Adigal or the one who gave him the story, Seethalai Sathanar, ended thus with a fitting sequel It must have been a much later idea of deifying Kannaki into "Pathhini kadavul". The idea of the conquest of a northern King must have come only after Raja Raja's conquest of Orissa, Kalingathu Parani. Senguttuvan is a purely mythical hero. He is said to have fed the contending armies of the Kauravas and Pandavas during the progress of the 18 day battle. In the Maha Bharatha, though a Pandya King and some Cholas have been lugged in, I do not find mention of any Chera King, either fighting in it, or being of help to either side. I am surprised the author of the Vanjikandam did not rig up an Aryan ancestor for him. The Pandyas were descendants of the Pandavas. Did not Arjuna come to "Manalur" and beget a son on Chithrangatha the only daughter of the then King (The southern rogues perverted "Manipur" into "Manalur" vide the Kumbhakonam edition of the Maha Bharatha). They seem to have been some what uncertain about the Cholas. The Pandyas were "Somavamsa" of the "Lunar race". We exalt the Cholas further. They were, both of the Lunar and Solar races; They were called "Sembians", descendants of Sibi the son of Useenara a descendant of Yayathi, and hence a Scion of the Lunar race. But they were also descended from Muchukunda the brother of Mandhatha the emperor, one of the Solar race, a Soorya vamsi. Sibi is famous, as the king who cut off, bit by bit his own flesh to save the pigeon from the kite The other is he who helped the Devas in their fight against the Asuras. He conquered them. According to the Vaishnava Bhagavatham, the Devas asked him to crave a boon. -He said "I am tired, I want to sleep; let not anybody disturb my sleep. If I am awakened by anybody, the moment I set my eyes on him, he shall be burnt to ashes". Funny, is it not? It seems Krishna, when he was pursued by Kalayavana, lured him to the place where Muchukunda was asleep, screamed himself behind his sleeping body. Kalayavana entered,

and shook the body of Muchukunda to know where Krishna had hid himself. Muchukunda woke up in anger and eyed the man. Kalayavana fell down in a heap of ashes. The author of the Vanjikandam tail (just as Valmeeki's Ramayana has a tail in the Uthara Ramayana), most probably was a Brahman, a Siva worshipper and a believer in the efficacy and holiness of Yajnas (Sacrifice.). Jainism, Saivism, Vaishnavism, and Sakthaism are equally honoured in the Pukar and Mathurai Kandams. There is not any trace of Buddhism. But the Vanjikandam is purely Brahminical. In my humble opinion I believe even the language is more modern and has more Samskrith infiltration. The introduction of Madalan (Samskrith Matthara) suggests new thought and culture. The Brahman and his Yajnas, the influence of Brahmanism seems to have rooted itself in the land of the Cheras. The Chera King must have had a Brahman Priest who officiated as Hotha in his sacrifices, Like his priest Senguttuvan seems to have preferred Siva to Vishnu. The later Travancore Kings are Vishnu worshippers. Before he starts on his Expedition to the north a Yajna is performed. Worship is offered in both the temples of Siva and Vishnu, just as he starts; Prasadam (the remains of the offerings given in worship) from both the temples are received. Senguttuvan receives them with humility places the one from the Siva temple first on his head after bowing low, while he places the one from the Vishnu temple on his shoulders. I infer that the author of the Vanjikandam is a Smartha Brahman, who leans towards Siva in preference to Vishnu. In the first two kandams, Jainism, Saivaism, Vaishnavism, Sakthaism all are equally welcomed. But in the Vanjikandam Brahmanism is exalted and the others Jainism and Buddhism are ignored. I have not the necessary knowledge to pursue this further. May I humbly submit that great Tamil Scholars may consider my above suggestion. The sheet-anchor on which the belief that Ceylon is Lanka rests on Valmeeki's Ramayana Sargas 40 to 48 of the Sundara Kanda, as adopted by Kambar. The late T. Paramasivier in his Ramayana-Lanka has adduced cogent and almost compelling reasons showing that Lanka cannot be Ceylon. He suggests that it was the conquest of Ceylon by the Cholas about 1000 A. C. that gave the brain-wave to the Brahmanas, who performed Aswamedhas for the Chola King and

exalted him into a Rama and denounced the King of Ceylon as Ravana and converted Simhala into Lanka. Those who really care to study the Itihasa with an open mind, not in the sole belief that it is a religious book to teach us ethics and morals founded on a legendary fairy tale which has no relation to fact, but that it is a historical epic, handed down by tradition about the last great war which threw open the gates of the Dekkan to the emigration of the Aryans, as it has been handed down for more than 4000 years, to them I commend that book of Paramasivier. Before I place my positive reasons to show that Lanka cannot be Simhala, it is only right that I show that the whole story of Sugreeva's Loka sanchara is most incredible nonsense, a tissue by falsehoods, absurd balderdash. This is an extreme example of how people literate or illiterate, are, by pseudo Religious propaganda, mislead into believing atrocious lies. It is a greater wonder that learned and intelligent scholars do not care to verify their knowledge of the Ramayana by carefully and critically reading the epic. Apart from the Pargiters and Vincent Smiths, three great south Indian Scholars, all learned Brahmins have written books on the Ramayana. I mean the late Justice T. V. Seshagiri Iyer of the Madras High Court, the late Right Honourable V. S. Sreenivasa Sastrigal, and my friend, who is happily with us, Dewan Bahadur K. S. Ramaswamy Sastrigal. None of them has exposed this execrable lie-Sugreeva's loka-sanchara. It was left to T. Paramasivier to deal with it about the year 1940 A D. He thought it so absurd that he has only to point out some salient passages from the Ramayana, and people will look up their Ramayana, and throw that portion which has been forged in the extant edition, into the dung heap which is its fitting receptacle. But fibs which have been interwoven with religious beliefs do not die easily. The Brain-wash is so thorough that the believer has only to throw aside the truth as 'Nasthikam'. So I shall deal with it in extenso and in detail and give a complete exposure of this 900 years old rigmarole. Hence it becomes necessary to give a description of the Aranya Kandam as an introduction, before I deal with the story in the Kishkindha Kandam. I may remind the reader of the Ramayana, that Rama questions Sugreeva how he came to know so correctly the geography of the world-(Poor Rama, he had not been taught it by his Guru). Sugreeva replies "You know that fellow Vali

drove me round the world, appeared before me as in a mirror". I at last escaped by entering Mathanga Vana, reminded thereof by Hanuman" (Hence Hanuman the valorous and omnipotent, ran with his master for fear of Vali). This lie should be nailed. Though I have dealt with it extensively in my general commentary it deserves a special and separate exposition now.

In Kishkindha Kandam, Sarga 7 sloka 19. Rama impresses on Sugreeva "Kinthu yathnah thvaya karyah, seethayah Parimargane, Rakshasasya cha Raudrasya Ravanasya durathmanah. Maya cha yadanushteyam Visrabdhena thaduchyatham" = In any event you must make endeavours in the search for Seetha, and also of that cruel Rakshasa. All tell me in full confidence what I have to do". Then they seat themselves on the foliage of a Sal branch, and Sugreeva narrates slokas 17 - 19 of Sarga 8 "Aham Vinikroutho Bhrathra charamyenam bhayardithah. Rsyamookam girivaram, hrtha Bharyas suduhkhithah" = "I have been wronged by my brother. I wander about in this fine mountain Rsyamooka. full of fear, bereft of my wife, full of sorrow" Rama at once righteously promises "Adyaiva the hanishyami thava bharyapaharinam" = even today I shall kill that man who took away your wife." Then on further questions Sugreeva goes on; slokas 32-34 "Putraham Valina Rama Rajyath Swathava-rojithah. parushanicha samsravya nirdhuthoham baleeyasa. Hrtha Bharya cha me thena Pranebhyopi gareeyasee subridascha madeeya ye Samyatha bandhaneshu the. Yathna Vamscha sa dushrathma madvinasaya Raghava Bahusasthath prayukthascha vanara nibatha maya" = Some time ago I was dethroned by Vali from my own kingdom. By that stronger fellow, I was driven out with insults. My wife dearer to me than life, was taken away by him (why did not the coward fight for her? and why did not Rama run away with him?). My friends were cast into prison. That wicked man ever trying to kill me many times sent many monkeys, but them, I killed. (If Mathanga Sapa were true, those monkeys must have been turned into stones). After having thus earned the pity and sympathy of Rama, he concludes "my life and happiness depends on his destruction". Even without further questions from Rama, he continues in the 10th Sarga for 30 slokas, how the enmity arose. In fact the whole story runs for 27 slokas in the 9th Sarga and then

proceeds in the 10th. I am giving a literal translation of the whole, sloka by sloka. (1) "Vali my elder brother a conqueror of his enemies, highly thought of by our father and also by me in the olden days. (2) When father died, as the elder and as esteemed by all, the ministers crowned him as King of all Vanaras. (3) When he was ruling the ancestral kingdom, I always respectfully served him like a servant. (4) The powerful **Mayavi**, the elder son of **Dundhnbhi** - it has been known from old that there was great enmity between Vali and Mayavi on account of a woman - (what sort of women could that be for whose favors both a monkey and a buffalo could have contended?). (5) When all were asleep at midnight, Mayavi came to the gates of Kishkindha, furiously roared out a challenge to Vali to come out and fight. (6) Vali who was asleep heard the fearful roar. He would not brook. He jumped out in haste. (7) Though entreated by all the women, and humbly by myself, he ran out in great anger to kill that greatest of Asuras. (8) The strong man threw us off, and went out. Then I also owing to my affection for him, followed him. (9) Mayavi seeing my brother, and me also behind him, got afraid and ran off. (10) When he fled in fear, we also chased him more swiftly. There was moon-shine to light the path. (11) He entered a huge grass covered hollow in the earth, not to be easily entered. We stopped at the mouth. (12) Seeing that the enemy had hid himself, My brother full of wrath told me. (13) "You Sugreeva, stay here. I shall go in. I shall kill him and return". (14) I begged him not to. He bound me by an oath on his feet, and entered the hollow. (15) More than a year passed and I waited, (16) I thought he was lost. I lost my courage. I doubted some danger had befallen him. I did not see him. (17) After a long time blood and foam bubbled out of the hole. I was very much grieved. (18) I also heard the roar of Asuras and also the shouts of my elder brother in the battle. (19) From these signs, I concluded that my brother had been killed. So, friend, I shut up the mouth of the hole with a rock as big as a hill, poured exequial waters for him and came to Kishkindha. (20) While I tried to hide it, the ministers heard of it (Where was Hanuman all this time?) When I joined them I was crowned as King by my friends. (Hanuman must have been the first). (21) Oh Ragahava, while I was lawfully ruling the

Kingdom, Vali returned after killing that greatest of Asuras. (22) Seeing the crown on my head, he with blood-shot eyes, bound my ministers — (Was not Hunuman one of them? I suppose he must have slunk away with tail between his legs as soon as he saw Vali) and spoke harsh words (23) Though I was able to kill him, that sinful man, my respect for an elder brother restrained me (Ha. Ha!! What fun, this coward and traitor! Did Rama believe him?) (24) Vali having killed the enemy entered the city. Respecting him, naturally I saluted him. (25) He did not bless me in the usual way. (26) I prostrated and touched his feet with my crown (Why did you not remove the crown?) But he showed no grace. 10th Sarga sloka. (1) I beseeched him who was full of anger in a wrathful mind, to secure his affection? (2) 'By good fortune the enemy has been killed by you. You are the protector of all fugitives. You are my guardian. (3) This umbrella with many spokes like a full moon I hold it over to you, please receive it. (4) Oh, King, I stood at the mouth of the hole with great anxiety for one whole year I saw blood gushing out of the hole. I was afraid. (6) My heart was grief-stricken, and my senses were in confusion. I closed the mouth with a great peak of a hill I came away and entered Kishkindha. (6) Sorrowfully looking on me, the citizens and ministers crowned me. I did not wish for it (Where was Angada?). Please forgive me. (7) You are the one to whom respect is due You were the king of us before, I assumed the crown in your absence. (8) I return you the kingdom which I held only as trustee for you. (9) Do not be angry I fold my hands in prayer. With my bent head I beseech you. (10) The ministers and the citizens compelled me to assume the crown. I was made King only to fill up the vacancy.' (11) To me, who was talking with affection, he gave insults (Dhikthwam) 'Be damned', and hurled many an insult (12) He called the ministers on his side and **summoned the subjects**, and spoke of me among friends, these very wicked words. (13) 'You all know, how that cruel and bad Mayavi challenged me at sight. (13) I got out of the palace hearing his words I was followed by this my cruel brother. (15) He seeing two of us got afraid and fled. (16) He entered a hollow in the earth. (17) Seeing that he had entered a hollow, this cruel fellow my brother was told by me (18) "I can never

return without killing my enemy. Wait at the opening till I return after killing my enemy". (19) Believing that this fellow is guarding the gate, I entered and searched for him. (20) I found him after one year. I fought him and killed him, also his followers. (21) The blood which spurted out of his mouth, while he writhed and groaned on the ground, filled the hollow. (22) Having killed that powerful son of Dundhubhi, I wanted to come out. I was not able to find the opening. (23) I cried out and called Sugreeva by name. No answer. I was deeply grieved. (24) With many a kick I tore open the rock, and returned to the city by the path. (25) Here I am obstructed by this fellow who desires the throne for himself. This cruel Sugreeva forgetting all brotherly love." (26) Thus saying to me, he coolly drove me out of the city with one cloth **Eka vasthrena nirvasayamasa**. As the Tamil saying says (Kundi Thuniyodu Virattivittan) "He drove me away with the cloth round my loins. (27) I was thrown out by him and lost my wife (to him). Owing to fear of him I have wandered through the forests and seas of the world (When was this?) (28) I have entered, sorely grieved at the loss of my wife, this Rsyamooka hill which is inaccessible to Vali for a special reason. (29) Thus I have given out to you the whole story of my enmity to my brother. See Oh, Rama, the misery that has befallen me who has committed no sin or crime. (30) So, Save me from Vali of whom I am afraid". (This is the fellow who said "That he could have killed Vali, but that he was his elder brother). Sugreeva placed himself in as favourable a light as possible in the eyes of Rama. But I shall request the Reader of the Ramayana to keep carefully in mind these facts (1) The man who killed is Mayavi the son of Dundubhi, (2) He is killed in a hollow some where near Kishkindha, (3) Nobody knows what became of his carcass, (4) Why did Sugreeva wander through the forests and seas of the world? Vali heard Sugreeva in full, and then gave his version and view, not in any lonely place, but in the city in the presence of all his subjects and ministers He does not assault him or even threaten him. He exiles him. If Vali thought that Sugreeva should be killed, he would have at once fought him and if all the stories of Vali's strength are even one-tenth true, that

would have been the end of Sugreeva. Yet, he is said to chase Sugreeva, after he had gone out of Kishkindha. The whole thing is a blatant falsehood, invented by later forgers. (5) He also knew about the Sapa of Mathanga. It is he who tells Rama about it. Is it probable he could have forgotten it?

The next important story told by Sugreeva to Rama is that of the death of Dundhubhi the father of Mayavi. Sugreeva wants to be assured that Rama was strong enough to fight Vali. He shows Rama the skin and bones of a monster, "This was Dundhubhi, Sarga 11, Sl 27, 28 Dundubhi roared out a challenge. Vali heard it. He came out with his women and told Dundubhi (30) "Why do you roar? Run away Save your life". Dundubhi replies "Do not boast in the presence of your wives. Come out to fight, or I shall give you one night, to dally with your women We shall fight tomorrow". But Vali would not wait, Dundubhi was felled and died the same night Vali threw the carcase full one yojana away. Oh Rama, can you lift it and throw it away even two hundred Bow lengths?" ("Dwe Dhanus Sathe") A Dhanus is said to be 2 yards=6 feet, But a yojana according to Kautalya's Artha Sastra is 4 miles and 960 yards So Reader, keep in mind that both the father and son are killed by Vali to the personal knowledge of Sugreeva. Dundubhi, before the gates of Kishkindha, Mayavi in a hollow some distance away. Nobody knows what became of the carcase of Mayavi. But Dundubhi's bones were bleaching in the sun in sight of all We are not able to say who was first killed and who, next. Did the father come to avenge his son or the other way Again the blood drops from the body of Dundubhi, bespattered the Asram of Mathanga. Therefore the distance of Mathanga-rama, hence of Pampa and Rsymooka cannot be more than one yojana. i.e., 4 miles and 960 yards from Kishkindhadwara. And Mathanga proclaimed a curse that any monkey that may enter within one yojana of his Asrama shall be turned into a stone Vali according to Sugreeva fell at the Rishi's feet, and prayed that the Sapa may be recanted But the great Sage full of mercy refused to resile. Perhaps he knew by his Divya Drishti, that Rama was coming for the help of Sugreeva in the near future, and the Sage ought to provide a safe shelter for Sugreeva from Vali From here we shall go to the

40th Sarga. Sugreeva instructs the Vanara chiefs, how and where to search for Seetha. From 15th to 67 sloka he directs Vinatha to search for Seetha in the eastern quarter. Then in the 41st Sarga, he picks out chosen Vanaras under Angada's command to search in the southern. In the 42nd, Sushena is sent west and in the 43rd Sathavalee is sent north, each leader is at the head of a hundred thousand and is strictly enjoined on pain of death to return in one month. The 44th Sarga is the "Ring" story. Rama who did not, in spite of his omniscience, know where Seetha was, is supposed to have a premonition that Seetha would be found by Hanuman and gave him a ring engraved with his name. Rama is astounded by the extent of Geographical knowledge displayed by Sugreeva. He says "How do you happen to know all the world?" and Sugreeva narrates from the 3rd sloka onwards of the 46th Sarga upto the 24th sloka. It deserves a careful study. I give the literal and accurate translation. 3rd sloka Vali drove and chased (Parikalayathe) that Danava named Dundubhi, of buffalo shape, towards the mountain Malaya. The buffalo entered a cave (Guha) of Malaya. Then Vali entered that cave to kill him. Then I was placed at the mouth of the cave as a humble guard. Vali did not come out even after a year. But the hole was filled with blood, I was filled with surprise and sorrow at the death of the brother. I made up my mind that my elder brother had been killed. I placed a rock as big as a mountain peak (giri sringa) so that the Mahisha (Buffalo) unable to come out may die there, without any hope of Vali being yet alive, I came to the city. I got both Thara and Ruma. I lived with my friends free of care. Vali came after killing the Danava. Then I gave up the kingdom, induced by fear. But that wicked fellow, all his senses in wrath chased me and drove me (Parikalayathe while I fled with my ministers- (of course, was one of them not Hunuman?). I ran and ran, and saw the whole earth as if in a mirror. To the east and the sun-rise mountain (Udaya Parvatha) and wherever I went west, north or south, I ran and Vali chased me round until at last Hanuman reminded me of Mathanga's curse. I rushed into Risyamooka and Vali dared not follow. Remember Oh Reader that Dundubhi was killed by Vali before the gate of Kishkindha. Dundubhi does not run nor does Vali chase him. It is Mayavi who runs and is chased. Here Dundubhi is said to enter a cave in Malaya. Where is this

Malaya? Please go back to the first meeting of Rama with Hanuman. When Sugreeva sees Rama and Lakshmana, the coward runs in terror, and goes to **Malaya**, evidently a ridge near Rsyamooka. Hanuman after his parley with Rama calls to Sugreeva. "Do not fear, come." Sugreeva comes near Rama. So we may be sure Malaya was not miles away from Rsyamooka. If Rsyamooka was immune from Vali's reach, so would Malaya be also. If Dundubhi had been killed in the cave of Malaya, who brought his carcass out, so that Sugreeva may show it to Rama. Vali when he found the cave mouth shut must have been in fear and anger. After great efforts, he must have come out of the cave. Do you think that after having come back, he entered in again, bore the carcass on his back to present it to his filial brother, and allay his fears, that the buffalo had been really killed? How are we to reconcile this story with that given by Sugreeva of Dundubhi's death in the 11th Sarga. It is Mayavi who ran into a hollow in the earth and not into a cave in **Malaya**. Can you believe that Valmeeki could have written both those versions? A most impudent forger must have written the 2nd version and Rama is made a fool to swallow this. And that great so-called Commentator is not able to understand it. He is the last word on the Ramayana for all Vaishnavas, and most intellectuals today. I did not give the description of Vali's fight with Dundubhi. I merely stated that Dundubhi was felled to the ground by Vali. But I here place before the reader the graphic description given by the eye-witness Sugreeva. 39th Sloka: "He sent back the women and laughing, told Dundubhi: 40 "Do not think that I am not in my senses I am not afraid". 41. Then he threw the golden garland given by his father the Mahendra. 42. He caught him and threw him down roaring lustily. When Dundubhi was thrown down, blood gushed out of his ears 44. Thus a fierce fight between them went on. 45. Then Vali equal unto Indra in valour, fought with fists, and knees, rocks and trees 46. As the battle went on the Asura slumped and Vali increased in might. 47. Seeing the Asura had become weak, in efforts, Vali lifted him aloft and smashed him on the earth. In that fight unto death Dundubhi was crushed and blood spurted from all his organs. Sugreeva was present at the battle. He could not have been present while guarding the mouth of the cave in Malaya.

The rascally forger has tried to combine the fight with the son Mayavi with that with the father. Can anybody even imagine that the story of Loka sanchara by Sugreeva can be true? I am sure Vali had such a contempt for Sugreeva and so proud of his own might, that he would never have given a thought to the man. In fact, after Vali's assassination, Sugreeva seems to have some remorse and recollects. 'Once I called him to fight. He hit me so hard that I yelled out in pain (Parinistanan). He said "do not cry. Run away, and do not come to fight again". Surely after driving him away with one cloth (Eka vasthrena) it is impossible to conceive of Vali chasing Sugreeva. The only wrong which Vali did to Sugreeva was, taking Ruma to his bed. Why did she not resist it? When Sugreeva annexed Thara she does not resist though she has a son Angada; may I suggest that their (Vanaras) ideas of female morality was not that of non-Vanaras. Is the Aryans' sense of morality the same now as it seems to have been in the olden days? Do they tolerate a Kshethraja, or goodhaja or a Kaneena? Can a younger brother marry the widow of his elder brother? It is on such flimsy reasons, that Rama justifies his murder of Vali. Most probably, Sugreeva thought that Vali's marrying Ruma was a quid pro quo, to his having married Thara. But it may be asked, whatever the truth of the reason for Sugreeva's alleged loka sanchara, may he not really know the geography, and have instructed accordingly the Vanara hosts. Hence I shall analyse his instructions to each of his chiefs Sarga by sarga about the countries they have to search to find out Seetha. My reading of the Puranas leads me to the knowledge and belief, that when they gave their Bhuvistara, description of world geography, they had the Madhyadesa the Kuru-Panchala country as the centre, specially the land between the Ganga and Yamuna. But where is Kishkindha, where Rsyamooka and where Pampa. If they were anywhere near Hampi in Bellary district on the banks of the Thungabhadra as the followers of Pargiter would have us believe, I would request the reader to carefully follow the enumeration of countries and mountains and rivers as spoken of by Sugreeva. Rama and Sugreeva are together on the Prasravana mountain. It was perhaps a few furlongs to the west of Kishkindha Rama could hear the strains of music from Kishkindha when Sugreeva was celebrating his accession to the throne. So one would expect he will start from Kishkindha. Vinatha goes east. Sl. 19. "Search

the jungles of the Bhageerathi Sarayu and the Kausiki (Ganga, Gogra and the Kosi) the Kalindee (Yamuna) and the Yamuna mountain. (20) The Saraswathi and the Sindhu, the Sona the Mahi and the Kalamahi (Are any of these rivers to the east of Hampi) ? (21) The countries Brahmamala, Videha, Malava, Kasi and the Magadha, Pundhra, and Vanga, (all these are surely to the north of Hampi, more than 800 to thousand miles). (22) Then two imaginary cities of Kosakaras and that of the silversmiths (Rajathakaras,) (23) Then go to the Mandara extremity (Koti). All ancient writers are clear that Mandara mountain is a part of Himalaya. (24) Then search the country of the Karna Pravaranas, (the people who cover their bodies with their ears) the Oshta karnakas (men with ears on their lips), the copper faced men, one legged men and so on till the 36th sloka. The 7 kingdoms of Yavadweepa (37) The clump of silk cotton trees (Salmali). (39) The Mandeha Rakshasas (41) The milk ocean. (42) The white Rishabha mountain full of silver flowers. (45) The water ocean where there is the Vadava Mukha (The Horse faced which, ever, is drinking up the sweet water). (48) The Golden mountain (49) There the Anantha of thousand heads, the upholder of the earth, shining like the moon, clad in blue, is sitting on it. (On what does the golden mountain rest ?) (53) Then the sunrise mountain (Udaya Parvatha). There is the golden peak, Sowmanasa on which Vishnu placed his first foot and the next on Meru (I suppose that Meru is not of this earth). It is from that Udaya Parvatha that the sun goes north and circumambulates the Meru, (66) All beyond is sunless, unbounded and we do not know any further (What modesty!). Thus we have been taught the eastern quarter of the world correctly, next we shall learn our lesson about the southern quarter. This is a most important one. So read what I write, and verify it with the original, if you know Samakriith. The first place the Vnnaras are directed to is (1) Sahasra Sirasam Vindhya. The thousand headed Vindhya! Really is the Vindhya south of the Tungabhadra or has the Pargiter, like Agasthya brought the Vindhya to the south of Hampi for the purpose of Sugreeva. But Oh Reader, who may not have seen the Vindhya mountain wall from the Narmada Valley, this is a correct description of it. The forger may have travelled along the banks of the Narmada. The author of the Gazetteer of

India describes the Vindhya in identical words "The thousand headed Vindhya". Then the Godavary, Krishna and Varada (Thapathi is forgot). Then the countries of Mekala Uthkala (The sources of the Narmada, S'on and Mahanadi and Orissa). Then the city of the Dasarnas (on the charmanvathi=modern chambal) Aswavanthi and Avanthi (Malava and Ujjain), Vanga (Bengal) and Kalinga (northern Orissa and South Bengal). Then look carefully throughout the Dandakaranya, Surely Oh. Reader, you know that all these rivers and countries lie south of Bellary district! Again Godavary (How many Godavarys) The Andhra and the Pundhra (The Puranas and Maha Bharatha place it near Vanga and Kalinga, the ignorant fellows). Then the fabricator recollected the Cholas, Pandyas and the river Kavri (He clean forgets Thunabhadra). There you will see the Sage Agasthya sitting majestically on the Malaya mountain (Is it not the mountain near Rsyamooka or is it another?) (We know from the Aranyakandam that Agasthya was to the north of Godavary and that he instructed Rama, at least 2 yojanas to the south to take his abode in Panchavathi. I forget that he is omnipotent and omnipresent and so for the special benefit of Sugreeva must have duplicated himself). Do not forget to take his permission before you proceed further (Valmeeki must have been an ignoramus) Then go to the Thamraparni full of islets; how lovingly she enters the sea! (Poor Valga (Vagavathi) it is at least 3 times as long as the Thamraparni). There you see the bejewelled gate of the Pandyas (Kavata, door). There, see the Sea. The mountain Mahendra is firmly fixed on its shore, with a view to its future use. Indra and all the Devarshis visit it, or live on it. As far as the modern man can see or search for, there is no such mountain between Rameswaram and Tuticorin. Perhaps Agastya, who fixed it there for a stepping stone for Hanuman removed it from there after it had done its work. But where is this Mahendra. Was it, on it, Jamadagnya retired for penance? It could not have been far away from Pampa and Rsyamooka. The nearest mountain we know is the Podiel hills, from which the Thamraparni rises. Of course if our brains are washed to the correct clearness, we may even today see Mahendra in the mouths of the river. Then Sugreeva goes on, "On the otherside of that Sea there is an island 100 yojanas broad. That bright place is inaccessible to mere men (Agamyo manushies) (Of

course Vanaras can go). There you must search very carefully for Seetha. That is the country of the Rakshasa who deserves to be killed. It is the dwelling place of the king of the Devas, the thousand eyed Indra. In the middle of that ocean there is a Rakshasi Angaraka by name. She drags the people who cross over it by their shadows and devours them. There in that island search until all your doubts are cleared. (Yet this fellow told the lie that he did not know the Rakshasa, his name or family or where he was, or is this the lie?) Then go further south (Is this in the island itself or are they to cross the ocean). There you will find the resplendent palace of Agasthya built for him specially by Viswakarma. But remember! If you are a Nāsthika you will not be able to see them, and the mountains of gold that the sun and moon circumambulate. Proceed further to Bhogavathi, the capital of the Serpents. There is Vasuki (We have been taught that the Nagaloka was in Pathala under the earth). Then another Rishabha mountain. Then the Pithru loka and Yama's abode. There you stop. The man who finds Seetha shall enjoy all powers and privileges just like me." Thus the southern quarter ends. Then the 42nd Sarga teaches us the western quarter. The Vanaras that accompany are all Rshi putras the descendants of Mareechi Prajapathi. Fine Rshis who beget monkey sons! They search the Saurashtra and Balhika, the desert regions, the cities of Mūraci and Jateepura. Then to Avanthi (We have already met with it in the south). Then to the mountain by the side of which the Sindhu flows into the ocean (We met with a Sindhu in the east—perhaps Agasthya has ordered it to flow both east and west) There you will see lions with wings, they have built their nests on the top of the mountain. They catch whales and elephant-fish and carry them to their nests. Then the Pariyathra mountain has fixed one of its ends in the sea. Next the Diamond (Vajra) mountain. On that you will see the wheel of a thousand spokes created by Viswakarma. The purushothama killed both Panchajana and Hayagreeva, and carried away both the conch and the Discus (Chakra). Next, to the Varaha mountain and the city of Pragjyothisha ruled by Naraka, and then on further, to the west over many mountains, to the Meru (which is this? which was blessed to become golden by the sun, behind which it sets. In every 24 minutes "Naliga" the sun speeds 10000 yojanas. There is Varuna's palace built by Viswakarma. Then the Astha

Parvatha the sunset mountain. There sits Meru-Savarni; fall at his feet and ask him if he knows where Vaidehi is." Then in the 43rd Sarga we come to the last of our lessons. The Vanaras are all Vaivaswathas. So cousins of Rama. Mlechas, Pulindas, Soorasenas, Kurus, panchalas, Kambhojas, Yavanas, Sakas, Arattas Balhikas, Rshikas, Pauravas, Thankanas, Cheenas, Paramacheenas, Neeharas, Daradas on the Himalaya (What a jumble!) Then to the Soma mountain and the Sudarsana, The Devasabha, then you come to a vacancy (Akasa) for a hundred yojanas square, no hills, no trees, no rivers, no animals. Then the white Kailasa mountain. There Kubera lives. On to Krauncha with its hole (Bilam) impenetrable even to the Devas, Danavas, and Rakshasas. You must search that place. Then there is the Mainaka Parvatha (Poor Sugreeva, he did not know that it had fled from that place and hid itself in the Sagara so as to be of help to Hanuman). There live the horse-faced women (Aswamukhis) and the Valikhilya Rishis (I thought these Rshis preceded the sun reciting the Vedas, so that he may not fall down). Do enquire of them about Seetha. You will meet the elephant Sarva Bhauma with his wives. It is the vehicle of Kubera. Beyond this there is no sun, moon, or stars. But there is a transcendant light which keeps the whole region bright. The river Sailoda flows there. It is there that the Uchthara Kurus live. There are a kind of bamboos on which they cross the river. All flowers are lotuses of various colours, stems and petals made of gems. All trees are made of gold. All women are beautiful. The trees grow cloths. Music both vocal and instrumental. A Somagiri all of Gold. Indra loka and Brahma loka Sambhu and Brahma. Do not attempt to go further, return quickly. The 44th Sarga is a special boasting of Hanuman. It ends "You have no one equal unto you or greater". The fool forgot that Mahavishnu was seated by his side. Thus Hanumayana's first chapter is started. Then the Mahavishnu knew the profound confidence which Sugreeva had in Hanuman, and thought to himself "Ah. here is the man for me. I shall give him the ring with my name engraved. Upto that moment Rama knew him as a well educated clever and intelligent man, a devoted servant of Sugreeva. He also must have known that he was afraid of Vali and ran to all quarters behind Sugreeva lest Vali catches him and kills him. All on a sudden Hanuman is praised as if he

were the supreme. Poor Rama, how ashamed of himself he ought to have felt because of his own feebleness before this omnipotent ! As regards the finger ring, we never know that he wore any at any time before. It is not mentioned that he kept back a ring when he distributed all his properties among Brahmans and dependants. What could have been the use of a ring to one who was going out as an exile to live in the forests as an ascetic. It is not an useful adjunct to a Bow man. It may be a disability to wear a ring. Was there a knowledge of writing at the time of Rama ? The Vedas, Brahmanas and the Upanishads have all been handed down by word of mouth. Surely if there had been writing they would have taken the first opportunity to put their sacred scriptures in writing. We do not meet with any letter or message written by any person to another, in the whole of the Maha Bharatha. All communications are by word of mouth. So also in the Ramayana when Vasishtha sends messengers to bring Bharatha from Rajagrha, he does not write to him. Janaka does not send any letter to Dasaratha about the intended marriage of Seetha and Rama. It is the Vaishnava Bhagavatha that speaks of a love-letter alleged to have been written by Rukmini to Krishna and sent by a brahman go-between. We have the admitted fact that ValmEEKI taught his poem only by word of mouth. The earliest inscription of the Aryan language are those of Behistun carved by Darius Hystaspes (Daryavasha Ghushtaswa) about 550 B. C. in Brahmi characters. If Rama had any idea of giving a token to assure Seetha that the bearer was his man, he would surely have given the ring to Hanuman in the presence of the other leaders, would they not have felt hurt at the insult. Again, if any ring was to be given at all it ought to have been placed in the hands of Angada. The 44th Sarga is a pure forgery by the same or another man who fabricated the geography. Now it has become very useful to the Ramayana Sastry. The pious hearers generally subscribe and present the expounder with a gold ring and rice and plantains when he expands on the handing over the ring by Rama to Hanuman. Such is religious propaganda. Yet this omniscient and omnipotent monkey got lost in the glens and ravines of the Vindhya and had to be saved by a mere woman who had to lead it out of the Rkshabila (Bear's cave) on to the Mahendra mountain and the Sagara; but do you think Rama could have been such a fool as not to remember the irreconcilable

contradictions between the story of Dundubhi which he narrated to explain how he came to wander all over the world, and the stories of Mayavi and Dundubhi which he had already heard from the same Sugreeva barely some weeks ago. But, it is a great virtue that one man thinks of another just as he thinks of himself. So the brain washed man thinks that Rama must have believed in the truth of all this rigmarole. So according to Pargiter and his pupils we have to believe that Ganga, Yamuna and the Sindhu, the Saraswathi the Sarayu and the Kosi are all east of Hampi as also the Kasi, Kosala and other countries. The Vindhya, the rivers Godavari and Krishna and the countries Orissa, Malwa, Vanga Pundhra Kalinga are all south of Hampi. And that there is a great mountain Mahendra fixed on the shore of the Sea near the mouths of the Thamraparni. Thus in the north and west all kinds of imaginary countries rivers and mountains adnauseum. Such is the dung-heap out of which that bright jewel of a discovery, that Lanka is Ceylon. Those who have read our Puranas and their Bhuvana Visthara can easily see that the geography of Sugreeva is only a stupid jumble of what is found in them. But Valmiki knew all the lands in Aryavarta. He does not know even Narmada. He knows nothing of Deccan. If he knew he would not have written such fantastical nonsense. Please have patience, and hear how the great Govinda Raja, the Supreme authority for all Vaishnavas and to most Ramayana Sastrys, explains this geography. You poor ignorant mortals, you cannot understand the intricate lesson in geography. See p.149 in the commentary on the 40th Sarga. "Athra Idam Avadheyam". Here you must understand this. A river known as Saravathi flows in the country between the Himalayas and Vindhya in a circular shape (Valayakara) "Saravathinama Kachith nadi Himavat Vindhya madhya dese valayakarena prasaravathi". Thadapekshaya (in view of that)" we must count east south west and north, not from Kishkindha or Meru." Have you ever heard of a river of a circular shape? Have our intellectuals ever seen or heard or read of it in their vast reading? Can we imagine a circular river ever flowing into itself? We know of a circular moat filled with water. I know of a Saravathi, the Gersoppa falls of Mysore state. I have not met with that name in any of the Puranas I have read inclusive of the Padma. It seems to be the creation of the fantastical imagination

(Vayuproktam); no earlier inscription of that or any other purana has been found. In its description of Bharatha Varsha; 45th Sarga, 132nd sloka, it says that among the peoples who inhabit the Vindhyan table land (Vindhya Prshta Nivasinah), the Kishkindhakas are one (c f Kasi-Kosalas, Kuru Panchalas, Magadhas etc.) It mentions various other tribes living with the Kishkindha people (Kishkindhakaissaha). Pargiter takes his history, genealogy of Rulers, and geography of India from the Vayu and Matsya Puranas. Yet he seems to have carelessly or wilfully omitted to refer to this verse. Though I have read the Mathsyas I have not got a copy of it now with me to refresh my memory by referring to it. It cuts at the very root of his fantastic speculations about the terrain of the Ramayana. My 2nd authority is the greatest Astronomer of India, Varahamihira. He mentions Kishkinda as a Kingdom southeast of Ujjain, perhaps east-south East would have been more approximate. Both Varahamihira and Vayu talk of the peoples and Kingdom of Kishkindha. In their eyes the inhabitants did not seem to be monkeys and Varahamihira lived about 550 A.C. Anyhow Varaha Mihira's Kishkindha cannot be in Bellary or Hampi which is straight south of Ujjain. My third authority is the great Poet Rajasekara (950 A.C.). In his Kavya Meemamsa, in the portion Bhuvana Kosa, with its centre at Madhyadesa—(Allahabad, Kausambi, Muthra, Cawnpore), he says that Kishkindha is southeast of the Panchala country. We know that Panchala is the country between Abichathra and Kampilya, on both banks of the Ganga above the Mathsyas and Soorasenas (Agra and Muthra. Can any one by the utmost stretch of his imagination say that Hampi or Bellary is southeast of Panchala)

Next I go to another set of reasons to show that Lanka cannot be Simhala. Two are intrinsic to the Ramayana, and one external. The first reason derives from one single verse 15, Sarga. 16 Aranyakanda. After describing the beauties of nature in exquisitely sweet verses, the poet makes Lakshmana say to Rama, about the rigors of the season. It is Hemantha; it is December-January. It is winter 'Prakrithya (by nature) Seethala sparsab (cold to the touch) Himavidhascha Sampratham (now pierced by snow, dew or mist) Pravatha Paschimo Vayuh (blows

the west wind) Kale dwiguna. Seethalah (at this time when it is twice-cold)" = Naturally cold to feel, and now pierced by snow or piercing through snow. The west wind blows doubly cold at this time. The winter of the northern Aryans comprised the four months of Margasira, Paush, Magha and Phalguna, the two Rtus. Hemantha and Sisir. The months of December, January, February and March. The words in the Sarga I place before the Reader to show that the Poet could have meant no other season (1) Hemantha (snowy or dewy) (2) Pushya Neetha (The full moon rises in the Pushya asterism - Pushya is a cloudy group of stars in the Kataka or cancer constellation of the zodiac As the Tamils put it "Poosum Pudalampoo pola". The Pusam is like the flower of the Snake gourd). (3) Himarunas (The moon's rays are light-pink in the dews) (4) Sevamane Drdham Soorye disam Anthaka Savitham (While the sun is fixed unalterably in the quarter where Yama lives). (5) Doora Sooryascha Sampritham (Distant Sun now) (6) Mithu Sooryah (Soft sun) (7) Seetha Vriddhathara Yama (Cold and longer nights) (8) Niswasandha Ivadarsah. Chandrama na prakasathe (like a mirror clouded by breath, the moon does not shine) (9) Dooramabhyudithah Soorya Sasanka iva Lakshyathe (The sun rising from far out looks like the moon). The poet thus, by his knowledge of the climate carefully leads us to the only conclusion, that the season is winter. Also that he is describing a place above the Tropic of Cancer. The sun is at least 47° below in the south to the Vindhyan Inhabitant. My knowledge of Peninsular India extends upto Berhampore, Nagapur, and Bombay. The above description cannot apply to any place in the peninsula, even to the Hill stations. The Vindhayas are fully to the north of the Tropic of Cancer. They rise to the various heights from 1000 to 3000 feet. Seetha, Rama, and Lakshmana rise up early in the morning to bathe in the river Godavary. The Godavary of the Ramayana flows through the Vindhayas. It is the river of Janasthana. Lakshmana addresses Rama "This season is very dear unto you" and describes it and here it is that he says "the west wind blows". Valmreki was a keen observer of Nature. His description of the hills and dales, ravines and gorges, rivers and streams, of the flora and fauna are true and accurate. He is no arm-chair Poet. He must have walked through most of the places he describes. Ayodhya to Vidha, Ayodhya to Kangra Valley, Ayodhya

to the southern ledge of the Vindhya. One can fairly draw maps which will approximate to the countries and rivers in North India, even today. The rivers flowing into the Ganga between Sarayu and Ganga exist in their corrupted names, and have been identified today (1) The Tons=Thamasa (2) Vedsaruthi = Biswi, (3) Gomathi (Gumti) (4) Syandika=Sai (5) The town Sringeri-berapura is known as Singrarur. (6-7) you cross Ganga and Yamuna (8) Chithrakoota is Chithrakoota even now (9) Mandakini also called Malyavathi in the Ramayana, is the Paisuni (Payaswini). This is the river formed by the Mandakini and Sarabhanga rivers joining. (10) The Sarabhanga Asramam is even now pointed out. On the way to it you have the Anasooya hill. We are not able to fix where Suteekshna or Agasthya lived, nor where Panchavati (5 Banyan trees) are. All that we are sure is that Rama went south and was always in the Vindhyan forests. Valmeeki never takes us out of the Vindhyas. In the map by the Topographical Survey of India a hill is marked in 23.32' north latitude and 79 45' east longitude which answers exactly to the Rsyamooka described by Kabandha to Rama, about the whereabouts of Sugreeva. It is an outcrop from the midst of the Vindhyas 1814-1874 feet in height. There is a cave facing east, and a large tank bubbling on the top in front of the cave, and the now dried up Mathunga Saras is to the west of it. The Pampa river once flowed from the north into Mathunga Saras and then emerged northwest of the Saras. I feel certain that the Poet has seen the Rsyamooka and his description of Pampa and Mathunga Saras is not a creation of his fancy. It cannot be a strange coincidence — I shall discuss the question whether Pampa was a river or a lake in a separate section — Hence the "west wind blows" was not a random phrase but Valmeeki personally knew it. Now I put the question point-blank "Do you know any country in Peninsular India, i. e. south of the Vindhyas and Narmada or in Ceylon where the west wind blows in winter? Do you know of any country in the south where the west wind is cool in any month? We southerners know that it is generally warm and grows quite hot as the sun travels north between the months of April and September. What is the wind which blows between May and October in the South. It is the southwest monsoon. After the few weeks in April and May when the South breeze is felt, the west

wind starts bringing down the rains which the ghats obstruct and most of the rain is poured on the western slopes, but the west wind rushes over the ghats and through the gaps in the ghats. Even in Bombay or Kerala the west wind is never cool and as the sun remains in the North torrid zone the winds get hotter inspite of the rains. From October the change in the direction of the wind, from North and east begins. This goes on till March. This wind is chill and becomes even cold in the months of January and February. But according to Valmeeki, the west wind is naturally cool. "Prakrithya Seethala Sparsah". What is the country where this is true Of course every intelligent north Indian will at once reply "Yes, it is true of continental India". The south Indian may peruse the Imperial gazetteer of India volume II page 112 in the chapter on meteorology. "The most noteworthy feature of the air movement in India at this time is, that it is practically from opposite directions in north India and the peninsula, i. e. from the west in the former and from east in the latter", The Allahabad District gazetteer page 12, "From October to May the prevailing wind is from the west and from June to September the winds are easterly. The same is found in the District Gazetteers of Patna, Shahabad, Banda, Damoh, the latter two being Vindhyan districts. In the Allahabad gazetter at page 23, it says "The dry westerly winds begin in October and bring on the cold weather. The southwest monsoon rushes up Bay of Bengal, hit against the Himalaya, the Assam Naga and Garo Hills, pours down on Chittagong and other districts, is deflected west, giving easterly winds to Northern India. Rama had settled in Panchavati on the Banks of the Godavary. If the west wind blows in Panchavati in winter, does it not stand to reason and common sense that Panchavati was in continental India and that the Godavary of the Ramayana flowed in continental India. We know that Panchavati is in Janasthan where Rama fought Khara. Janasthana is a portion of the Dandakaranya, and Dandakaranya is in the Vindhyan Plateau according to Valmeeki, who so asserts again and again. So unless we quibble that Valmeeki talks of the Vaindhyas only in a vague way and that his Vindhya extended and comprised every range of

mountain up to Cape Comorin, we cannot get out of the fact that the Poet does not deal with any country beyond the Vindhya. Meru-Vindhya or Madhye, covers his India or we have to treat Valmeeki as an ignorant man who wrote fantastic nonsense.

Then I place my 2nd reason before the Reader. According to Valmeeki the Sal tree (Sala Vriksham) is indigenous to all the lands described in the Ramayana. The Sal (*Shorea Robusta*) is ubiquitous. In order not to tire the reader, I shall point out a few places in the Ramayana (1) In the very beginning in the 5th Sarga of the Balakanda, Ayodhya is called "Sala Mekhala" (2) When Bharatha returns from Rajagriha from his maternal grand-father's house, he passes through "Sala Vana" (Sal forest) (3) When Bharatha goes to Chithrakoota to bring Rama back to Ayodhya, his army raised a cloud of dust and makes a great noise. Rama tells Lakshmana to ascertain the cause. Lakshmana ascends a tall Sal tree. (4) Khara and Dooshana are said to uproot Sal trees to fight Rama, when their weapons had been exhausted, (5) When Rama makes friends with Sugreeva in Rayamooka, Sugreeva breaks a branch of a Sal tree and invites Rama to sit on its foliage. (6) Sugreeva tests Rama's capacity by challenging him to break up or pierce a Sal tree, and Rama speeds an arrow piercing through seven Sal trees. (7) In Kishkindha dwara Vali and Sugreeva fight with Sal trees. (8) In the Asoka Upavana of Lanka, Hanuman ensconces himself in a Sal tree. (9) In the outskirts of Lanka, in the Nikumbhila grove Hanuman uses a Sal tree as a weapon of offence. All the countries through which Rama wanders grow the Sal tree. What is the legitimate inference we can draw from this? Can it be brushed aside as merely conventional. No. It can only mean that the terrain of the Ramayana is a Sal growing land. It is not one where the Sal will not grow or cannot be found. The various gazetteers also show that the Sal tree is indigenous to Northern India. You will find it also in the Maha Bharatha. A tall man is "Sala Pramsu", "Salapotha iva"—like a Sal sapling. Now I shall put the question point blank. Can you find a Sal tree in the Deccan in Bellary or any where below the Godavary, Kerala, Mysore or Madras? In Andhra in the Gumsur Taluq of the Godavary District but no where else. It is not found below the Narmada except in a small portion of the Satpura mountains lying

east of latitude 78° east longitude, and north of 22° north latitude, where the trap rock has not penetrated the Vindhya's. The trap rock is an enemy to the Sal. So the Dekhan does not grow Sal. Bellary, apart from not growing Sal is a dry arid country mostly in which no jungle or forest can be seen. But neither Rama nor the Vanaras are ever out of hills or forests at any time. The Sal is the timber tree par-excellence of continental India. There are other trees like the Vata, Aswatha, Mango, and Mahua. They are not those which distinguish south India from the north. It is an ever green tree and perhaps the heaviliest tree in the whole world. A stunted tree grows to a height of only 30 feet. But an ordinary Sal in its full height and grandeur grows to a height of one hundred and twenty feet, with a proportionate girth. How are we to explain away this fact of Nature. The Sal tree grows in all countries from the Himalayas to Lanka. Therefore it stands to reason and common sense that the Janasthan Godavary, Dandakaranya, Rysamooka, Kishkindha, Mahendra, are above the Dekhan trap-rock and in the Vindhya's. I have already shown that these lands must be in the temperate zone. I submit that the above two alone clearly show that Ceylon cannot be Lanka. I ought to have mentioned even before I took these two reasons, that the early works in Tamil which are admitted to have been composed even before Kambar's Ramayana, know Ceylon only as eelam or eezha mandalam. Perhaps short for Singalam. I have already pointed out that the Vanjikandam which has not been commented upon by Adiarkunallur may be a spurious addition to the work of Elangovadigal just like the tall Uthara Ramayanam to the Ramayana of Valmiki. But it tickles the jingoism of the Tamils.

The 3rd reason arises not only from a consideration of the text of the Ramayana but also by that of the Maha Bharatha. There is no sloka in the Ramayana that Rama was an worshipper of Siva or that he ever dedicated a temple installing a Sivalingam on the Sea shore, where he lay Dharna to move the heart of or to coerce the Sea-god. This present belief that Rama worshipped Siva is founded on a quibble. While Rama was on his way back to Ayodhya on the Pushpaka aero-plane, he is said to point out to Seetha, the various places he passed on his way to Lanka. When

he comes to the northern shore of the Sagara he says "Athra Poorvam Mahadevah Prasadam Akaroth Prabhuh" = "Before, it was at this spot that Mahadeva gave me his grace". So the Saivites, and most Hindus of India now believe that Mahadeva means Siva and that Rama installed the Lingam in Rameswaram. We must build in our imagination a picture of Rama carrying Siva in Linga form, building a temple and installing the Linga, because he gave him his grace when Rama lay Dharna. On the other hand Valmeekee has pictured the Sea-god (Samudra Raja) dripping water, teaching elementary lessons in Nature to Rama. How came this, that Rama referred to Siva when he said Mahadeva gave him his grace? In these later days Siva is known as Mahadeva (The great God) But in ancient days Varuna was known as Mahadeva. In the Rigveda he is greater than all other Gods. Rudra or Vishnu were not called Mahadeva. In the Rig Veda Varuna is known as Apam Pathih. Apam did not mean Samudra, but was, the generic name for all waters (or liquids) and not for a collection or reservoir of water big or great. In early Brahmanical literature, he is not known as the King of Samudra. Later when the so-called Brahmans forgot their Rig Veda, infact, were not able to understand the meaning of most words in it, they confounded Varuna with Samudra. *Samudra itself was delisted.* Even now if I remember right in the Amarakosa one of the names of Varuna is Mahadeva. So, Samudra = Varuna = Mahadeva = Siva. If my Brahman friends remember their Ayasya Homam which they repeat mechanically along with their Purohith (of course the Purohith is no better than they, except for his having got by rote the manthras), they may know, that there are two oblations of Ghee into the Agni. One is to Varuna who is invoked as Apam Pathih. The other is to Samudra who is invoked as "Srothyanam Pathih" the lord of flowing waters or rivers. The Nighantu or dictionary will never give, Samudra the Synonym of Mahadeva. So when Rama referred to the grace of Mahadeva, he meant only the advice given by Samudra. But it is on this slender basis that the great temple of Rameswaram has been built. The Chola Kings were Saivites. One of them was as bigoted and Anti-Vishnu as the Govinda Raja was Anti-Siva. I believe it was in his reign, that the great Ramanuja fled to Melkote from near Kanchi. It is they that built the Rameswaram temple. But the Vaishnavites were not

to be out-done. They went further south along the Sea shore and built their Thirupullani (Darbha Sayanam) shrine on the exact spot where Rama lay Dharna. If these two shrines were earlier than the 11th century A. C., they would have found a place in the earlier puranas or in the Maha Bharatha. They would have been mentioned as pilgrim centres. The best test is to search the Mahabharatha. Nobody disputes the fact that the Bharatha war was later than the Rama-Ravana war. Krishna Dwaipayana sat for 3 years at one stretch and composed 24000 slokas. The compiler also tells us how it came to be bloated to 100000 slokas, almost beyond recognition. It is only when we have an edition in which all the extra rubbish has been cleared, that we can have a real idea of the beauty and greatness of that poem. There are at least three portions of the epic which treat of places of pilgrimage in Bharatha Varsha. The enumeration is categorical. One of them is in the description of Arjuna's wanderings during his exile. The longest and most detailed is in the Vanaparva Adhyayas 78-83. Another narration is by Dhaumya, the purohith of the Pandavas. He is said to deal with the south specifically. Yet another is by Balarama. But he deals only with the river Saraswathi and the various holy places on its bank. But a careful reading of the first three does not show any Rameswaram or any other shrine which may be equated with it. There is no Kanchi, Srirangam or Mathurai. There is no Chidambaram or Thirupathi. One Gokarnam in an isle on the west coast is mentioned. Then a Samudratheere Kanya Therotham. May this be Kanyakumari the extreme south of India. The Maha Bharatha had been blown to the present size even by 500 A. C. There are a few interpolations after that date. Fleet's Gupta Inscriptions No. 26, plate XII, 194 A. C., = 513 A. C., No. 28 Plate XVIII 193 A. C. = 512 A. C. clearly show that Krishna Dwaipayana was the Vedavyasa the son of Parasara and in No. 31 plate XX the itihasa is said to comprise one hundred thousand verses (Some how I have missed the date of this 20th plate). If a place is not mentioned as a centre of pilgrimage in it, it may be taken that it was not known to the Brahmins of those days; it may be also inferred that no such place existed then. Now-a-days, without meaning to belittle the sanctity of the other great centres of pilgrimage, it may be asserted without fear of contradiction that Kasi = Varanasi and

Rameswaram are considered the most holy places in the whole of India. Every devotee goes to Kasi, fills a pot with Ganga water and carries it carefully and reverently to Dhanushkoti near Rameswaram and pours the water into the Sea. He thinks his life's ambition is fulfilled, and he will be admitted in after-life to Swarga without question or scrutiny. All except South Indian Vaishnavas, will worship the Ramalinga. Why is the extreme eastern end of the island called Dhanushkodi. A Bow has two ends. Then where is the other end. People who know the geography of the Thanjavoor Zilla know point-calimere. It is also known as Dhanushkodi, and generally as Kodikaral. The orthodox Brahmins and some non-Brahmins, go to this Kodi, on Thai and Adi Amavasya days and bathe in the Sea. Neither Pliny (50 B. C.) nor Ptolemy (157 A.C.) know of Rameswaram. But they mention Kallimedu (Calimere). In their time there was no open passage between the Gulf of Mannar and Palk straits. The Mathurai and Rameswaram Temple records show that there was an isthmus connecting Rameswaram with Thalaimannar. That isthmus must have given the idea of faking it into the Rama Sethu. It was a low sandy ridge. It was washed away by the Sea about the year 1450 A.C. To a far out mariner, the appearance of the mainland will be like that of a bent bow one end at Calimere, and the other end at Rameswaram. The distance between Rameswaram Koti and Thalaimannar is about 36 miles. The direction is direct east to west. Rama's Sethu is 100 yojanas = 45.5 miles nearly. The direction given in the Ramayana is direct north to south. That did not worry the Brahmin forger. He triumphantly pointed out the isthmus as the Sethu built by Rama. "Of course Valmiki's distance must be taken *Cum grano sals*. As regards the direction, poor fellow he must have made a mistake. We know better. In the Ramayana, Lanka is a fortress city surrounded by the Sea, and situated on a mountain peak (Thrikoota siras). It is never said to be a *desa*; even in Sugreeva's geography the name Lanka is not mentioned; an island 100 yojanas broad is mentioned and Sugreeva says "Sa hi deso" that is the country where the glorious Ravana lives". But great is propaganda, especially religious propaganda in the ingenious brains of the Brahmin. The Tamils were a conquering race between the 10th and 13th centuries. A large colony of Tamils were established in the north and north east

of Ceylon upto Trlacomalee. Does not Trincomalli tell you it is Thrikonamalai=Thrikoota hill. Is there not a well there in which it is pointed out that Hanuman quenched the fire in his tail. What more proof is needed to show that Lanka is Ceylon. One more reason for holding that Lanka cannot be Ceylon is - there is no hill or mountain in the north of Ceylon to a length of nearly 100 miles till we reach Anuradhapura. So Hanuman, and after him the Monkey Army must have landed in a flat country and marched a hundred miles on foot to reach Lanka, the island fortress which was built on the top of Thrikoota Hill. There is no question of the Army flying on from Kishkindha. Hanuman, Angada and others walked to Mahendra. The monkey Army also walked from Kishkindha for days and nights, on the bare earth through mountains and forests till they reached the Sea shore, and then walked over the Sethu to the foot of Suvela hill on the south shore and ascended to the battlements of the city of Lanka. If Lanka had been any where in the middle of a large island of 25000 square miles, it would have been impossible for the Sea to be seen from Lanka or for the dead Rakshasas to be thrown into the Sea.

To Summarise -, Reasons for :

- (1) Sugreeva's loka sanchara, though it does not mention Lanka by name says the island opposite Thamraparni river is Ravana's abode.
- (2) The Vanjikandam of Silappadhikaram says Gayavahu of Lanka built a temple for Kannaki. But there is no temple, nor any tradition of the existence of such a temple.
- (a) Kambar believed Lanka was Ceylon and we all (including Pargiter and Co.) believe so.

Reasons against :

- (1) Vayu says the Kalshkindhakas live on the Vindhyas among other forest tribes.
- (2) Varahamihira says Kishkindha is south east of Ujjain 550 A.C.

- (3) Rajasekhara (950 A. C.) says it is south east of the Panchala country.
 - (4) Kishkindha was well known to both
 - (5) In Panchavati the west wind blew in winter. very cold.
 - (6) The Sal tree flourishes in Kishkindha, Rsyamooka and Lanka.
 - (7) Rameswaram is unknown to the Maha Bharatha whose latest date is 500 A. C.
 - (8) Lanka is a hill-top fortress on the Sea shore "Sagarena Parikshiptha Nivishta giri Moordhara".
 - (8) There is no hill any where in Ceylon to the north of Anuradhapura, but Rama and his Army land at the foot of the Thrikoota and Suvela hills, on the Sea shore.
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PAMPA

What was it? a lake (Saras) or a river (Nadi) or both combined? My answer is that it was really and truly a river. But in its course it had debouched into a hollow on its western bank, where it took the shape of a lake, and then resumed as a river towards the North west. It must have run from the north to the south till it came to Rsyamooka. There the Malaya obstructed its southern course. It deviated to the west; opposite Rsyamooka it must have poured into a hollow and filling it must have run back along its original course as a river. The lake it formed was the Mathunga Saras or lake of Mathunga and the surrounding high grounds was the Mathunga Vana, where Mathanga and his disciples, the 7 ascetics and their servant woman Sabari lived.

(1) The very first time we meet with Pampa is when the Vanaprasthas who are instigating Rama against the Rakshasas say, "Pampa Nadeenivasanam, Anumandakincemapi. Chithrakootalayanam cha kriyathe kadanam mahath." = Great destruction is wrought of the people living on the river Pampa, along the Mandakini and in Chithrakoota Sl. 17. Sarga 6, Aranyakanda. These Brahmans knew Pampa, and that it was a river. If Valmeeki knew it was a lake, he would make the Brahmans talk of it as a Saras. No disharmony is caused to the metre of the verse by substituting Saras for Nadi (Pampa Saronivasanam). It also shows that these Vanaprasthas knew all the country from Chithrakoota to Pampa, (2) The next reference to Pampa is by Kabandha. He calls it "Pushkarini"—a lotus filled water sheet. This may be true of both a lake and a river. (3) "Pampa paryantha sobhi"—shining upto on the edge of "Pampa". There is no word to indicate what "Pampa" is. (4) "Pampamatathl Sankithah" He (Sugreeva) wanders about Pampa full of doubt and fear. There is nothing in this to indicate

what "Pampa" is. (5) In Sarga 7. Sl. 10 Kabandha again calls it a Pushkarini. Then (6, 7, 8) slokas 14, 16, and 18 merely 'Pampa'. (9) In the 26th sloka "Theeram Asrithya paschimam Pampayah" along the western bank or shore of the Pampa. This again does not clearly indicate whether Pampa was a river or lake, it may be either. (10) In sloka 30 "Rsyamookasthu Pampayoh Purasthath=Rsyamooka to the east or in front of Pampa. (11) "Pampayah Paschimam theeram"=western bank of Pampa. (12) 'Margam Pampayah darsitham'=The way of Pampa thus shown. (13) 'Thow Pushkarinyah Pampayas Theeram Asadya Paschimam'=They two (Rama and Lakshmana) having attained the west bank of Pampa. (14) "Pampamtham".=That Pampa. (15) "Ajagama thathah Pampam"=next they came to the Pampa. (16) "Pampam Paneeya Vahineem"=Pampa who carries waters. Vahinee is always used only to denote a river and never to a lake or other still waters. (17) This is important 'Sa tham Asadya Vai Ramo doorath Udakavahineem. Mathanga Sarasam nama hradam Samavagahatha". Rama having come afar to the water-carrier, plunged into the Pool or deep pond called Mathanga Saras. Does not this suggest that Mathanga Saras was a part of Pampa? (18) Next we come to "Thadvanam Chaiva Sarasah pasyanthaw" "Sakunairvritham". Put the latter before the former. Seetham Vari nidhim Subham Sa dadarso thathah Pampam. They two looking on at the forest of that lake, he saw from there Pampa the receptacle of cold waters. How are we to explain this, Varinidhi is only applied to still waters. A store house of water. It is applied to a Sea or ocean. Later I shall try to show how it came there. The literal translation is They two seeing that forest of the Saras (lake) filled with birds, he saw, from there, the pure, reservoir of cold water or pool. My suggestion is that the Varinidhi applies to the Hrada. (19) Thus Rama went to the Paramam Hradam"=to the excellent pool. (20) Sa tham drishtwa punah Pampam=He having seen again that Pampa. This seems to suggest that having walked along the western shores of Pampa he came to Mathanga Saras bathed in its "Hrade" (pool) and then going round it came again to the banks of the Pampa. Here the Aranyakanda ends. (21) "Sa tham Pushkarineem gathva" he having gone to that lotus filled water (pampa). (22) "Pasya Lakshmana Pampayas Dakshine

girisanuni" See, Oh Lakshmana, on the slopes of the hill to the south. (Or to its right). (23) "Pampa theeraruhan" growing on the banks of Pampa. (24) "Pampa theeradrumesu" among the trees on the banks of the Pampa (25) In the 94th sloka of that 1st Sarga. Rama says "Mandakinyas thwayadidam roopam evamanoharam" Here though Pampa is not mentioned by name, it is clear that the comparison or identification is of Pampa with Mandakini. How could a river which Mandakini admittedly is, be comparable to a lake? Or identifiable with a lake. There are two ways in which the sloka may be translated or understood. "Mandakinyas" may be taken as an ablative, or a possessive. If Mandakinyas is taken as possessive, then 'Idam' must be attached to it, as also "Roopam"—This picture of Mandakini is "Evam Manoharam"; Thus, or in this way charming. If we take it as an ablative it has to be completely isolated from the rest of the sloka except "Thu". The meaning will be, this picture (of Pampa) thus beautiful even beyond Mandakini. (26) "Adhikam Sobhathe Pampa" Pampa shines very much. (27) "Sevathe yadi Vaidehi Pampayah Pavanam sukham" If Vaidehi were to enjoy the breeze of Pampa. (28) "Pampopavana Marutham". the breeze of the adjoining groves of Pampa. (29) Ramo Pampam suruchiram" Rama (Seeing) the sweet Pampa, Then we go to the 3rd Sarga. (30) Pampa theera ruhan Vrikshan Veeksha manaw Samanthathah"—Looking in all directions at the trees growing on the shores of the Pampa, and lastly (31) "Imam Nadeem Subhajalam sobhayanthow Thapaswinow || ascetics lighting up this river of good water. These two, are the words of Hanuman (slokas 6 & 7 of the 3rd Sarga). He knows. I have collected all the references to Pampa as edited by the Kumbhakonam Pandits. There are 31 places in which "Pampa" is mentioned. In twenty three places there is nothing to show what Pampa is. There are 3 places in which it is called a "Pushkarinee". In one place it is called a Panceya Vahini. In one place it is called Udaka Vahinee and in two places it is called a Nadi. Nowhere is it called a Saras, the only mention of it to suggest a lake is Varinidhi. Udaka Vahinee and Panceya Vahinee can never be applied to a lake or to a Sea or ocean. The Dictionary also explains "Vahinee" as a river. There is no doubt that it is Pampa that is called in one instance a Varinidhi. Unless by

straining the meaning one cannot call flowing water as a receptacle of water. There is a mistake in the last Sarga 75 of the Aranya Kanda; the 20th sloka says, both of them went through that forest of the lake full of birds! Upto the 24th he seems to describe only the "Paramam Hradam". The 21st and 24th have 6 padas instead of the usual 4 padas of the Anushtubh. The 21st sloka 1st pada is where Pampa is described as a Varinidhi. In slokas 19 and 20, it is the Mathanga Vana that is described and the Vana is said to be of the Saras. Then suddenly Pampa is introduced. After ending that sloka of 6 padas, Rama in the 22nd sloka is said to see various trees [and various lakes, tormented by love, saw the Paraman Hradam. In the 23rd sloka he again describes Pampa (because all the adjectival phrases are in the feminine gender) and it is said he again saw the Pampa. "Sa dadarsa punah Pampam". So he is said first to see the forest of the Saras. Then he goes to various groves of trees and various lakes and sees the "Hrada", evidently the "Saras" but which are there other lakes. And from the Paramam Hrdam, he goes again to Pampa. From Pampa to Saras, and then to Pampa, then to the Hrada and again to Pampa. The forger has evidently got confused. So he rambles. Remember Reader, Rama has already bathed ("plunged" "Avagahatha") in the Saras. Thus we have 2 verses, one in the very beginning that Pampa is a river by the Vanaprasthas and the other at the very end that Pampa is a river, by Hanuman. Both of them know Pampa. They have walked along its banks. As against these two verses and the attribute in two places of Vahini to Pampa, what is the value to be attached to this one instance, where it is called a Varinidhi. The verse in which it appears is very suspicious and its position thrust in between "Saras" and paramam hradam shows it to be an interpolation. Therefore, I conclude thus. The Nighantu says Vahini is a flowing river (Sravathi Nadyam thu Vahini) "Nadi" is unmistakable, A river which flows west or north is generally termed "Nadi". I have never read or heard a lake or other reservoir of water, large or small, even by remote comparison or metaphor called a river (Nadi or Vahini). Though Varinidhi only ordinarily applies to reservoirs or expanses of water, it may be applied to a flowing stream very loosely as containing or enclosing water. But in the Ramayana, we need not do it. A careful reading of the Ramayana will lead us to infer that the

verse is an interpolation, by later Brahmans, who have confounded Mathanga Saras with Pampa. I may mention here that in the description of Ganga Ualmeeki says it is full of lotuses red white and blue (Padma, Uthpala etc.) So the word Pushkarini may also be applied to rivers, wherever it forms a deep pool, in or along its banks. The Pampa drained into a small gorge or hollow which became Mathanga Saras. The sage Mathanga established his Asrama in the highlands overlooking the tank, He established bathing ghats therein. Just as all the rivers flow into the Mahamakham tank in Kumbhakonam once in twelve years, Mathanga by his thapas made the 7 seas (which are they? We generally know only 4 seas. I forget. We have 7 oceans surrounding the 7 earths) mingle their waters with his Saras. I may remind the reader of the Elukadal which appeared in the south east corner of Meenakshi temple in Mathurai. Even today there is a street leading from its eastern and into the East Masivcethi in Mathurai, either the Ramayana Ezhukadal or the Thiruvilayadal Ezhukadal must be a plagiary of the other. Hence I submit that Pampa is only a river and that Mathanga Saras which is a part of it has been confused with it and people who have not read the Ramayana carefully been duped that it is a Saras.

RAMA'S EXILE

When did it start? When did it end? How are the 14 years accounted. This requires some careful scrutiny. Because there seems to be a clear contradiction in the extant text of the Ramayana. The 21st and 22nd slokas of the 4th Sarga of the Ayodhya Kanda say: "Adya chandrobhyupagathah Pushyath poorvam punarvasu. Swah Pushya yogam Niyatham Vakshyanthe Daivachintakah. Thathah Pushyebhisinchasva. Swah Thwaham abhishekshyam| youva Rajye Paranthapa".=Today the moon has got near Punarvasu, the earlier to Pushya. Tomorrow, the conjunction with Pushya is sure, say the astrologers. Therefore be crowned in Pushya, my mind pushes me on. Tomorrow I shall crown you as Yuva Raja. Oh defeater of enemies". This is what Dasaratha tells Rama. Punarvasu and Pushya are two successive constellations among the 27 constellations round the sky, into which the older astronomers of India had divided the sky. Their month was the time taken by the moon to return to the same constellation from which the moon started. They counted their month from one New moon to the next New moon. The moon was called 'Mas' from 'Ma' to measure. In fact "masa" month are really derived from the same "ma" to measure. To them "month" was, really Lunar. Before Varahamihira, there is no evidence to show if they knew the Solar year; nor did they generally denote time by the week-day. It was only the lunar month and the Thithi, or one of the 14 days of a Paksha. Sukla and Krishna, the bright and dark fortnight. The reader need not be reminded that Rama wakes up the next morning, i.e. the Pushya day, to hear the sentence of exile, and quits Ayodhya before mid-day. It is here necessary for me to remind the reader, what is the Thithi. i.e. the day and the fortnight. The month is the lunar of Chithra. The chithra month begins on the next day after new moon. The 14 days to Full moon are numbered 1 to 14 in order of

succession. The new moon of Chithra starts in Aswathi. Some times it may be in the latter portion of Revathi, and sometimes it may be on the earlier part of Bharani. Therefore Pushya conjunction can only be in Ashtami 8th day of the bright fortnight. Pushya may for a short time intrude on the 7th Saptami or some times lag behind on the 9th Navami. Assuming that the 14 years period has to be counted in Lunar years, the exile began on Chithra month Sukla paksha Ashtami, in moon's Pushya conjunction. Thus his exile terminates at the previous day's end and he ought to be back in Ayodhya on the next day. i.e. on Chithra Sukla paksha Ashtami Pushya. Could he return a day or two earlier? No. Then he will disobey the orders of his father, and also break his own promise or vow, to be away for 14 years. Could he not come later? No! Then, he would jeopardise the life of Bharatha. Bharatha has taken the terrible vow, that he would fall into the fire, if Rama does not return at the right time and Rama has given him the assurance. Ayodhya Kanda 112 Sarga Sl 25. There can be no difficulty about this, if those incorrigible forgers, who seem to be the pet authorities for that pretensions pedant Govinda Raja, had not introduced a contradiction. In the Yuddha Kanda Sarga 127, in the very first sloka, comes a conundrum. "Porne chathurdase Varshe Panchamyam Lakshmanagrajah, Bharadwajasramam Prapya vavande niyatho munim". As soon as 14 years were full Rama reached the Asramam of Bharadwaja and saluted humbly the sage, on the Panchami Is it the bright or dark fortnight? In the 17th sloka Bharadwaja invited Rama to stay the night, and tells him he may go the next day i.e. on the Sashti day and Rama assents. Then Rama gives special instructions to Hanuman to spy on Bharatha, and on the way, to meet Guha. Hanuman meets Guha and tells him in Sl 23 of sarga 128 'Pancha meem rajancem Adya' This night of Panchami Rama will live with Bharadwaja, and lastly Hanuman tells Bharatha. Sl 58 of 129th Sarga, "Tomorrow in Pushya yoga you will see Rama I have already pointed out that Pushyayoga can only be in Ashtami But according to the forger the 14 years finish in Panchami and Rama can be seen on sashti as also on the Pushya yoga day. Pushya yoga can never be in Panchami or Sashti in the Chithra month. I cannot think that Valmeki will write such nonsense, nor can I

believe that. Rama would return to Ayodhya either before or after the due day. But let us see how Govinda Raja comments on it pp. 473 onwards in the Yuddhakanda. He begins, that Rama went out of Ayodhya on the Chaitra Suddha Panchami. So naturally the 14 years end on Panchami day. So Govinda Raja counts the year only as a lunar year. Then he teaches us day by day how the years were spent. On Dasami Rama is in Chithrakoota. On Dasami night Dasaratha dies. (1) On the Ekadasi he is put into the oil-pot. On the Dwadasi the messengers are sent to Bharatha. (2) The couriers reach Rajagriha on the night of Poornima in three days? On the first of the Black fortnight (Prathipath) Bharatha starts from Rajagriha, and reaches Ayodhya at day break of Navami, On that day Dasaratha is cremated. Then 13 days the exequial ceremonies from that day onwards till Vaisakha Suddha Panchami (3) On the Sashti purification of the cremation ground. On the Sapthami the workers are ordered to make roads. They do it in 4 days? (4) On Ekadasi day Bharatha starts to go to Rama. That very night? he reaches the banks of the Ganga. (5) On the Dwadasi day he visits Bharadwaja and on the Thrayodasi he sees Rama. He lives with Rama 3 days? Chathurdasi, Poornima, and Prathipath. On the Dwitheeya of Vaisakha dark fortnight, he starts on his return journey to Ayodhya (6) He is supposed to enter Ayodhya on the Chathurthi? Thus one and half months after the exile, on Panchami of the dark fortnight Rama goes to Athri. Then 10 years in the Asramas, and so 13 years pass on in Panchavati, and on the 14th year in Chaitra month, Scetha is carried away In Vaisakha? Sugreeva is seen. Vali is killed in Ashadha? Aswayuja the Expedition with monkeys, in Phalguna, Rama sits Dharna. In Phalguna Suddha Chathurdasi, burning of Lanka by Hunuman. In Phalguna Amavasya, Ravana's death On the 1st of Chaitra Suddha, his cremation, on the 2nd the crowning of Vibheeshana. On the Thritheeya start from Lanka, on the Chathurthi halt at Kishkindha, on the Panchami at Bharadwaja's Asrama. Most of this is pure fancy without any reference to the text. How does this man arrive at these? Not by quoting Valmeeki, but mostly out of his own muddled brains. I shall even now point out where his mistakes are. He is correct when he says that on the 6th day Rama was in Chithra-koota. (1) But

where does he get his Panchami unless he blindly follows the first sloka in Sarga 127 of Yuddha Kanda or he was utterly ignorant of ordinary ganitham. How could he take it that Chaitra Pushya could be in Panchami thithi! (2) Where is his authority that Rajagriha was reached by the messengers in 3 days and a half? It shows his utter ignorance of geography. How could they have ridden on fleet horses 600 miles in 84 hours at one stretch even assuming they went by the shortest route! (3) The road from Ayodhya to Ganga is assumed to have been prepared ready in 4 days, even now it is at least 85 miles from Ayodhya. Anybody who has read the Ramayana knows what laborious work it involved. The building of serais, the digging of tanks and walls, the levelling of hills and glens. (4) Again the man coolly says it took only one day to reach the Ganga. Rama Seetha and Lakshmana with the best horses of the palace take a day and half, there are no followers. But Bharatha is not only accompanied by his mothers and his father's harem but by his whole army, and many servants and servitors, and a host of Brahmans like Vasishtha and many others who generally travel in Bullock Carts. It cannot be argued that Bharatha alone hastened forward, leaving the rest to follow at leisure. All of them are present with him on the Banks of the Ganga and all of them cross the Ganga with Bharatha and see Rama at Chithrakoota. But all this takes only 2 days, one of the days being wasted in Bharadwaja's Asrama. He has no Pushpaka Vimana (5) Then Govinda Raja says that Bharatha lived for 3 days with Rama. Where does he get it? On the other hand Bharatha came one noon, rests a night and leaves before noon next day. In the 96th Sarga Seetha is taking her food and Rama is plying her with what meat he considers are sweet and pure. Bharatha approaches. That must have been about noon on that day. After the information of Dasaratha's death, there is a lot of desultory talk between the brothers. Then the 105th Sarga 1st sloka "While the brothers were in sad talk, the night fell". 2nd Sloka, when the night passed and it was day break after their morning duties they all sit round Rama. Lots of talk go on. No night interrupts their talk. At last Bharatha with Rama's shoes goes home and halts even that day in Bharadwaja's Asrama (Sl. 5

Sarga 113). (6) Again Rama is said to go to Athri even the next day since Bharatha left. This again is incorrect. The text does not say so. But one who reads the text, finds the forest dwellers are agitated, and they consult with each other and tell Rama, "We are going away from this place. Khara the ruler of Janasthana and his followers have begun to harass us. If you choose you may follow us". Rama is indifferent. Then they slip away. Rama thinks "This Chithrakoota is on the road to Ayodhya; people may crowd here. So I shall also move away". So he goes south to Athri. It is improbable that this move was on the very next day after Bharatha returned to Ayodhya. The text is clear that Rama remained with Athri only one night. The next day after killing Viradha they go to Sarabhanga. There also they seem to have remained only one night. The next day after Sarabhanga's self immolation, they go to Sutheekana. and after a few days with him they go round the Asramamandalam for 10 years. They return to Sutheekshna and live with him for some days. Then Rama goes to Agasthya Bhratha and next day to Agasthya. One night with him and they go the next day to Panchavati. Soorpanaka greets Rama, in the Hemantha Rthu, i.e. about January—February. Thus 12 years and 9 months have passed. There is no doubt at least 3 months must have passed between the dates of Soorpanakha's disfigurement and Seetha's abduction. What happened during these 3 months. Why should Ravana take 3 months? It means that Soorpanakha must have taken 2 to 3 weeks to go to Lanka, and that Ravana must have taken a few weeks in his ass chariot to go to panchavati and have taken some time to prepare Mareecha and hang about the hermitage waiting for a clear opportunity to abduct Seetha and taken sometime to reach Lanka. Hence Seetha's abduction was in the very beginning of Chaithra Suddha Paksha. The fight with Khara, Soorpanakha's running to Lanka and Ravana's coming to Panchavati in his Ass-Chariot, and return to Lanka with Seetha must have taken 2 months and more. When Ravana confines Seetha in the Asoka Vana he threatens Seetha "I give you 12 months to think over it. If you do not yield, by that time I will make a meal of you". We know that Seetha has to be relieved by the end of 14 years. Even assuming that by some extraordinary means she returns to Ayodhya on Chaithra Sukla Paksha Pushya, Seetha must have been carried to Lanka one year

earlier. Then the Govinda Raja goes on fibbing. He has got on on his brain, that in Chalthra Sukla Panchami Rama prostrated before Bharadwaja. It seems to be very doubtful from a careful reading of the 125th and 126th Sargas whether Rama visited Bharadwaja on his return. The Govinda Raja has his own reasons for Rama first seeing Bharadwaja before going to Bharatha. According to Govinda Raja, it was only on Sashti that Rama goes to Bharatha. If Bharatha kept his word, he must have been burnt to ashes by the time Rama came to him. To Govinda Raja it does not matter if Bharatha died, Rama must be purified by the blessings of the Brahman, on an auspicious day, and Panchami is an auspicious day. Let be. (8) How does he know that Rama met Sugreeva in Visakha? In his mad lamentation over the loss of Seetha Rama describes both the Vasantha and Greeshma seasons. i.e. Chithra, Visakha, Jyeshtha and Ashada. His wanderings seem to have taken nearly 3 months before he met Kabandha. It may have taken another one month to meet Sugreeva. (9) Govinda Raja says that the killing of Vali was in Ashadha. Therefore from Vaisakha to Ashadha for 3 months Sugreeva and Rama must have been confabulating, how to get at Vali. This is quite absurd. In the first place, it gives ample time to Vali to learn how a conspiracy is hatching against him. Rsyamooka is only 4 miles and a half (one Yojana) away from Kishkindha. Rama even in the very first day of his meeting Sugreeva promises to kill Vali. The tests are over. Sugreeva is satisfied about Rama's prowess. Rama says, "Come along, we shall go and challenge Vali". All this could not have taken more than 2 days. In fact no night is said to intervene. On the very day, Vali is killed and cremated and Sugreeva is crowned. On the next day, Rama tells him, "This is the first month of the rains, the month of Sravana. The rains last for 4 months". Sl. 13 26th Sarga of Kishkindha Kanda, and then in the 16th Sloka he says "Karthike Samanuprap thethwam Ravana Vadha yatha" "Soon as Karthika is well settled make your endeavours about Ravana's killing". I submit Vali was murdered in the early days of Sravana. Rama is clear, that is not the time to start on a war "Nayam Udyoga Samayah" (14th Sl. ibid). (10) The next blunder of the Govinda Raja is that the Armies sent in search of Seeta started in "Aswayuja" the 3rd month of the rainy season, For this he has authority. Angada says to the Assembled monkeys

on the Mahendra mountain "We started in "Aswayuja". He must be wrong. I prefer Rama's words to his. Sarga 30 is the description of the season which Rama gives before he sends Lakshmana to remind Sugreeva of his indolence, and of the dire consequences which will follow if he continues indifferent. "The skies are clear. The corn are ripe. The streams are full of sand-mounds. The water is clear. The kings have started on their war expeditions against enemy Kings. (It is well known that according to the Arthashastra and Dharmashastras Kings ought to start on war expeditions only in Margasira month). But the 6th sloka of the 30th Sarga makes it perfectly clear. Rama laments, Chathwara Varshika masah gatha Varsha Sathopamah" and Sugreeva treats me with contempt, the ungrateful fellow. "The 4 months of rain have passed as long as if they were a hundred years". So Rama has counted 4 months from Sravana (1) Sravana = August-September, (2) Proshtapada = September-October, (3) Aswayuja = October-November and (4) Karthika = November-December. Yet the Govinda Raja has the temerity to say that the monkeys started on the Aswayuja. Either all the 30th Sarga must be a forged interpolation or Angada must be wrong and Govind Raja is an ignorant fool (11) Then he says that the Prayopavesa of Rama was in Phalguna. But he does not tell us in what fortnight or Thithi it was. His difficulty is this. He has fixed Lankadahana on "Phalguna Suddha Chathurdasyam" i.e. on the 14th day of the Suddha Paksha. Therefore, next day must be the Poornima full moon of Phalguna. But according to Valmiki Yuddha Kanda 4th Sarga 6th Sloka, Rama says, "Uthara Phalgune Hyadya Swastha hasthena yokshyathe". Today is Uthara Phalgune asterism, tomorrow the moon joins Hastha. In his commentary, Govinda Raja babbles about Uthara Phalguna being Rama's Sadhana star (fulfillment star) and Hastha being his Nidhana star (destruction star); and therefore, "We shall start even today". If he takes it as correct, does he think that the next day after Lanka dahana, they all come to Rama and at once started? What about the time taken in the drunken orgy? or in crossing the ocean? It is such silly twaddle that makes Govinda Raja the last word on the Ramayana. His brains cannot understand that when the moon is in conjunction with Uthara Phalgune, it is the fullmoon of Phalgune month, and that when he makes Hanuman burn Lanka on Phalguna

Suddha Chathurdasi It means that it was on the previous day to the full moon of Phalgunā. But Hanuman starts to return only on the next day of Lanka dahanam, plunges into the ocean, reaches mahendra and with the joyful Vanaras spends a few days in an orgy of drunkenness, and later goes to Rama with his monkey host. It is only the next day that Rama marshals the monkey Army and starts against Lanka. All this must have taken at least one week. Even if they flew from Mahendra to Prasavana, they could not have been there on Uthara Phalgunē day. We are sure that Rama with the monkey Army did not fly when he started towards Lanka. In the same Yuddha Kanda Sarga 4, Sl. 58 says "Karagraischaranagrisaha Vanaraistutthitham rajah". The dust which was raised by the palms and soles of the monkeys. It shows they moved on all fours. Again in Sl. 70. "Sasma yathi diva Rathram" = She (Army) moves night and day. So there is no phantasy of flying or going to Lanka or Samudra within a day. Therefore, which is true? Rama's story of their starting on the full moon day of Uththara Phalgunā or Govinda Raja's speculation that Hanuman burnt Lanka on the previous day? When Hanuman after waiting for sunset enters Lanka, it is in darkness. If Govinda Raja were right, the moon ought to have risen even before sunset of the day he reached Lanka, being the day previous to Poornima. Lanka is said to be illuminated with innumerable lights. Till Hanuman reaches the Asoka Vana, there is no talk of moon-light. In the 17th Sarga of the Sundara Kanda Sl. (1) "Thathah Kumudo-shandabho Nirmalo Nirmalamaswayam. Prajagama nabhas chandro Ham'o Neclamivodakam". After that, the clear moon, like a white water lily came into the clear blue sky, like a Swan in blue water. Sl. (2) "Sachivyam iva kurvan Sa Prabhya nirmala Prabhah. Chandrama rasmibhih Seethaih Sisheve Pavanathmajam." Then like one ministering to his needs, the moon of clear brightness, by his light and cool rays waited on Hanuman. My ordinary knowledge makes me understand these two slokas, that they imply the moon rose at that time and shone on the place as if for the purpose of serving (being useful to) Hanuman. The word used for "rising" is "Prajagama"—jagama would be sufficient. But we know that various adjuncts are tacked on to a verb or participle or even to nouns, some times for filling up the metre, some times even for changing the

meaning. "Pra" when added in the beginning denotes (1) Emphasising the original meaning; (Prakarshana in a greater measure), (2) merely an ornamental addition, as Prapnothi, prahrishtah, prasya. (3) change in meaning eg. hithah=placed, Prahithah=sent. Lubh=to desire, Pralubh=to attract. (4) Purely for filling up the metre. I take it that the Pra in the first verse is only for the 2nd or 4th reason. Not so the Govinda Raja. "Akasaparabhagam Prapthah" attained the other side (Western) of the Sky — Why? Then only it may be probable that Lanka dahana was on a Suddha Chaturdasi. Hanuman has been wandering through Lanka for a great part of the night. He has not found Seetha. After going through the most part of the Asoka Vana, he got up on a Simsupa tree. Then he sees Seetha approaching an Asoka Vriksha, and looking as if she would put an end to her life. He is not sure who she is. It is then that the moon did "Sachiviyam" (service) to Hanuman. If he had been shining all the night what is the special service that the moon does to Hanuman by going to the other side of the sky? The time is 3 to 4 A.M., about 2 hours before dawn. In slokas 1 to 3 of Sarga 18, the poet says "Kinchith Sesham niva Bhavath" — The night has only to run a small part "Shadanga Veda Vidusham — Susrava Brahma Ghoshamscha" — Then Ravana awoke. He could not hide his love for Seetha. So he starts to the Asoka Vana. So Govinda Raja cannot but quibble, and send the moon to the western skies. For the meaning of ordinary words and in giving the reasons why a particular Upasarga is tacked on, he will quote umpteen authorities to show off his learning. But for this extraordinary meaning of Prajagama, he is his own authority. If Hanuman burnt Lanka on Phalguna Suddha Chaturdasi, he must have started on the Poornima day to Kishkhinda. From Poornima of Phalguna to Chaitra Suddha Panchami on which day according to this man the 14 years ended, there are only 20 days. How many days did the monkey take to return to Rama after burning Lanka? Govinda Raja gives us no hint. How many days did Rama and Sugreeva take to marshal the Armies? How many days did the Army take to reach Mahendra. According to the text, Rama reaches Mahendra on an evening. That night the army is encamped and sentries posted. Next day Vibheeshana comes. He is said to attend on Ravana on a morning, have a lot of talk which ends in

hot words between the brothers, and Vibheeshana rushes away from Ravana's presence, with fear in his heart. After he reaches Rama, there is a discussion in Rama's camp, how he is to be treated. At last Rama calls him in. And then there is a palaver about how to cross the sea. After some more talk Vibheeshana's brilliant suggestion (inspite of Sugreeva's sensible advice that without building a Sethu, it is impossible to cross over the Sea), to request the Samudra Raja to transport them over, appeals to the demented brains of Rama, and he sits Dharna for 3 nights after that day. So 4 days are accounted for. The Samudra Raja comes on the 5th day and tells Rama not to behave like a fool. Rama starts building a Sethu on the 6th day. 6, 7, 8, 9, 10th days in all 5 days are taken up to build the Sethu. The text does not mention how many days the Army took to cross over the Sethu nor does the Govinda Raja think of it. Assuming that they started the assault on Lanka the very next day they reached Lanka according to Govinda Raja's count, the battle lasted for 7 days. So 17 days go. According to Govinda Raja Ravana dies on an Amavasya. So when Rama returns on a Panchami 5 days more pass. So on the whole, leaving out the days unaccounted, 22 days must have been the time taken between Lanka dahanam and the return to Bharadwaja Asramam. But Govinda Raja says it took only 20 days. I have already drawn the Reader's attention to the fact that the Army marched on all fours from Kishkindha to Mahendra. They marched "Diva Rathram" day and night. Even assuming that Pampa is Hampi and Mahendra is in the mouths of the Thamraparni, nearly 450 miles have to be travelled as the crow flies. Nor does Govinda Raja reconcile his date for Lanka dahanam, with the special date which the text gives for Rama's starting. All this bunkum about the dates when each incident happened and which this pretentious humbug has thrust into the throats of his ignorant readers and listeners, is taken as the last word. Before I leave this subject, there is another matter I wish to place before the Reader. (12) When Ravana leaves Seetha in the Asoka Vana, while Hanuman is there, he tells her "you have two months more to ponder over this. That is the end "Avadhi" which I gave you in the beginning". Again he says "Oordhwam dwabhyam" after those two months.

This 'two months' does not agree with the one month between the Phalguna Suddha Chaturdasi and the Amavasya he fixes for Ravana's death. So he says Ravana was drunk. So he prattled 2 months instead of the one month which really remained of the one year. His authority for this is that Seetha tells Hanuman, "I will live only for one month more. So, tell Rama to take speedy steps". "That is the last word of Seetha before Hanuman leaves her to return to Rama". The Govinda Raja is clear in his commentary that the time fixed by Ravana has two months yet to run. Again in Sarga 26, Sl. 34. Seetha says "The time has come, as fixed by Ravana and Govinda Raja's commentary is, "it is yet two months". I shall place the commentary so that I may not be accused of putting on it my own construction. Seetha says "Samayo yasthu nirdishtah thasya kaloyam Agathah." "Govinda Raja's commentary is "Samayah" = "Dwadassama sathmakah Sankethah" "Thasya kalah Agathah" = "Sannihithah" Masadwaya mathra pariseshath Ithi Bhavah". So he (G. R.) is at that moment clear that, Ravana meant only two months and that Seetha had taken Ravana's word as only two months. In the 33rd Sarga 32nd sloka Seetha tells Hanuman, "Dwaw masaw thena me kalah jeevithanugraha krithah. Oordhvam dwabhyam thu masabhyam Thathas thyakshyami jeevitham". Govinda Raja in his commentary is clear, that Seetha meant 2 months as the time of grace Ravana has given her. Again in 37th Sarga. Sl. 8, Seetha tells Hanuman, "Varthath dasamo masah dwaw the seshau plavangama. Ravanena nrisamsena samayo yah kritho mama." Again in his commentary the G. R. says "Dasamo masah" = "Dasama masanthah" In the previous sloka "Sa Vachyah Santhwarasvethi yavadeva na poorayath". Tell Rama "Hasten (be quick) before the period is over". Ayam Samvathsarah kalah Thvadhu mama jeevitham My life is till that time, the time of one year and this one year when it ends is explained in the next sloka. "Tenth month is closing 2 alone remain, Oh, monkey". All this time Seetha is clear that she has 2 months more by the grace of Ravana, but she is ever harping she cannot live that long. And when she gives the Choodamani, "Jeevitham Dharayishyami masam dasarathathmaja. Oordhvam masath na jeeveyam sathyenaham braveemi." "I will hold my life for one month. I cannot live more than one month. I tell you in truth". The Govinda Raja

honestly gives the meaning there of "Oordhwam masath; Ravana kritha masa dwayavadhina sahishe Ithi Bhavah". The meaning is "I shall not be able to live upto the 2 months which Ravana has appolated for me". Hence we can easily understand the thoughts of Seetha. She again and again says "I am not able to suffer this torment and torture. I would like to die". She has told Hanuman "Hurry up, hasten Rama. I cannot go on this way". So when she says "I cannot keep my life for one-month", she does not mean that there are not two months but only one month, but that she may not live more than a month and if Rama does not hurry up he may find her dead. So when Govinda Raja says "There were not two months for the completion of the year, there was only one. When Ravana said "2 months" he was really drunk and did not know what he was talking", and so when Govinda Raja asserts, Hanuman must have burnt Lanka in Suddha Phalgun chathurdasi, who was drunk? So I have shown not only he was ignorant of ordinary knowledge of the connection between Thithi and Nakshathra, but the man is capable of dishonesty in his trying to justify his wrong calculations. Lastly the 127th Sarga. Sl. 51 shows Rama is showing Seetha the Chithrakoota. Then he says in 52 (a sloka of 2 padas) "There far out you see the Yamuna with its forests". Sl. 53 "This Asrama of Bharadwaja is seen near it (Yathra)". Sl. 54. "This is the Ganga". Sl. 55. "This is where we met Guha, the Srngivarapura". Sl. 56. "This is Ayodhya, my father's capital city. Oh, Vaidehi salute it". Sl. 57. Then all the monkeys and Rakshasas jumped out of their seats, and saw Ayodhya. Thus that Sarga ends. It clearly shows: From Chithrakoota they cross the Yamuna. The word used is Esha=this one. From there they see Bharadwaja's Asrama. Again esha, Ganga, shows that Rama is pointing out the river while crossing it and then he points out Srngiberapura, clearly leading us to infer that he bypassed Bharadwaja. From Guha they fly over to Ayodhya. Thus the Sarga about Bharadwaja and his stopping with him is a clear forgery. In fact Sarga 128 confirms it. Rama the cunning Kautalya disciple sends Hanuman to spy on Bharatha, as soon as he sees Ayodhya. The very first sloka of the 128th Sarga is "Ayodhyam thu Samalokya Chinthayamasa Raghavah". Rama began to cogitate on seeing Ayodhya. This could have been only after seeing Bharadwaja if the visit to Bharadwaja were true.

Harking back 14 years, we know that Rama crossed the Ganga, slew some game, rested one night, next morning started toward Prayag where they meet Bharadwaja; they live with him one night and next day go a long distance against Yamuna, build a raft and cross the Yamuna, and in the evening rest under a huge banyan tree. I am reminding the reader of the itinerary of Rama when he starts on his exile, to show that if Rama had halted at Bharadwaja's one day during his return, he could not have reached Srīngiberapura or Ayodhya on the same day. Hence in the 119th Sarga, where Hanuman is said to report to Bharatha about the adventures of Rama during the period of his exile, a last sloka the 58th is cunningly forged: "Tham gangam punarasadya Vasantham onunesannidhaw. Avighnam Pushya yogena Swo Ramam drashtum 'Arhasi." "Him who has gone back to Ganga and who is now living in the presence of the sage you will see tomorrow when the moon is in conjunction with Pushya." Reader, please note every word in this sloka. How cleverly it has been strung. First, "Punah"—again, i.e. In the 126th Sarga. Rama has crossed the Ganga and is seeing Ayodhya. But in the 127th he is said to see Bharadwaja, that could be only by recrossing the Ganga. "Vasantham" while Hanuman is speaking to Bharatha, Rama is living with Bharadwaja. Pushya yogena is clear. Swah=tomorrow. So Hanuman says "you will see Rama tomorrow. Is the Pushya Yoga day, the next day?" See how that Charlatan Govinda Raja twists the meaning. He begins "Again Ganga reaching,—near Bharadwaja living—him (Rama). (So that no interruption comes between—tomorrow in the Pushya asterism—you will see". The real meaning is "Pushya yoga labhartham Adya Gangatheere Ramah—) Sīhūbah Iti Bhavah. Therefore Hanuman said to Bharatha Rama stays with Bharadwaja to get the merit of Pushya conjunction on the banks of the Ganga. Here again is an ambiguity. Is the merit of Pushya yoga, in the Ganga or the meeting of Bharadwaja? Again is the Pushya Yoga day, the day he meets Bharadwaja or the next day? It has been already said in the very first sloka of the 127th Sarga, that the 14 years ended on a Panchami and Rama saluted Bharadwaja in his Asrama. The Govinda Raja has approved of it by saying "Mahatham Sthanamapi Prapyam"—The residence of great men ought to be reached, evidently teaching us that the

reason why Rama preferred seeing Bharadwaja before meeting Bharatha is that the great Brahmana's sight is much more meritorious than trying to keep his promise to Bharatha, knowing that not keeping his promise to Bharatha involves the risk of Bharatha falling into the fire. Pshaw! what is Bharatha's life worth, before acquiring the merit (Punya) of falling at the feet of the Brahman. Another funny thing about Sarga 127, is that Rama is not mentioned as taking leave of Bharadwaja. Bharadwaja offers a boon and Rama accepts it. It is not anywhere said that Rama crossed the Ganga. I hear a reader whisper "Punarasadya Gangam"—returning from his exile, he again reached the Ganga. True, but it completely denies the truth of the previous slokas in the 126th Sarga. Here I would like to draw the Reader's attention to sloka 16 of this Sarga. Bharadwaja has been boasting of his divya drishti by which he knows all the deeds which Rama performed from the day he left Bharadwaja to the day he returned to him. "Sarvam thadethad viditham Thapasa Dharma Vathsala. Sampathanthi cha me sishtyas Pravritthyakhyas Pureem ithah". The cat is out of the bag. All this is known to me by the greatness of my Thapas. My disciples roam about from here even to the city learning the news." So what news the disciples bring, this man pretends, he knows by his divine eye. That coward Govinda Raja does not dare to comment on it. Thus I leave the Vaishnava bigots to their guru. When are they going to read the Ramayana for themselves and use their god given brains?

THE SIVA DHANUS LIE

Rama bent and broke a Dhanus (Bow) in the possession of Seeradhwaja Janaka of Mithila. What was this Dhanus, and how did it come into the possession of Janaka? There are four versions about it. In my analytical commentary of the Ramayana I have taken up each version, in the place where it is narrated, and shown how they cannot be easily reconciled with one another, and how the 2nd and 3rd versions must be later concoctions with special motives. The great Poet and Vedic Scholar Valmeeki could not have written all the 4 versions. In this huge welter of words and falsehoods it is likely to be forgotten. Hence I am devoting a special chapter on it collating the 4 versions and placing them in juxtaposition, so that the reader may make his own choice of which version Valmeeki could have written, or if they choose they may pronounce all four to be genuine Valmeeki productions. (1) The version given by Viswamithra and his disciples when leaving Siddhasrama. (2) The version given by Janaka when Rama and Lakshmana were introduced to him by Viswamithra. (3) The version given by Jamadagnya Rama when he met Dasarathi Rama on his way back to Ayodhya, after having married Seetha. (4) The version given by Seetha to Anasooya, in Athri's hermitage. The first version is that it was given to Janaka as a gift, at the end of a sacrifice, by the devas at Janaka's request. 2nd version by Janaka is, that it was deposited with one of his ancestors named Deva Ratha by Siva, when the Devas begged Siva to desist from killing them, at the sacrifice initiated by Daksha. The third by Jamadagnya Rama is that Siva was worsted in a fight with Vishnu and his Bow was shattered, So Siva in great mortification threw it away into the hands of Deva Ratha the aforesaid ancestor of Janaka. The fourth by Seetha is that in a great Yajna that Seeradhwaja performed, it was given to him as a gift by Varuna.

First we shall clear the ground about the time and occasion when the Bow came into the hands of Janska. Seetha and Viswamithra's sishtyas allege that it was at a sacrifice performed by Seeradhwaia Janaka. Assuming that Dasaratha and Seeradhwaia lived 60000 years, this Bow could have been got by Janaka only during his own life time. But according to Janaka and Jamadagnya Rama an ancestor of Janaka, Deva Ratha became the owner owing to a gift from Siva. Deva Ratha was 6th in descent from Nimi who was one of the 9 sons of Ikshvaku and Janaka according to his own genealogy as he recites in the Bala Kanda, is 15th in descent from Deva Ratha. Hence, if the ages of men in the Thretha Yuga be counted Deva Ratha must have lived at least 750000 years earlier than Janaka, taking the average ages of the Videha kings at 50000. I may remind the reader that Dasaratha must have lived a few years more than 60000 years. Then as regards the place where it was given, according to Seetha and the Rshis it was in an assembly at a Yajna by the then Janaka. According to the other 2 versions, it must have been in the palace of Deva Ratha. Perhaps we can easily reconcile the versions of Seetha and the disciples of Viswamithra. But they both are irreconcilable with those of either Janaka or Jamadagnya Rama. As regards the versions of these two, they are utterly irreconcilable with each other except for the assertion that Siva put his Dhanus into the hands of Deva Ratha. According to Janaka, Siva did so when he destroyed the Yajna of Daksha. The Devas who attended the Yajna pleaded for mercy, and Siva was pleased to desist and perhaps at their request gave the Bow to Deva Ratha, probably not to be tempted to use it again. We get the information that Deva Ratha was a contemporary of Daksha, and another piece of information is that when Siva gave it to Deva Ratha, the Bow was whole, and had not been weakened, muchless shattered. Thus we can understand why it was received with respect and worshipped in the family of the Janakas for generations, while a useless Bow would have been thrown into the waste heap. Now Jamadagnya Rama says "Oh, Dasarathe, this bow of Siva which you bent and broke is an old dilapidated one. All its strength had been sapped by Vishnu, in a big fight which Siva and Vishnu fought with each other, in which Siva was defeated". Jamadagnya Rama sneers at Dasarathi Rama, "do not pride yourself on your feat". So we

learn that during this fight, a whole sound Bow became feeble, and so Siva threw it away into the hands of Deva Ratha? Was the Dhanus whole or enfeebled when it came into the hands of Deva Ratha? According to Janaka it was whole and according to Jamadagnya Rama was a useless one when Deva Ratha got it. Therefore when was this battle between Siva and Vishnu? Was it after the Daksha Yajna Vadha or before it? If, before, Siva must have got another Dhanus for destroying Daksha Yajna. Thus Deva Ratha was gifted with 2 Bows. If after, where did Siva get the new Dhanus from? Did Viswakarma make it to replace the Dhanus already handed over to Deva Ratha, or did Siva go to Deva Ratha and take the Bow from him? Though I have read many Puranas, and the Maha Bharatha, I have not met this story of a battle between Vishnu and Siva, and Vishnu's Victory over Siva in any of them. Except the Story of Krishna defeating Rudra who wanted to shield Bana. Even the Puranas composed purely for the exaltation of Vishnu, the Vishnu, and the Vaishnava Bhagavata do not contain any such story. Valmeki's Ramayana is the sole poem in which you can find it. The Daksha Yajna Vadha, is a well known story. It is one of the 3 great exploits of Siva (1) Thripuradaha. (2) Daksha Yajna Vadha, and (3) The destruction of Andhaka (Yama?) After this preface I shall take each version in its order as it appears in the Ramayana, as it is now extant,

(1) It is in slokas 7 to 13 both inclusive in Sarga 31 of the Bala Kanda (6th Sloka) "Thwam chalve Narasardjola Sahasrabhir gamishyasi. A bhutham cha Dhanooratham thathdrahtum Arhasi." Oh. Tiger among men, you also will go with us. There you will see that wonderful gem among Bows. (8th) "Thadhi poorvam Narasreshta daththam Sadasi daivathah. Aprameya balam ghoram makhe paramabhaswaram" Oh greatest among men, that terrible (bow) of immeasurable strength, of great sheen, was given by the devas in an assembly, in early times, during a sacrifice. 9th. Nasya Devahna Gandharvah Na Sura na cha Rakshasah Karthum Aropanam Sakihah na kathhanchana manushah" = No Devas, or Gandharvas, no Asuras or Rakshasas, in whatever way could men do it, could string that Bow. 10. "Dhanushas thasya Veeryancha Jynasantho mabeekshithah. Na se

kur Aropayithum Rajaputhra Maha Balah .." Many a king and Prince desirous of finding the strength of that Bow, was not able to string that Bow. (11) There you will see that Bow belonging to that Mahathma the king of Mithila as also a sacrifice of wonderful grandeur. (12) "Thadhi yajna phalam thena Maithhilenoththamam Dhanuh. Yachitham nara sardoola sunabham sarvadaivathaih". That Dhanus is the fruit of the sacrifice. That well-centred one was begged for by the Maithila, by all the Devas (13) "Ayaga bhutham Nripatheh thasya Vesmani Raghava. Architham Vividhair Gandhlah. Malyaischagarugandhibhah". (That Bow) as one got in a Yaga or as one which became worshipful, it was worshipped with flowers and incense in Janaka's house. Here is a fairly clear version except the "Sarva daivathaih", in the 12th sloka, all other words fall into their correct places. In the 12th sloka "Thena Maithilena" (by that Maithila) correctly shows that it was Janaka who performed the Yajna and prayed to the Devas to give him some memento of their being satisfied and pleased. We find also in the beginning in sloka 8 that it was given by the Devas in the assembly (Sadasi Daivathiah daththam). To whom did Janaka Pray? It must have been to the Devas who attended the sacrifice. In a Yajna all oblations are offered to all the Gods from Varuna, Indra, Mithra downwards and Vishnu is somewhere in the middle and Rudra (no Siva can be seen anywhere) comes last as the Uthchishta devatha, (one to whom what may remain only, is due). Varuna is the head of all the devas in the days when elaborate sacrifices were performed. In fact Rajasooya is chiefly in propitiation of Varuna. Any boon given by Varuna during the course or at the end of the sacrifice, can be only on behalf of the devas. There is a difficulty in that 12th sloka either in 'Maithhilena' or "Sarva daivathaih" is a copyist's "Devil" I would suggest the reading "Yachitham Maithhilaya or Sarva devebhayah sunabham thu Natarshabha". But in all these 7 slokas no Deva Ratha comes in nor Siva. Now we go to the 2nd version by Janaka. Viswamithra introduces the lads to Janaka and says "Mahadhanushi Jgnasam" no sivadhanus here again. (1) "Deva ratha ithi Khyatho Nimch Sashto Maheep a'bh Nya So yam thasya Raghava daththo mahathma nam. The king named as Devaratha was the Sixth from Nimi. This was given as a deposit in his hand by the Great Soul. (9) "Daksha Yagna Vadhe poorvam Dhanurayamya

Veeryavam the Rudrasthu Thridasan Roshath, Saleelam Idam alraveeth Yasmath Bhagarthin Bhagano Na Kalpaya tha me Surah Varangani Maharthani Dhanusba Sathayami vah . Of old during the destruction of Dakshsha Yagna, Rudra the brave, bending his bow in great anger, sneeringly (saleelam) told the devas. "Because you did not set apart a share for me who wished for a share I shall cut off your very valuable heads." Thatho Vimanasah Sarve Devaval Munipangaya Prasadyanthi Devesam thesham preetho bhavath Bhavah. "Then the Devas full of fear, oh, Bull among Munis ! begged that ruler of devas, to be gracious to them and that Bhava became pleased with them (12) "Preethi Yukthas Sa Sarvessham dadow thesham Mahathmanam. 'Pleased, he gave to all there great Souls (what did he give ?) (13) Trade that Deva devasya Dhamoorthman malathmanah) Nyasa Bhootham Thadanyatham Asmakum Poorvakevibho". Oh. Lord, it is this gem among Bows belonging to the great soul which was then placed as a deposit with our ancestor (by whom? Is it by the devas ?) The 11-12th Sloka has only 2 padas It is quite irrelevant. in the 8th Sloka it is clearly said the great Soul (mahathman) placed it in the hands of Deva Ratha. The 13th sloka expands it. What is the object of the 12th? How could Rudra place the bow in the hand of Devaratha, and at the same time give it to the Devas ? Is it to try and connect it with "Devathiah" in the first version that it came to Deva Ratha through the Devas, and thus try to reconcile the first version, with this. I believe the 12th Sloka is a separate forgery. Now we go to that preposterous 3rd Version. It is in the 75th Sarga of the Balakanda 11th Sloka to 22nd Sloka (11) Ime due Dhanushee Sreshte divye Lokabhivisru the Dhridhe Balava theer, Mukhye, Sukrthe Viswa karmana.. These two Bows famous through the worlds, firm, and strong made by Viswakarma (12) "Kara Veera Same, Gandhe Visale Vimale Subhs Atho Sristam Surairekam, Thriamba Kaya yuyu thsave" (these two bows) in strenth and Sheen like Swords, long, clear and good, one of them was given by the devas to the three-eyed one who was itching for a fight (against whom?) (13) Thripuragham Narasreshta, Bhagnam Kakuthstha Yaththwaya. Idam dwitheeyam durdharsham Vishnordatham Suroththamaih,." What you broke was the Thripuraghna (the bow which destroyed the 3 cities). This 2nd one was given by the

great devas to Vishnu. 14th "Thadidam Vaishnavam Rama Dhanuh Parama bhaswaram. Samanasaram Kakuthstha Raudrena Dhanusha Thwidam". "Oh Rama That this very bright Vaishnava Dhanus is of equal strength with that of the Rudra Dhanus. (15) Thadathu Devath as sarvah prachanthi sma pithamaham. Sithikanthhasya Vishnoscha balabala nireekshaya.." Then all the devas ask Brahma, as between the Blue throated and Vishnu, to know their respective strength. (16) "Abhiprayam thu Vijnaya devathanam pithamaham. Virodham ja-nayamasa thayoh sathya vathamvarah", learning the desire of the devas, chief truth speaker the grand-father created enmity between the two. (17) "Virodhecha mahadyuddham Abhavath romaharshanam Sithikanthhasya Vishnoscha paraspara jigeeshinoh".. Between those two each of whom wished to conquer the other, owing to enmity, a hair-raising great fight began. (18) "Thada thu Jhimbhitham saivam Dhanur bheema Parakramam Humkarena mahadevah Sthambhithothbha thirilochanah". Then by (Vishnu's) roar (Humkara) the Dhanus of Siva was enfeebled shattered though of fearful strength, and the three-eyed Mahadevah was stunned. (19) "Devalsthada samagama sarshisanghaischacharanaih. Yachithow prasamam thatra jagmathus, thow surothamaw .." Then all the devas with crowds of Rshis and charanas prayed for peace, and they became peaceful. (20) "Jrimbhitham thath Dhanur drishtva saivam Vishnu parakramaih. Adhikam menire Vishnum Devas sarshiganas'hada. Seeing the Siva Dhanus shattered by the strength of Vishnu, the Devas and the Rshis opined that Vishnu was greater (21) "Poojalthvathatho Vishnum Amanthrya cha Pinakinam. Brahmendradeen puraskrithya Naka prish'am yayusthada ." After worshipping Vishnu and taking leave of the Pinakee, the (Devas) went to the Swarga with Brahma, Indra & others (22) "Dhanoo Rudras thu samkruddho Videheshu mahayasah, Deva Rathasya Rajarshih dadaw hasthe sa sayakam". Rudra in anger gave that Bow with its arrow into the hand of Deva Ratha among the Videha people. Thus ends the 3rd version. The Anti-Siva fanatic revels in this. He disgorges all his venom against Siva in this. How the Thripuraghna bow could in any way be identified with the one alleged to have been created by Viswakarma is

not explained. From the Yajur Veda we know that the Devas thought that Rudra was cruel and thought him the fittest to aim the arrow at the 5 cities. There is nothing in the Yajus Sambhitha to show who fashioned the Bow. We know that Agni was the body, (Shaft Aneekam) of the arrow Soma was the Silya piercing point or head (of course this Soma cannot be the moon or the juice of a plant) and Vishnu is said to be the "Thejanam" (whet stone). In the Maha Bharatha, the position of the 4 Devas is the same. We shall assume that one of the Bows fashioned by Viswakarma was the one used by Rudra to destroy the 3 cities. It was given to Rudra by the Devas who gave him the arrow. As the 2 Bows were made by Viswakarma at the same time, Vishnu also got his Bow at the same time as Rudra got it. Therefore the fight between Rudra and Vishnu must have been after the Thripuradaha. If so, was it before the Daksha Yajna Vadha or after it. If before, the bow for Daksha Yajna Vadha could not have been the one used in the Thripuradaha, and in fighting Vishnu. It was whole during the Vadua and it was whole when it was put into the hands of Deva Ratha. Hence it was not the Thripuradaha Bow. Perhaps it was a 3rd Bow. Hence 2 Bows must have been placed in the hands of Dava Ratha, one whole by Rudra, and one broken by the same Rudra. But 2 Bows were not in the possession of Janaka nor were two shown by him to Rama. Both of these two stories cannot be true. One of them may be true and the other false. They are irreconcilable. The same poet or seer cannot have written them both. One of them or both must be forgeries. Before I discuss further, it is better I place the 4th version (Seetha's story) before the reader. It is found in the Ayodhya Kanda Sarga 118. Slokas 34 to 40. It is a short and concise story. The preamble has to be given to fix the time when the Bow came into the hands of Janaka. Janaka found Seetha while ploughing the field (in the furrow, hence her name Seetha). She is brought up by Janaka's eldest wife. 34th Sloka "Pathi samyoga sulabham. Vayo Drishiva thu me pitha .. Chintham Abhyagamath deeno Viththanasath iva adhanah .." My father having seen that I had attained an age which was fit for intercourse with a husband became deeply concerned like a traveller who has lost his property. 35th "Sa-drishath cha Apakrshtath cha loke kanyapitha janath Pradharshanam Avapnothi Sakrenapi Samo Bhuyi .." Even if a person were equal unto Sakrs in this

earth, when he becomes the father of an unmarried daughter, he is disdained by his equals and even by persons of lower status. 36. 'Tham Dharshanam Adoorastham Drishtva cha Athmani Parthivah Chinthanava gathah param Nasasada Aplavo yatha...' Seeing that slander not far away against himself, the king sunk in the ocean of anxiety, did not find any way to the other shore like a man who has no boat. (37) "Ayonijam hi mam Jnathwa Nadhyagachat Vichinthayan Sadrisam cha Anuroopum Maheepalah pathim mama .." The King, knowing that I was born of no woman could not find an equal or equally good husband for me, in spite of thinking (38) "Mahayajne thada thasya Varunena Mahatmana. Daththam Dhanur Varam Preethya Thoonee cha Akshaya Sayakaw .." At that time (In a big Yajna of his, the great souled Varuna with pleasure presented him with this fine Bow and a quiver with unending arrows. (40) "Asanchalyam manushynischa, yathnena api cha gauravath Thannasaktha namaylthum Swapneshvapi Naradhlpah..." Owing to its greatness (size), it was immovable by men even after effort. Kings were unable to bend it even in their dreams. (61) "Thath Dhanuh prapya me pithra vyahrttham sathyavadina. Samavaye Narendranam purvam amanthrya parthivan .." My father having obtained that bow, first having invited all Kings, in an assembly of kings, it was said by that truth speaker. (42) Idam cha Dhanurudyamya Sajjamyah kuruthe narah. Thasya me duhitha bharya bhavishyathi na samsayah . " "That man who lifts this bow and fits it with the Bow-string his, my daughter will become, the wife. This artless narrative at once attracts us. The points to be noted are (1) Janaka saw that Seetha had attained puberty. (2) So he was anxious to get her married to a suitable husband. (3) When he was thinking it over Janaka performs a great sacrifice. (4) Vsruna presents him with a Bow and arrows. (5) It was a huge Bow. (6) He found it unmovable. (7) So Janaka made up his mind that the man who is able to handle it would be a suitable husband for Seetha (8) Janaka then proclaimed that Seetha's hand will be his, who strings the Bow. The above wholly explodes the whole bubble of Rudra having given his bow to Devaratha, whether it was to save the Devas, or it was given to him by Rudra mortified at his defeat by Vishnu. The first version may be reconciled with Seetha's story. But the other two never. No amount of quibbling

or straining the meaning can make a man of ordinary common sense believe that they all refer to the same episode, that they all narrate identical versions, which was the bow, how it came into the possession of Seeradhwaya Janaka, and when it came into his custody. Most of us may know that according to the Rigsamhitha Varuna is the greatest of the Devas. He had a twin brother Mithra. He and Varuna are called "Rajana" and "mahantha vasuraw" The two Kings, and the 2 great Asuras. Varuna was specially known as mahadeva. In all sacrifices Varuna is the presiding deity. So when Visvami bra and his disciples say that the bow was given by the Devas, or at their request, we may without any straining, say that it was Varuna that gave it. In the first version "Poovam" means some time before, that is sometime before they were relating the story to Rama. It does not mean ages ago. The second version put into the mouth of Janaka introduces his ancestor Deva Ratha and Siva as the disposer of the bow. One can see that the 2nd version has been invented purely for boosting Rama and his exploit and suggesting that he was an Avathara of Vishnu. Most probably, the forger is a Siva worshipper, or a Smartha to whom both Siva and Vishnu are equally to be worshipped and looked upon as equals. As I have already mentioned, the Daksha Yaga Vadha is one of the three great exploits of Siva. There are various acts of destruction attributed to him by umpteen hundred sthala puranas. Every Siva temple has its own story of either his destroying some demoniac being or showing special grace to one devotee or another. In the Daksha Yaga Vadha, he cuts off the head of Daksha, breaks the teeth of Pushan, puts out the eye of Bhaga and so on ad nauseum. But the important thing to note is that Vishnu being Yajna is supposed to fly away from Siva's presence in the form of a deer carrying away the Yajna vessels in his antlers. This is turned into an astronomical myth. Orion whose head is Ardra is the hunter who chases Vishnu in the form of Mriga Siras. First Varuna was demoted and then Indra. Now Siva and Vishnu were promoted and became the prime gods. Siva became Mahadeva and Vishnu became Purushoththama. Thus, the forgers of the 2nd version converted Varuna = Mahadeva = Siva; and brought in the Daksha Yaga Vadha to account for the Bow, and put it, about 20 generations above Seeradhwaya into the hands of Deva Ratha.

How shall we explain the origin of the 3rd version ? It has been clearly concocted to assert that Vishnu was greater than Siva. It has absolutely no connection with either of the 1st and 4th versions. Its only connection with the 2nd version is that the Bow came into the hands of Deva Ratha i.e. many generations ago ; of course it belittles the greatness of the exploit of Rama. It asserts that the Bow had been already shattered by Vishnu. It also seems to suggest that the Bow having been locked up in a box for many generations must have got rot, and so broke, when Rama tried to bend it. But it makes up for it by showing that Rama being Vishnu was easily able to handle the Vaishnava Dhanus, and so it was not derogatory of Rama to say Siva's Bow had been already enfeebled. So the forger, a Vaishnava Bigot and Anti-Siva fanatic whose ire had been raised by the fiction that the Bow was Siva's and that it was the one used by him to destroy the Yajna of Daksha, and that Vishnu instead of showing his prowess as Yajna-Purusha ran away from the fight, concocted another lie, and vented his spleen against Siva. At one stroke, he attained 3 objects (1) Rama's exploit in breaking that very ordinary Siva's Bow was not a great one, that bow had already been shattered, (2) Vishnu is much greater than Siva and had already shown that Siva who dared to fight him, was an inferior being (3) But Rama's true greatness and his true Vishnuhood was seen in his handling the Bow of Vishnu and defeating Jamadagnya Rama and the best proof thereof are the praises of Dasarathi Rama by Jamadagnya Rama. Here I wish again to remind the reader that Valmeski was an Yajur Vedic Scholar. He will not invent an utterly false story. All he narrates will be based on true foundations. He cannot give different versions of the one episode, that Rama broke the bow which was the possession of Janaka Seeradhwaaja, and which, nobody else was even able to lift about how that Bow came into the possession of Seeradhwaaja Janaka. So one and four may be false and 2 or 3 may be true but both 2 and 3 cannot be true ; one or the other must be false. I would suggest that both 2 and 3 are false, and 3 a patently malicious concoction. 1 and 4 alone can be true. If the 3rd version were true, it should make every sane man to despise the whole Hindu pantheon, their Gods and their Rshis. Here are 3 supposedly omniscient and omnipresent great gods. But who is the omnipotent among them ? That is the question to be

decided. I shall place it before the reader this way. "Brahma is the tutor. Rudra and Vishnu are the two big boys in the [school. All the Devas are the motley crowd of small boys, who would like to see the 2 big boys fight. They approach the tutor. The tutor instead of advising them, not to wish for a dirty quarrel seems to join with them, and thinks it a great joke. Whatever ideas we may have of the mentality of the lesser Devas our idea of Brahma is that he is staid, impartial, all-knowing, whose chief work is to advise all and reconciles persons who are prone to quarrel. But here, Brahma like a malicious jackal contrives to start a *casus belli* between the two big boys, and Rudra and Vishnu fall into the trap. Where did their omniscience go? At least Vishnu ought to have known if he was really the stronger, that it was wrong of him to make himself an object of hilarious fun to a set of jabbering silly boys. Or Siva, if he knew that he was not as strong as Vishnu, he should not make himself the target of ridicule of the chatterers. Evidently both of them like ordinary animals did not know who was the mightier, and started to fight it out. Brahma and the lesser devas formed a ring, and the two great Gods, like two pariah dogs began to snarl and howl and bark at each other. Vishnu barked the louder, and growled more terrifically, that Siva with his tail between his hind legs ran away. What supreme adoration of the Gods great or small! When a man becomes a bigot and an intolerant fanatic he loses all sense of truth or humanity. He becomes a beast. He will burn those who do not follow him or impale them at the stake, or cut off their heads. Before his own mad self-adoration, he throws both the God he hates and the God he is supposed to love, into the same stinking gutters. Now some words about Jamadagnya Rama. According to the puranas — he is not a Vedic personality but his father Jamadagni is a Rig Vedic Rshi. He was the grandson of Richeeka and sister's grandson of Viswamithra. He is said to be a contemporary of Dasarathi Rama's ancestor 5 to 6 degrees remote, one Moolaka. Much earlier than Dasaratha. So he must have been some hundreds of thousands of years old. He is said to have become mad at seeing the cold-blooded murder of his father Jamadagni and started on a campaign of destruction of all Kshathriyas and to have destroyed them, 21 times "Thrissaptha krithvah". If that were true, how Dasarathi Rama's ancestors escaped, is a meet question. According

to Narada in the Maha Bharatha, dead Jamadagnya Rama was in attendance in the Sabha of Yama. So he cannot be an immortal. The story in the Maha Baratha that Bheeshma fought Rama Can only refer to a descendant of the original Jamadagnya Rama. It seems he came from Mahendra Parvatha on hearing Dasarathi Rama's feat. Which was this Mahendra? We know of a Mahendra which is on the shore of the sagara and on which Sampathi met the Vanaras and from which the Hanuman leaped to Lanka. When after a few years, Hanuman and Dasarathi Rama went there they do not hear of any Jamadagnya Rama living there. I have read that the northern startling mountain of the modern eastern ghats is even now called Mahendra. I believe it is some where there, that the inscription of the Kalinga Kharavela, is found. It is said to be as old as 174 B.C. If Mahendra was in the "Dakshina Paschimam Koti of the Vindhya" both the Mahendras are near each other, and about the same distance away from the path leading from Mithila to Ayodhya. If it is placed opposite Simhala, it is very far away from Mithila. But Jamadagnya Rama could fly where he pleases or perhaps had a rocket jet plane. Next as far as I know, we never here of Jamadagnya Rama fighting with bows and arrows. His weapon was the "Parasu" an axe. It was with that he cut off the 1000 arms of Karthaveeryajuna. Hence he got the name "Parasurama". Then his story about Vishnu giving over the Bow to Rcheeka to and Recheeka Jamadagni, and from him to himself Rcheeka was never a fighter, he is known only as a great descendant of Bhrgu. Jamadagni was also not a fighter. There is an apocryphal story that he used to practise archery and that his wife Renuka was to pick up the spent arrows and bring them back to him. Why Vishnu of all persons should seek out Rcheeka to hold his Dhanus does not stand to credibility. It is as incredible as Siva's handing his Dhanus to Deva Ratha an unknown person, except to the Readers of the extant Ramayana. One other important thing to be noticed. Vishnu's chief weapon is the "Chakra" (discus). As far as I have read Vishnu always fights his enemies men, or Asuras or other demons, only with the discus. He kills Sisupala with the Discus. He kills Mura and Naraka with his discus. He breaks the Saubha floating over the sea with his discus. do not believe that you can ever find an image of Vishnu with a

bow. But you can never find any image without the Chakra. It is only in Ramaswamy temples you will find the presiding Rama-Vishnu deity with a Bow. Another funny thing about this Vaishnava Bow. When Rama defeated Jamadagnya Rama, he let fly an arrow which destroyed all the Punya lokas Jamadagnya had conquered by then. Then what became of the Bow? Was it retained by Rama or given back to Jamadagnya Rama? In that very page, Dasaratha Rama is said to hand it to Varuna. But by a sort of legerdemain this Vaishnava Dhanus fashioned by the same Viswakarma, somehow gets into the hands of Agasthya. If Rama had retained it, it must have been in his hand when he was exiled. If he had returned it to Jamadagnya, there is nothing to show that he threw it into the hands of Agasthya just as Siva threw his Bow into the hands of Deva Ratha. And Agasthya handed the Bow to Rama foreseeing the use Rama will put it to in fighting Ravana. See Sl. 31, Sarga 12. Aranyakanda: I may also remind the reader that Rama when starting to the forest asks Lakshmana to bring the Bows given to Janaka in a Mahayajna and the quiver by Varuna, which have been kept in Vasishtha's house, with due honour and worship. See 29, 33 Slokas 32nd Sarga. Ayodhya Kanda. So the Bow which he took with him to the forest, cannot be the Jamadagnya Vaishnava Bow. The audacity of the forger can only be equalled by the appalling ignorance of the hearer. It is much more surprising that the modern intellectual does not note these contradictions. What do they read their Ramayana for? Is it to note how high Hanuman's tail floated in the air when he flew over the Sagara or to find out, how much of the Sagara was burnt up when Hanuman put out the fire in his tail, by plunging it into the Sagara or how the arrow which Rama let fly against the 7 Sal trees not only pierced all the 7, but also the mountain beyond, then entered the Rasathala and then boring up above this earth came and stood before Rama, prostrated before him and ensconced itself in the quiver?

HOW MANY YEARS DID RAMA LIVE ?

After his birth, he was educated in all the Vedas and Sastras, and learned to ride on elephants and horses. Ordinarily we should think that he would be at least 17 at that time. According to the Brain washed belief of these days, he was 12 when he was married, 25 when he was exiled, and lived 14 years in exile, and ruled 11000 years, and then he died by entering the waters of the Sarayu. So that, in all he lived 11039 years. Can this be true? In the Uthara Ramayana a Brahman with a dead child in his arms complains to Rama "Look at this dead body, the child is only 5000 years old. He has not been taught his letters. He has not yet been initiated in the Savithri. Yet he is dead. It must be because you have committed a sin, or because you have been indifferent as a king to a sin which is being committed in your kingdom." Rama gets alarmed and consults Agasthya and Narada who tell him that a Soodra within his Kingdom is undergoing Thapas. Rama at once starts, goes to where the Soodra is, and commits one of the most atrocious crimes a human being is capable of, by cutting off that head of Sambooka, an unarmed ascetic. We shall not quarrel here over the morals or ethics of that act. Our point is how could a 5000 years old human, be a child? Oh, you must remember that the time was at the meeting of the Thretha and Dwapara yuga. Then ordinary human beings lived 100000 years. Their 5000 is equal to your 5. You can't say that the 5 year old of today is not a child. Hence surely your dull mind can now conceive how a 5000 years old of those times may yet be a child. So Rama at 12 or 16 could be only an infant in arms 5 or 6 days old and cannot have learnt all knowledge, but must have been at least 12000 or 16000 when he actually was put to school. Why! Don't you know his father was 60000? So do not show yourself as a Nasthika by doubting such plain facts. But going to the plain facts as narrated by the Ramayana, Rama was "Oonashodasa" =

short of 16 when Viswamithra came for his help. So we may by the use of some common sense say he was 16 when he married Seetha. Next we know that he led a married life in his father's house for many seasons (Bahoon Rthoon). We know that 6 seasons make a year. But "Bahoon" is indefinite. So we shall wait to see if any subsequent information may give us the clue to what "Bahoon" may imply. Yes, Dasaratha at the compulsion of Karkayee orders Rama to go to the forest. Rama goes to his mother Kausalya to take leave of her. Kausalya at first swoons, and falls down on hearing the terrible news. She slowly recovers and laments "Dasa Saptha cha Varshani thava jathasya Raghava" = It is ten and seven years since you were born Oh, Raghava. What does this mean? Ordinarily an unsophisticated man will take it that Rama was 17 years old at that time. He would not think that the old grief stricken lady would have started remembering at what age Rama was actually initiated in the Savithri (i.e. the date when his Upanayanam was performed) and then carefully counted up to that date, to find out how many years had passed, and told Rama "My dear child, It is now 17 years since your Upanayanam was performed". Yet all the Brain-washed Intellectuals now believe that Kausalya meant, Rama was 28 when he came to take leave of her, when she said that it was 17 years since he was born. Do you know why? "Jathasya" in her speech must be given a special meaning. Rama is a "Dwij" "Twice Born" once when he emerges out of his mother's womb and second when he is initiated. So Kausalya cannot have thought of the date when she herself gave birth to Rama, but only the date of the festival of Rama's Upanayanam. Ordinarily the Upanayanam of a Kshathriya must be performed by the time he is 11. If so, he was 28 when he was exiled. But Rama seems to be an exception. Seetha confides to Ravana that her husband was 25 when he was exiled and she herself was 18. Seetha also tells Ravana that she lived a married life with Rama for 12 years. Accordingly, Rama was 12 years old when he married her and she was 6. They lived as man and wife for 12 years and in the 25th year she accompanied Rama to the forest. The word used by Valmeeke is "V jahara" = played. Thus "Oonashodasa" is explained as 12 and "Bahoon Rthoon" = 12 years or 72 seasons. Now let us note the first discrepancy. If Kausalya's 17 was after Rama was initiated, he

must be 28 when he was exiled. But Seetha says Rama was Twenty five. How are we to reconcile them? There is one way, Kausalya was prattling what came to her upper most at that time. So 17 does not apply to the time of birth or that of initiation of Rama. So we shall ignore her, and take to Seetha's alleged version. Why? That great Thrikalajna Rshi Mareecha, Thadaka's son has taught us so. It is he who says to Ravana that Rama was twelve when he defeated him and killed his brother for the sake of Viswamithra. He must know more than Dasaratha himself. Poor Dasaratha did not know the exact age of Rama. So he hazarded that it was less than 16. "But, I, Mareecha know better." What is the source of this Rakshasa's knowledge? Had he the divine eye? Before He met Rama on the Siddhasrama, did he know him? Had he seen him? Rama could have been seen by Mareecha only when he hovered over the Vedi (Fire place) of Viswamithra with intent to defile it. Soon as he appears Rama aims an arrow which lifts Mareecha aloft and throws him away into the Sagara a hundred yojanas away, and he some how escapes with his life and runs away to Lanka. He could not even have known from where the arrow came, and who aimed it. How could he have fixed the age of Rama. The imbecility of the forger who started the Mareecha—Ravana conversation is clearly seen in the place where Mareecha locates Siddhasrama. According to Valmeeki, Viswamithra takes Rama along the southern bank of the Sarayu to the meeting of the waters of Ganga and Sarayu. Then without crossing the Sarayu he takes a boat to the southern bank of the Ganga. They then walk on, kill Thataka on the way and reach Siddhasrama. After defeating Mareecha, Viswamithra takes Rama to the banks of the river Son, and then goes north to Ganga without crossing the Son. Any body with an elementary knowledge of Indian geography may easily know that all the 3 rivers are three of the many great rivers of India, and that the doab formed by the Ganga and Son is the country of the Malada-Karoosas, known in modern times as the District of Shahabad, and therefore that the Siddhasrama was located in the Ganga-Son doab and formed a portion of the Malada-Karoosa country. After Thataka devasatated it, it may be called Thatakaranya. Can anybody, supposed to be well educated, ever confound the Malada-Karoosa country with the Dandakaranya. According to the Pargiter-Sishyas Dandakaranya

and Krishkintha and Pampa are in the Bellary Country. Assuming it is so did they ever give a thought to the story which Mareecha told, or did they carefully read their Ramayana? After the wondrous meeting between Rama and Bharatha, Rama leaves Chithrakoota and goes South along the river Mandakini to Athri's hermitage. From thereon the correct position of the Dandakaranya is placed. It is in the Vindhya, on the eastern half of the Vindhya. Now I shall remind the intellectual educated reader that Rama leaves the junction of Ganga and Yamuna, and travels west along the northern bank of Yamuna for about 10 miles and then prepare a float, on which they go to the southern bank of the Yamuna, and then take a night and day to reach Chithrakoota. From the junction of the Ganga and Sarayu it must be not less than two hundred miles to Chithrakoota, and much more to Dandakaranya. According to the description given by Valmiki the Dandakaranya was portion of the eastern half of the Vindhya, below Rewah and the Panna range. Yet according to Mareecha "Vyacharam Dandakaranye Rshi Mamasa Bhakshyam" - "Tham thada Dandakaranya Yajnam Uddisya Deekshitham". Thus Mareecha says that Viswamithra was preparing to perform a yajna in Dandakaranya, but he will go further, and Rama came there "So—Bhayan Dandakaranyam" one can never conceive of Mareecha confounding the Malada-Karora country with Dandakaranya. But the forger is ignorant of the geography of India. He does not know where Siddhasrama was or where the Dandakas were or are. So are most modern Indians, because they have never given a thought to it. They do not care whether Dandakas were a part of the Vindhya or were a part of Travancore. He seems to have followed Viswamithra unknown to that sage to the court of Dasaratha, and undetected by anyone, to have seen and heard all that happened there and all that was spoken there by Dasaratha and Viswamithra. Else how could he know all that we read in the Bala Kanda. It is Mareecha that clarifies "Omasa-bodasa Varsha" in'o Dandasa Varsha. According to Mareecha's version to Ravana, Rama was an "Akrihasathra" one who had no, learnt the Ashtas, when Rama fought Mareecha. This is a downright lie. We know that before Rama reaches Siddhasrama, soon after he killed Thataka, Viswamithra taught him all Ashtas, how to use them and how to recall them. Assuming this conversation with

Ravana is true, his telling Ravana that Rama was only "twelve" and that he was an "Akrithasthra" when he defeated Mareecha must have been to impress on Ravana, the superiority of Rama. "Why! Even when he was only a boy of 12 and unlearned in warfare, he made me flee for life. Now that he is 37 and in the prime of life, what chance have we against him. So do desist from your silly plot'. But the forger is not content with having the authority of Mareecha to his theory of Rama being 12. So he impresses Seetha as his next witness. According to her she lived in her father-in-law's house for 12 years after marriage, and her husband was 25 when he was exiled, and she only 18 when she accompanied him. That is, she was married to her husband when he was 12 and she was 5 or 6. That is a very clever way of proving infant marriage was the rule and custom in Rama's time. Savithri, Damayanthi, Rukmini, Devayalee, Draupadi, Chithrangada and a host of other heroines could not have been infants when they married mostly persons of their own choice. Unless Seetha, even at six, had attained an age when she could have cohabited with a man, how could this be true? Seetha has long ago told Anasooya "that her father having seen that she had attained an age when she was fit to cohabit with a husband, arranged for her marriage to the man who strung the Bow" I suppose that though it took thousands of years for a man to attain youthhood yet a girl will attain puberty even when 6 in the Thretha—Dwapara Sandhi. Do you think the same Valmeeki could give both these stories. Let me place the circumstances in which these words have been put into the mouth of Seetha. Mareecha has cheated her and Rama into believing that the golden deer is a true one. Rama has gone out in hot chase, leaving Lakshmana to guard her. She knows Rakshasas are about her Asrama. Suddenly she hears a shout as if by Rama calling out for help. In spite of Lakshmana's telling her Rama is invincible and she may rest assured that Rama will return hale and sound after killing or capturing the deer, she is said to lose her senses, and drive away Lakshmana from her presence, abusing him in unseemly, even indecent words. Lakshmana has gone in search of Rama. Seetha is almost hysterical, weeping and terrified, sitting at the threshold of the Asramam looking in all directions to note from where Rama will be returning. Ravana appears in the shape of a sanyasin (I shall later give my reasons that the Sanyasa as a

fourth Asramam was unknown before Buddha's times). She at once appears bright and cheerful, welcomes him into the Asramam gives him water to wash his feet and fruits to eat, and asks him to be seated and wait till her husband comes with plenty of forest game "Vanyam Adayaputhkalam". She is a truthful woman. Why did she not tell him, "My husband has gone out chasing a golden deer and will return in a short time after capturing it?", The Sanyasi instead of asking why she is weeping and looking agitated, starts into a rhapsody about the beauty of her face and the enchanting charm of her limbs. She must have at once thought "here is a sanyasin who is making love to me. I shall keep mum till my husband returns. He cannot be a true sanyasi", and when he asks her how she came to be there in a country infested with Rakshasas, instead of showing signs of distrust and fear, she coolly recites her life story. If she thought a reply was due she could have said "yes, my husband was exiled by his father. We belong to Ayodhya". Why she should talk about Kaikeyee, and what necessity was there to talk about how long she lived in Ayodhya and what the respective ages of herself and her husband were. The whole story seems to be a special concoction, a set story with a special object. We know that Rama and Lakshmana, and Seetha were meat-eaters. All along Rama and his brother have been shooting deer, bison, bears and whatever they found edible, bringing them to their hut and after having their fill for the day, keep the rest hanging to dry for the next few days. Thus at least twice a week they went out on a hunting expedition and brought back game. In Janasthan on the Panchavati, they had Jatayu to guard Seetha if necessary. In no other place were they alone. Till they leave Agasthya they had the Vanaprasthas about them. When Seetha said her husband will be returning in a short time with plentiful game (Vanyam Adaya pushkalam) she was speaking the bare truth. Another verse in the Ramayana during this episode which completely explodes the bubble is the action of Rama after he has killed Mareecha. Mareecha, has shouted out imitating Rama's voice, as if he called to be saved from death. Rama is dismayed. He becomes agitated. What will Seetha think when she hears this shout. He even thinks of hastening to return to the hermitage. But we know he is Mahavishnu; as such he ought to have been in the presence of Seetha and consoled her. Any ordinary man would

have run to the Asramam to assure Seetha that he was all hale and hearty. But what does Rama do. He coolly chases another deer, shoots it, skins it and takes all the pure portions (medhya) and then starts on his return journey. We must remember that all the forest deer who approach the golden deer and inhale its smell, flee away in terror. So that if the golden deer story were true, Rama must have gone a long way to have been able to see a deer. Well, how do you explain away this verse and the conduct of Rama. Take away all the Bunkum of the golden deer and Mareecha, the whole thing becomes natural, plain as a pike's staff. If we take away the fanciful padding we can easily see that Mareecha has been sent by Ravana to find out when Rama and Lakshmana would be away from the hermitage on their necessary expedition, and give Ravana the information. And Ravana seized the opportunity to forcibly carry away Seetha; Poor Jatayu who tried to retrieve Seetha was killed. I have written all the above to show that the theory that Rama married at 12 saved Viswamithra's Yajna at 12 and broke the Siva Dhanus at 12 is all a myth based on the authority of Mareecha, and the alleged confidential friendly discourse between Ravana and Seetha. If all this were true Rama was 10050 when he died. I have already in my commentary and in other places given ample reasons to show that in the Brahman's evaluation of time, cyphers have no value. His sankhams and Padmams will come down to the prosaic 100, as regards the life of man. I shall again assert that "Bahoon Rthoon" may be confined to one year=6 seasons. We know that Bharatha was taken to Rajagriha very shortly after the marriage. Dasaratha had made up his mind to cheat Kaikayee and confer the crown on Rama. So he says to Rama "even at that time when Bharatha was sent out from here, I made up my mind that the time had come to crown you" "Yavath Viprositho etc, Thavatheva". "So to avoid any strife I shall anoint you even tomorrow. Today is Punarvasu tomorrow is Pushya". Do you think Dasaratha was ruminating and chewing the cud over the matter for 12 long years. He had already taken the step of appointing Rama to act for him in all Royal functions to allow the people to familiarise themselves with Rama's rule and Rama to ingratiate himself in the affections of the people. He tested the people how their feelings were towards Rama. Finding everything according to his own heart, he decided to crown Rama as soon as

possible. Why such haste? Bharatha may return at any moment. There is Kaikayee. Perhaps he thought he might cajole her into giving her consent; after all she was only a woman; and that, a wife; an inferior being. May we not consider about Kaikayee. That she was fond of her son goes without saying. She cared more for him than for her husband's wishes or his life. Would she have waited 12 long years without even once seeing her son? It is not said that Bharatha was coming off and on to see his mother. Hence I feel certain that 'Bahoon Rthoon' can only be a few seasons. As I have already stated the later Brahmans wanted to boost up Rama into Vishnu. Krishna's first great exploit was to kill Kamsa. That was when he was only 12. The miracles that Krishna wrought could not be recaptured. They had the defeat of Mareecha and the breaking of the Dhanus. They converted the Varuna Dhanus into Siva Dhanus, and clarified the "Oonashodasa" into "Dwadasa" 12. They all perverted the great stately Itihasa of Valmeeki into an "Adikavya". In a Kavya all sorts of incidents mostly unnatural, as long as they are attractive can be strung into a series of verses of different metres. Hence the Mareecha deer. The Hanuman flying, and the Lanka dahanam by Hanuman and the procuring of the Gandhamadana mountain by Hanuman and the flying back to Ayodhya by Rama and myriads of monkeys and Rakshasas in the Pushpaka Vimana. All these are permissible in a Kavya. We know that we need not believe them. They have not the same sanctity of an Itihasa. Half a dozen modern Samskrith scholars must sit down, (they must not be of the Brain-washed variety), analyse the extant Ramayana prune it and cut out all the excrescences which disfigure it, defile it and desecrate it. So my conclusion is Rama was only 43 when he died (17+1+14+11). But his 11 year's rule was such a beneficent and benevolent one, and his tragic death endeared him to his subjects, that they remembered him and lamented him for many years, and his reign became a sacred legend and Rama Rajya became the symbol of all good government, and our Mahatma took the slogan as against the Satanic rule of the white foreigners. I fear the slogan must again be raised against these Hypocrites who now rule us under the guise of Gandhi sishtyas. Oh their Pomp and Pageantry. their dinners and robes while millions are starving of hunger and cold!

WHO WAS THE ELDER, BHARATHA OR LAKSHMANA ?

The great brain-washed have no doubts - "Of Course, Bharatha." They are ignorant of Valmeeki's Ramayana. They do not know of the passages even in the Extent version, which show that Lakshmana is the elder. Their sheet anchor are the verses in the eighteenth sarga in the Balakanda whose Commentary, according to Govindaraja has been dinned into their heads by the so-called Ramayana sastrys. Hence I shall place them before the reader.

9th and 10th slokas :

Thathascha dwadase mase Chalthre Navamike thlithow |
Nakshathre Adithi dalvathye swochcha samsthesu
panchasu ||

graheshu Karkate lagne Vakpathavinduna saba |

I shall translate 'After that (i. e., after the sacrifice ended), in the twelfth month, in the month of chitra, in the ninth thlithi, in the asterism whose presiding deity is Adithi, when the five planets were placed in their highest aspect, in the lagna of cancer, and when Brhaspathi was in conjunction with the moon, (Rama was born). This requires some special comment. We of the Kaliyuga have never known or heard of eleven months gestation. I suppose to emphasize the great holiness of the children, they are made to lie in the wombs of their mothers for at least 2 months more than ordinary mortals. The month of birth must be the lunar month. The Luni-solar month had not come into vogue before Varaha-mihira of the 6th century, A. C. In ancient times, the month commenced from an Amavasya, New moon day, and was

counted in pakshas, i. e., fortnights. The 14 days after the new moon made up the Sukla-paksha (white fortnight); the 14 days running from the Full moon day (Pournami) to the next new moon constituted the Krishna-paksha (the dark fortnight). Thus one new moon to the next new-moon made up a masa (month). Therefore Rama was born in the ninth thithi after the newmoon of chitra. According to Hindu Astrology, a man's birth is specially noted by the asterism in which he is born. The asterism is the star which is apparently seen nearest the moon on that day. The moon was supposed to pass on a path in which 27 constellations of stars are seen as land marks. Each constellation has a guardian deity. The constellation in which the moon was when Rama was born was Punarvasu, (the constellation which runs from north to south from cancer and Pollux to Procyon-gemini to canis minor next east of Orion) whose guardian deity is Adithi, the mother of the 12 Adithyas according to Hindu Mythology. But this was not enough. To shew the extraordinary greatness and holiness of Rama, he is said to be born in a fanciful planetary combination. The 5 planets other than the sun and moon (To the Hindu, while the Earth is the centre of the universe, the sun is a planet) were in houses (Lagnas or Rasis) where they exercised their most powerful and beneficial influences. Lagnas or Rasis are the 12 divisions of the sky called the Zodiac. Thus Budha (Mercury) was in Mithuna or Gemini, Guru (Jupiter) in Kataka or cancer, Sukra (Venus) in Meenam or Pisces, shanaichara (saturn) in Thula or Libra, and Angaraka (Mars) in Makara (capricorn) and, above all the moon was in conjunction with Jupiter. In this combination Rama was born 'Vishnorardham' half of Vishnu. But now a days Rama has become greater than Vishnu, and if the mystic musician Thyagayya is believed, Rama is greater than the combined Trinity. To my knowledge no one has ever calculated that such a combination has ever happened, could ever happen or will ever happen. Hence you can never find the date of Rama's birth.

Verses 13 and the first half of the 15th give us the time of Bharatha's birth.

Bharatho nama Kaikeyyam, jagne sathya Parakramah
Sakshath Vishnor chathurbhagah |
Pushye jathasthu Bharatho Meena jagne Prasannadheeh |

The one named Bharatha was born to Kaikeyee. He of truthful strength and clear intellect was born in the Pushya (an asterism in cancer between gemini and Hydra) in the Meena (Pisces) lagna. He was fully a quarter of the original Vishnu. (Here I mention the stupid emendation of GovindaRaja. It seems "sakshath" does not mean 'He, himself', 'The original undiluted', but the one before our eyes, i e., Rama and Rama being half of Vishnu. Bharatha was an 1/8th of Vishnu. It is such nonsense that delights many of us) Here we may note that Bharatha must have been born a few hours after Rama. Pushya is the next asterism after Punarvasu, and there are seven houses between Kataka and Meenam; that is 14 to 16 hours.

Next we go to the birth of Lakshmana and Sathrugna. The 14th verse and the the 2nd half of the 15th runs as follows.

"Athha Lakshmana Sathrugnow, Sumithra janayath
suthow |

Sarpe jathow tha Sowmithree kuleere bhyudithe ravow |

Sarvasthra Kusalow Veerow Vishnorardha samanvithow. || "

Then Sumithra gave birth to Lakshmana and Sathrugna in Sarpe (Aslesha-Hydra) asterism when the sun entered Kuleera (Kataka-Cancer). They were filled with half of Vishnu. Thus the brothers are born in the course of about 24 to 26 hours from the previous day's Kataka to the next day's Kataka. Hence there cannot be much change in the position of the planets except of the sun and moon. Thus we note that the 4 brothers make up one and a quarter of Vishnu. The great GovindaRaja finds himself in a dilemma. He has reduced Bharatha to an eighth of Vishnu. Then the total comes to one and one eighths of Vishnu. So he gets out of it by brazenly saying "half" about Lakshmana and Sathrugna means only "some fraction". And this man is blindly followed by great intellectual so-called scholars and Brahmans. All the above only shows that forgers and fabricators are not careful about what they concoct, and thus get exposed. There is one other place in the yuddha Kanda of the Ramayana, sloka 111 of sarga 59 where in a casual way Lakshmana is said to be "Bharathenuja". I shall not follow the GovindaRaja in his

quibbles. I consider most of that sarga to be a later concoction, and have given my reasons in my commentary'

Now, a little chronology. Nobody will place Valmeeki later than the Xian Era. Varahamihira, the greatest astronomer and astrologer of India lived about 550 A. C. It was he who introduced a knowledge of Greek astronomy, and the division of the Zodiac into twelve houses. In fact the names of Lagnas and Rasis are merely translations or adaptations of the Greek names. You will not find in the Ramayana except in the above fabrication or in the Mahabharatha any mention of Lagnas or Rasis, or the names of the Zodiacal divisions as are now prevalent. Even week days were not known. All count was lunar. The months were named after the asterism when the full moon occurred. I may also mention here that the Tamils copied their count of years, months and weeks from the northerners. The two planets, Budha and Sani were unknown to them. They adopted the northerners' nomenclature. The very fact that only the three prominent planets, Sevvai, Vayazhan and Velli were known to them formerly is a clear indication of this. Hence I suggest that the sheet anchor is only some flotsam and jetsam not worth the trouble of gathering.

Next, I shall go to the positive proofs about who was the elder. But before I take the quotations from the Extant Ramayana, I shall place the rules governing Acharas (social conduct), as disclosed in our Dharma sasthras, habits and customs, and superstitions. (1) When a younger meets an elder (each of his own caste) he introduces himself by mentioning his own name and then prostrates or salutes before him. The elder welcomes him and blesses him saying "May you live long, Oh pleasant faced one! (sowmija)" If the elder ever prostrates before the younger, it is the greatest curse he may ever pronounce on him, and means that he wishes the worst calamity to befall him, even death not excepted.

(2) In every family the younger ought to speak of, or address an elder as 'Arya', while the elder responds as 'Thathasthu' or 'Vathsa'. Among non-Brahmins equivalent words are used,

(3) The younger brother should not marry before the elder is married, in a family. If such a thing happens, both incur a heinous sin and are derided as 'pariviththi' and 'pariveththa' and are unfit to take part in social functions

(4) When evil dreams are dreamt by any one it forebodes misfortune to himself or to his elders.

Now I shall go to the text.

(1) The distribution of the Heavenly drink among the three queens is in the following order: first to Kausalya, then to Sumithra, and then to Kaikayee, then what somehow remained, again to Sumithra. From this may we not infer that Lakshmana was conceived before Bharatha, and Sathrugna after Bharatha?

(2) Next, take the order in which they were married. See Balakanda sarga 73. Slokas 33 to 36 describe the marriage of seetha and Rama. Then in Sloka 37 Janaka calls on Lakshmana to clasp the hand of Oormila. Next in sloka 38, the same Janaka tells Bharatha to marry Mandavi, his brother's daughter and in the 39th sloka sathrugna marries Sruthakeerthi. If Lakshmana were younger, by his marrying before the elder, he incurs the sin of becoming a 'Pariviththi' and Bharatha the sin of being a 'Pariveththa', an inexpressible sin. I here draw the attention of the Ramayana reader to the imprecations which Bharatha calls down on himself if he had desired the crown, and connived in the exile of Rama. "Let me incur the sin of Pariviththi or Pariveththa". You can never imagine that Vasishta or Vamadeva would have permitted it.

(3) Next I go to sloka 27 in sarga 55 of Ayodhya Kanda. After crossing the Yamuna Rama asks Lakshmana, when entering the forest, "You go in front with Seetha and I shall follow behind, Oh Bharathagruha". The ordinary and plain meaning is clear, that Lakshmana was born before Bharatha. (c f. Ramanuja, a name of Krishna as the younger of Rama—the son of Rohini). But Govinda Raja quibbles, "you whose elder is Bharatha" Stupid if not dishonest. This is positive proof

(4) Then we go to Rajagruha where Bharatha has been sent to ensure that there may be no obstacles in the way of crowning

Rama. On the night previous to the arrival of the messengers from Ayodhya to summon him back home, Bharatha recounts the evil dreams he dreamt and he laments that they forebode the death of himself or his elders. "Aham Ramo Aththo va Raja, Lakshmano va marishyathi" ("I, Rama, or the king or Lakshmana shall die") Sloka 17 of the 67th sarga of Ayodhya Kanda. Hence we may surely infer that Bharatha counted Lakshmana as his elder. (5) Again in the same Kanda sarga 82 when Bharatha refused the throne which Vasishta pressed upon him to ascend, he announces to all, 'I am going to the forest to bring back Rama, and if he refuses to come, 'Vane thathraiva vathsyami yatha Arya Lakshmanas thatha', in that forest only I shall live just like my Arya Lakshmana'. I know that 'Arya' is used also to denote nobility of birth. But here it is absurd to say that Bharatha referred to the nobility of birth of his own brother.

(6) From here I take you to sloka 17 of the 99th sarga of the same kanda. Bharatha laments "Ihi Loka samakrush'o, Padeshu adya prasadayam' Ramasya Nipathishyami, Seethayah, Lakshmanasya cha". I who am reviled by the world (as the cause of Rama's exile) shall fall at the feet of Rama, seetha and Lakshmana. This really goes too far. How can we explain the natural inference away? I am sure Valmeeki would not have put such words into Bharatha's mouth, if he had not known that Lakshmana was the elder.

(7) Next, we go to the 39th sloka of the 130th sarga of the yuddha Kanda. Rama on his return to Ayodhya after the conquest of Ravana orders the Pushpaka spaceship to settle on the earth. Bharatha ascends and prostrates before Rama. Sloka 38 Rama raises him up and places him on his own lap and embraces and kisses him. Then Bharatha with 'Rama's leave approaches Seetha and Lakshmana "Thatho Lakshmanam Asadya, Vaideheem chabhya Vadayath Abhivadya thathah preetho nama chabraveeth" The clear ordinary and straightforward meaning is. "Then coming to Lakshmana and Seetha he prostrated. Having prostrated, with joy announced his name". In this sloka, there are two repetitions of the same word (1) Thatha and (2) Abhivadya and Abhya Vadayath. I shall come to the explanation of the repetitions after disposing of Govinda Raja's quibbles. According to him the

"Asadya" refers to Bharatha's approaching Lakshmana, and the "Abhyavadayath" refers only to his prostration before Seetha. Does he mean that he did not approach Seetha but saluted her from afar? Does the second half of the sloka refer again to Seetha alone? What did Lakshmana do? He kept mum. According to Govinda Raja we must understand in our mind that when Bharatha came to Lakshmana, Lakshmana fell at his feet and was embraced by Bharatha. If Lakshmana was the younger, it is he who should have rushed up to Bharatha after such a long separation and a joyful return. No word about it in the text. Govinda Raja leaves the second half of the sloka severely alone because it can only refer to Bharatha, that he when prostrating announced his name. By no amount of quibbling, twisting, and casuistry can it be made to refer to Lakshmana as the subject. To support his theory he has to fall back on the Balakanda sarga 18, and hence he asserts that he is justified in his quibbling. Before I explain the repetitions and expand the meaning of the sloka, I shall place the rules according to Dharmasasthras about 'Abhivadanam'. The salutation does not only denote the falling at the feet of the elder, but what is known as *Upasangrahanam* and *Nama sravanam*. I take the rules from *Apasthambha Dharma Sootra*, Mysore Oriental Government Library No. 15. 1st prasna, 2nd patala, 5th Kanda, soothras 12, 16 '20, 21 and 22. These 5 soothras teach us how a disciple ought to salute his Acharya. He ought to fall at his feet and hold the feet, the right foot by the right hand, and the left by the left saying "Sire, here I am named thus". The holding of the feet is the '*Upasangrahanam*' and the announcing of the name is the '*Nama sravanam*'. Then in the same prasna, 4th patala, 14th Kanda, Rules 5, 9 and 21 teach us that we should behave towards our parents, elder brothers and sisters, just as we behave towards our *Guru* and tells us that a lady shall be deemed to be of the same age as her husband. Hence, even though a lady may be younger than you, as your elder's wife, you shall respect her as if she were older. Then the 23rd and 24th soothras mention the exceptions or modifications to the above. "All women shall be saluted without mentioning your name, even though they be your own mother or the wife of your *Guru*". Thus merely "I salute", i.e., there is no *nama sravanam*. If we clearly keep these rules of conduct in our mind, we can easily understand

the 39th slaka. In the second half where Bharatha is said to announce his name, the announcement cannot be to Seetha, a woman, but only to an elder man, i.e., Lakshmana. Hence Bharatha approaches both Lakshmana and Seetha prostrates before Seetha, and then prostrating before Lakshmana, announces his own name. Thus, while the first "Thathah" refers to the meeting with Rama, the second "Thathah" refers to his prostrating before Lakshmana after prostrating before Seetha. The first "Abhya vadayath" is the salutation to Seetha and the second to the salutation before Lakshmana.

8 Lastly I go to the 131st sarga of the same Yuddha Kanda, slokas 91 and 92. Rama tries to persuade Lakshmana to accept the "Yuva Rajya". Lakshmana declines with true nobility. It was then that Rama anoints Bhartha as the Crown prince. Rama knew that the Ikshvakus were governed by the rule of *Primo-geniture as regards Succession to the throne*. Would he have offered it to Lakshmana in preference to Bharatha if he had known or thought that Bharatha was the elder?

Thus I believe that I have proved from the Extant text of the Ramayana that the tale that Bharatha was the elder is a pure fabrication, and that Lakshmana was really the elder.

In order to fortify my above conclusion I shall place extracts from the two great poets of ancient times, Bhasa who lived before the first Kalidasa i.e. about 200 B C, and the second Kalidasa, the author of the 'Raghu Vamsa' who is credited to have lived about 450 A. C. The first Kalidasa, the author of *Malavikagnimitra* must have lived about 150 B C, under the Tunga dynasty and Bhasa was older.

Bhasa in his *Prathima Nataka* in Ankas 4 and 7 portrays Bharatha as prostrating before Lakshmana and Lakshmana as blessing him, 'Vathsa chiranjeeva'

In the 73rd verse of the 13th sarga of the *Raghu Vamsa*, this is what the second Kalidasa writes:

"Sowmithrina Thadanu Samsarje, sa cha
Eoam uthhapyā namra sirasam Bhṛsam Ahinge |
Roodhendrajith Praharana Karkasena
Kṛtsyanniva Asya Bhujamadhyam Urasthhalena ||

The commentator Mallinatha first gives a translation as if Bharatha was the elder and then quotes the Ramayana sloka and says that it shows that Bharatha is the younger. 'Ithi Bharathasya Kanishtyam pratheeyathe', then he puts a question about his own translation. "Kimartham jyaishyam Alambya Anarjavena sloko vyakhyathah" (Then why have I translated in a crooked manner: Anarjava - not straight or right from Rju- right (same word). Then he goes on "Sathyam Kimthu Ramayana slokarthahashteka-uktha srooyatham". True. But listen to what is said by a Teekakrth (commentator) of the Ramayana sloka. "Thatho Lakshmanan Asadya, Ithyadi sloke Asadanam Lakshmana Vaidehyoh. Abhivadanam Valdehya eva. Anyathha Poorvoktham Bharathasya jyaishtham Virudhyathi". Then approaching both he prostrates only before Vaidehi else there is a contradiction. Thus the great Mallinatha felt obsessed and oppressed by the commentator of the Ramayana; and so he commented crookedly. But let us take the sloka, in a straightforward manner. "Thadanu=after that, "Sowmithrina"=with Lakshmana, samsa srje"=joined. Therefore it was Bharatha who after being introduced to Sugreeva by Rama (vide 72nd sloka) came to Lakshmana. "Sa cha enam"=and he too, him. Note the 'cha' in conjunction with 'sa'. It clearly shows that the sa (he) refers only to Lakshmana and 'enam' therefore refers only to Bharatha. Namra Sirasam uthhapyā", having raised the one with the bent head, "Bhram Alilinge"=fervently embraced. "Roodhendrajuth praharana Karkasena urasthhalena=by a breast scarred by the blows of Indrajuth". This cannot refer to any but Lakshmana. "Klisyam niva Asya Bhujamadhyam"=as if hurting his chest. Note the 'Asya' it cannot refer to any but Bharatha. Note the "Klisyam" = hurting=it cannot refer to any or anything but Lakshmana as the subject. Hence Mallinatha has to translate 'Asya' as 'swakeeya' of 'his self' and make 'Klisyam', 'Klisyam' i-e, causing to be hurt. Thus admitting he is giving a wrong or crooked meaning. These two great poets evidently followed the older tradition, that Lakshmana was the elder. The forgery in the 18th sarga of the Bala Kanda had not yet been perpetrated.

ERRATA.

Note. The words *disciple*, *metre*, *anoint*, and *already*, misspelt in the typescript as *desciple*, *meter*, *annoint* and *allready*, have found their way in to the text. These words may be read with their correct spelling wherever they appear in the text. The following errata cover all the other errors.

In Page. line	For	Read
3	1 probabiltiy	probability
	2 in the central	the central
	8 met tha	met the
	2 and Rama calied to him	and called him
	16 thought a while	thought awhile
	18 Ram	Rama
6	31 we do not see	do we see
7	20 lakhs of year	lakhs of years
8	20 Indian Empire ever	Indian Empire
9	8 S I 36	SI 36
	37 heir	their
10	6 precessinal	precessional
	10 Alpharatz	Alpheratz
	11 Alpharatz	Alpheratz
	21 knowning	knowing
	39 two many	too many
11	21 A part	Apart
	23 Valmeeki date	Valmeeki's date
	25 begining	beginning
12	5 yajnavakya	yagnaalkya
	8 straihgt a way	straightaway
13	6 forgery Things	forgery, things
	12 not	nor
	18 anachornism	anachronism
	27 devine	divine
	18 enciente	enceinte
15	8 bathetic	pathetic
	17 that the belief	that either the belief
	33 nagator	negator
17	28 says tha	says that
	34 distribute	distribute
20	27 stay passages	stray passages
21	28 or lakhs over	or lakhs or

22	4	her	their
	6	autums	autumns
23	6	died	die
	6	30 or 20 earlier	30 or 20 or even earlier
24	26	final battle	final battle
25	30	user of	use of
	"	honrific	honorific
28	35	was situated	were situated
29	2	as his viceroy	as his vassal
31	17	penetreated	penetrated
32	7	ignominously	ignominiously
	18	was in exile when	was when he was in exile
	34	lay of the city	lay of the city [when
	37	conqueror	conqueror
33	17	accompanied	accompanied
	30	Anthanas	Anthanas
34	25	Vasishtha	Vasishtha
	31	Kalmashapada	Kalmashapada
35	5	indigeneous	indigenous
	33	Palliar	Pillaiyar
36	27	conqueror	conqueror
37	3	Hunuman	Hanuman
38	4	Vaisravana was and	Vaisravana was
	16	and becoming	and on his becoming
39	3	Vasishtha Mandala	Vasishtha Mandala
	16	Thus Manyasya	This Manasya
40	14	Greek	Greek
42	8	Lucus Non Lucendo	lucus a non lucendo
	9	of childhood	of the childhood
45	31	9th sloka	9th sloka
	35	shows the	shows that the
47	6	suggestion	suggestion
	7	neither divided	did not divide
51	20	and	and
52	21	parents	deceased parents
	35	Swarga	Swarga
53	33	nummary	nummery
55	5	contained	contained
	9	to suit of the	to suit any of the
	12	for the person	for the person
	28	discrepancies	discrepancies
58	5	seems to think	seems to have thought
63	26	Kousalya	Kausalya
	26	Desratha	Dasaratha
64	20	Scorpanaka	Soorpanaka
65	11	aimed and arrow	aimed an arrow
67	13	These	Those
68	14	Chieftians	chieftains

69	8	ministers whe	ministers who
	31	accoording	according
73	2	Rayasrnaga	Rsyasringha
	8	changed did not	changed and who did not
73	15	This Aswamedha	Neither this Aswameoha
	23	Up to a 100 B C.	Upto 100 B. C
74	8	Atharva Sambhva	Atharva Sambhitha
	9	to proure	to procure
	13	may sake	my sake
77	36	their	their
78	3	advent in	advent is
18	10	Vigwamithra	Viswamithra
	12	sacrifices	sacrifices
82	35	muni	munis
83	17	Brahmanacide	Brahmanicide
85	4	lital	liberal
	27	hushed	pushed
	30	muth	mouth
86	18	approchod	approached
87	24	the Mithila	the king of Mithila
88	12	founed	founded
89	10	become a Ksbathriyal	become a Brahman?
	35	and	and the
91	39	psrayed	sprayed
92	25	the the father	the father
93	10	It a Scriptam Est	It is Scriptum Est
94	10	Manusruthi	Manusmrithi
	33	Kings	King
95	28	Urvari	Urvasi
96	38	vauchsafed	vouchsafed
97	20	alt ready	already
	35	genealogics	genealogies
98	15	non eachature	nomenclature
99	26	neglect	neglect
	32	deseaned	diseased
100	29	blooksuckers	bloodsuckers
	35	that is was	that it was his
	36	save	saved
101	10	Viswamma	Viswamithra
102	8	geneology	genealogy
	24	factus	foetus
103	16	stats	starts
	23	crap	trap
104	6	he	be
	7	satisfied	satisfied
105	9	fallinga	falling
105	11	conciling	reconciling
20	21	good . of the	was she joined to my father

	32	hear remind	here remind
106	3	to be the	to be of the
	11	Janadagni	Jamadagni
	16	meternal	maternal
	21	women	woman
	26	he seducer	the seducer
	32	women	woman
107	4	weighod	weighed
	5	So the kept	"So the mother killed" and [he kept quiet.
	10	I housed	I housed [from here continue at page 108-16th line "and fed him "upto "assemblage" ' in line 37 of the same page] [omit all the lines 11 to 33 and continue at line 34 after "assemblage" in page 108
11-33			
108	7	It is	It is [line 37
	16	From the sixth	(omit the word) and conti- nue from "I have already dealt with" in line 37 of the
109	2	Than	Then [same page
	„	geneology	genealogy
	15	destroos	destroys
109	22	begeto	begets
110	12	celour	colour
	13	carrings	ear-rings
	14	pieces	pieces
	15	meet	meets
111	31	sacrifigiously	sacrilegiously
112	23	farrage	farrago
	29	bcautiful	beautiful
	30	Vayapurana	Vayupurana
	37	manthas	manthras
	„	appeartaining	appertaining
	„	panigraha	panigrahana
	38	fimale	finale
113	4	unpreventability	inevitability
116	5	raised him in his own body Thrisanku	raised Thirusanku
	8	narated	narrated
117	13	Gowns	crowns
	18	appenrs	appears
	22	awaited	abided
	23	return. He must have	return, he must have
118	6	"antha puranathil"	"Intha puluku Kantha pura-
	21	wanderer	wanderers [nathilum illai"
119	14	geneology	genealogy

120	6	cast	casts
	38	centrs	centres
121	38	wielld	wield
122	3	(mahidara)	(mahodara)
123	25	talls	tells
125	18	pleashd	pleased
	26	chieftancy	chieftaincy
	32	let is out	let it out
	36	rigmarele	rigmarole
126	23	low before	bow before
	32	coloosal	colossal
	38	except	expect
127	8	forget	forgot
	26	imprimator	imprimatur
128	2	proved	who proved
	4	birth proued	birth-proud
	6	elevoted	elevated
	13	thc	the
	14	bust	lust
	18	purposes The latter	purposes, the latter
	27	intellectual	intellectual
129	15	such	such
	39	wa	was
130	9	Darins	Darius
	13	fished	fishes
135	4	bow to Rudra	bow given to Rudra
	6	cringed	cadged
	"	before, and	before Brahma, and
	36	anders	antle s
136	9	creaters	creators
139	13	has	had
140	34	ret	let
141	4	If they were	If there were
	30	piace	place
142	7	Bharatha ls	Bharatha is
	10	he will	he will
	12	he will	he will
	16	would	would
145	5	she sces	she sees
	18	over stepping	ever stepping
150	18	whc	we
151	30	Papa	Papi
154	9	Calmiy	calmly
155	30	and burst	and she burst
158	27	Oormna	Oormila
164	3	jouruey	journey
166	10	frist	first
167	12	beeind	behind

	16	stepped	stepped
169	13	builld	build
	22	towasd	towards
174	25	dwellie's	dweller's
175	9	Trembling	Trembling
176	33	Ovie come	over come
	34	trutn	truth
177	14	Vada	Veda
178	13	flrtterers	flatterers
	15	mightfueses	mightinesses
	35	boos	boost
181	28	or	of
182	8	Kaikayee	Kaikayee
184	1		[after the first line read the first line of page 185 and continue from 2nd line of page 184
	3	voicc	voice
	6	qulbbles	quibbles
	29	morter	mortar
186	22	unconscious	unconscious
187	6	Chitrakocta	Chitrakoota
178	18	flung	flung
	34	merssage	message
189	26	himceif	himself
194	20	descrepancies	discrepancies
195	2	indeserectly	indiscreetly
	21	6 days, march	6 days' march
196	18	10 years, hard life	10 year's hard life
	38	Mithilathilathipathir	Mithiladhipathir
	39	Kshathra	Kshathriya
198	4	Kshathiyas	Kshathriyas
199	14	thasys	thasya
204	14	trivial	trivial
205	24	wheres	where
	33	gives	give
211	20	ths	the
212	5	basis	basis
213	1	Thev	They
	20	remmember	remember
214	2	kill	kill
	4	the	that
	17	Pauchavati	Panchavati
215	15	warer	water
225	2	Hence	Hence
	34	airerdy	already
226	2	goiden	golden
227	21	divoted	devoted

228	8	tha	that
	11	opium	opium
	.	dreamt	dream
228	35	dialogued	dialogue
230	7	seavoury	savoury
231	13	of the goddess	or the goddess
	25	starts story	starts a story
234	4	cathces	catches
237	19	go back I to	go back to
238	10	looking	looking
	12	charlot	chariot
239	3	animals	animals
	35	nolest	noblest
240	24	pull	pulls
241	19	effect	effect
	21	thickhead	thick-headed
242	9	hlm	him
233	37	govsmand	gourmand
244	26	valcanic	volcanic
	30	such	such
	37	wel	well
246	7	bleived	believed
	27	centinues	continues
	39	quick by	quickly
249	12	ife	life
250	29	ol	of
251	2	gulsc	guise
	27	3rt	3rd
252	24	Dld	Did
253	15	line	line
254	13	carried	carried
255	39	ha	has
258	24	Rama	Ruma
	33	enciente	enciente
	39	chilp	child
2 9	4	Rumba	Ruma
	9	crownd	crowned
262	6	yarns	yarns
	26	bight	fight
	31	viliam	vittan)
265	2	learn	learn
	32	bech	been
266	17	act	act
	18	sickening	sickening
267	19	Kishkinha	Kishkinda
268	6	know	new
270	6	sepposed	supposed
274	16	naturai	natural

279	14	remind	remind
	29	sen	sent
	30	brazenlyt	brazenly
280	16	Rama	Ruma
282	30	exagerrated	exaggerated
287	20	shose	those
	21	2400	24000
290	26	caredulous	credulous
294	37	youaself	yourself
295	34	Rama	Ruma
296	15	as die	us die
300	13	presnce	presence
300	21	plumpr	plump
301	25	exagerrated	exaggerated
304	1	rcst	rest
	8	dictatrs	dictates
307	37	Adied sobied	A died so B died
312	36	bedst	bed
	36	more than two months, later	After two months,
315	14	Chara and a Dootha	chara and not a Dootha
319	28	these all later	the e later
320	1	tormont	torment
	11	hroclalm	proclaim
322	15	cheildren	children
324	12	sahrank	shrank
	14	taii	tail
325	11	bcen	been
328	15	availabie	available
	34	Poll Star	Pole star
332	19	ill	ill
333	35	wlves	wives
334	25	Raksharas	Rakshasas
335	21	Pauchanthra	Panchathanthra
336	12	ehiefs	chiefs
340	31	frightem	frighten
342	4	enemies, army	enemies' army
	8	cover	cover
	26	teil	tell
343	2	lhis	this
	17	tbrew	threw
	28	reacced	reached
343	37	massage	message
344	31	Rakshassas	Rakshasas
345	19	immoveable	immovable
	25	enourage	encourage
	39	dannot	cannot
346	20	sezach	search

	28	sympahy	sympathy
	35	Vall	Vali
	38	bemumbed	benumbed
348	1	redecm	redeem
	3	plerced	pierced
	9	thd	the
	14	lighting	lightning
349	6	Dews machina	deus ex machina
	7	secound	second
	21	Promiscuose	promiscuous
		melce	melee
350	3	Praksbioha	prakshiptha
	13	fit	fist
	33	dharma	dharna
	39	exaggernated	exaggerated
356	14	monke	monkey
357	19	New	Now
	30	fielcd	field
	34	Seach	search
361	30	a while	awhile
362	1	temble	templ
366	2	maniness	manliness
	32	fteely	freely
368	32	gane	gave
383	28	abandoing	abandoning
	39	Teli	Tell
388	35	Vamoosed	Vamosed
389	37	Lakthmana	Lakshmana
	38	Survive	survive
391	4	themscl	himself
393	3	Sauth	south
398	10	drscendants	descendants
	17	Know	Knew
403	18	sccceeding	succeeding
406	10	ln	in
408	1	uature	nature
409	8	follo	fellow
	26	sorceror	sorcerer
	35	faudal	feudal
410	16	mutuai	mutual
415	15	Samyosa	Samyoga
416	5	minland	mainland
421	31	tha forest	the fore t
428	7	inscrutable	inscrutable
430	3	the wickdest	the wickedest
	10	coereion	coercion
433	5	beauties	beauties
434	8	Gnce	Once

435	3	that Ravana	that think that Ravana
	4	not let	not have let
436	12	i makes	it makes
	13	wko	who
438	2	con	can
	13	euccess	success
439	34	af	of
442	27	Sathi	Sakthi
445	12	tissue by	tissue of
445	23	exercrable	execrable
446	1	world, appeared	world from quarer to quarter, I ran to escape him and then the world appeared
	12	All tell me	Also tell me
	15	charamyenam	charamano
447	17	Kiti	Kill
449	27	Ramayaaa	Ramayana
	28	who killed	who was killed
450	5	he could have	he or Rama could have
451	1	ther	the
	27	free of care	free from care
455	14	Thunabhadra	Thungabhadra
	17-19	instructed Rama ...	instructed Rama to take his
		Pauchavati	abode in Panchavati at least
			2 yojanas to the south
456	3	dwelling place of the king of the Devas	dwelling place of Ravana bright as the king of the Devas
	10	respledant	resplendant
	25	Sindhu	Sindhu
457	25	colurs	colours
	26	cloths	cloths
458	7	iive	live
	26	would surely	would not surely
460	13	stholar	scholar
461	19	Kaultalya's	kautalya's
462	11	refeed	refresh
	34	sagra	sarga
465	22	gazetter	gazetteer
	25	hit	hits
466	18	Rayamooka	Rsyamooka
472	13		ladd as a newpara at the end of the chapter : Hence I follow T. Paramasivier in placing Lanka to the north of Narmada below the Vindhya.]
473	3	its had	it had

474	18	come afar	come from afar
476	2	a mistake in the	a mistake here In the
	14	"Hruda,"	"Hrada"
	15	Saras, Then he goes	Saras Then he sees Pampa.
			Then he goes
477	3	Ualmeeki	Valmeeki
	11	eastern and	eastern end
478	19	'masa', month	"masa" and month
	28	the fortnight	the fortnight when Rama left
			for the forest
480	26	and so 13 years	and so 3 years
484	3	indolence	indifference
486	4	meoving	meaning
	19	post	poet
490	13	onuniesannidhaw	munisannidho
493	36	dilapidated	dilapidated
494	8	must have got	must have had
	27	Ahbbutham	Athbbhutham
	27	thathdrashtum	thathradrashtum
	36	Rakshanas	Rakshasas
496	1	Veeryaavan the	Veeryavan
	7	cut	cut
	28	lme due	lme dwe
497	28	Davas and the Rshis	Devas and the crowd of Rshis
	29	greaterr	greater
498	8, 2	position of same	position of Soma is taken
			by the 4 vedas
	20	Bow. Perhaps	Bow or the Daksha yagna
			vadha bow.Perhaps
499	19	(61)	(41)
500	37	Siva	Siva
501	26	Valmeski	Valmeeki
	29	deferent	different
502	9	reconcils	reconcile
503	20	here	hear
	24	about	about
	39	do not	I do not
508	11	prepare	prepares
	29	Travancore He seems	Travancore. Mareecha gives
			a well made-up story of how
			he came to be defeated by
			Rama. He seems
509	17	Ualess	Unless
	31	ealling	calling
511	35	fuactionous	functions

ENGLISH LETTERS USED FOR SPELLING OF
SAMSKRTH ALPHABETS IN THIS BOOK

अ=a	ओ=ō	छ=Chh	थ=thh	र=r
आ=ā	औ=ow	ज=j	ढ=d	ल=l
इ=e	अं=m	झ=Jh	ध=dh	व=v
ई=ee	अःh	ञ=n̄	न=n	शःs
उ=ū	क=k	ट=t	प=p	ष=Sh
ऊ=ū	ख=Kh	ठ=thh	फ=fh	स=s
ऋ=r̄	ग=g	ड=d	ब=b	ह=h
ऌ=l̄	घ=gh	ढ=dh	भ=bh	ळ=l̄
ए=e	ङ=n̄	ण=n̄	म=m	क्ष=Ksh
ऐ=ai	च=Ch	त=th	य=y	ज्ञ=Jna